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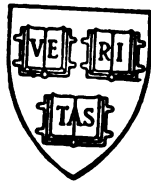


# *The Advocate of peace*

American Peace Society



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ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

**{ NEW SERIES,  
} VOL. IV. NO. 1**

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**JULIA WARD HOWE, Boston, Mass.**

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# A THANK OFFERING.

Office Am. Peace Society, 36 Bromfield St.,  
Boston, Oct. 10, 1872.

REV. AND DEAR SIR:

A peculiar exigency exists in the operations of the American Peace Society. The recent successful termination of the Geneva Arbitration furnishes an opportune occasion for bringing the leading minds of all nations together in an INTERNATIONAL CONGRESS. For this reason, *special contributions* are needed at this time, as well as extraordinary efforts to arouse the people, and especially Christians of *all denominations*, to the importance of energetic and definite action with a view of creating perpetual peace among the nations.

The officers of this Society present an *urgent appeal* to Pastors to secure from their respective churches, an especial contribution, *as a thank offering*, for the grand victory of Peace at Geneva and to aid the Society in this Christ-like and philanthropic work.

We would also invite each Pastor to preach a discourse upon the inspiring subject of Peace on the day the contribution is to be taken.

HOWARD MALCOM, *President*.  
ALPHEUS CROSBY, *Chairman Ex. Com.*  
DAVID PATTEN, *Treasurer*.  
JAMES B. MILES, *Cor. Secretary*.

Please notice the appended endorsement and commendation.

The undersigned, cordially approve of the great and beneficent work in which the American Peace Society is engaged, and especially the object of the proposed International Congress.

SIDNEY PERHAM, Governor of Maine.  
JULIUS CONVERSE, Governor of Vermont.  
SETH PADELFORD, Governor of Rhode Island.  
ISRAEL WASHBURN, JR., Ex-Gov. of Maine.  
L. A. WILMOT, Governor of New Brunswick.

JOHN T. HOFFMAN, Governor of New York.  
JOHN W. GEARY, Governor of Pennsylvania.  
E. F. NOYES, Governor of Ohio.  
C. C. CARPENTER, Governor of Iowa.  
P. H. LESLIE, Governor of Kentucky.

HARRISON REED, Governor of Florida.

## THE CALL FOR AN INTERNATIONAL PEACE CONGRESS.

The undersigned, believing that the peace and well-being of nations, the best institutions and enterprises of Christian civilization, including all the great interests of humanity, demand a permanent guarantee against the peril and even possibility of war, regard the present as a favorable opportunity for convening eminent publicists, jurists, statesmen and philanthropists of different countries in an INTERNATIONAL PEACE CONGRESS, for the purpose of elaborating and commending to the governments and peoples of Christendom, an INTERNATIONAL CODE, and other measures, for substituting the arbitrament of reason and justice for the barbarous arbitrament of the sword. We do, therefore, unite in the call for such a Congress.

The above has been signed by the following gentlemen, among others:

Theodore D. Woolsey, D. D., LL. D., New Haven.  
Mark Hopkins, D. D., LL. D., Williams College.  
Emory Washburn, LL. D., Cambridge, Mass.  
Hon. Reverdy Johnson, Baltimore, Md.  
David Dudley Field, LL. D., New York.  
Hon. Gerritt Smith, Peterboro', New York.  
Hon. Peter Cooper, New York.  
George H. Stuart, Esq., Philadelphia.  
Howard Malcom, D. D., LL. D., Philadelphia.  
Hon. F. R. Brunot, Chairman Indian Commission, Pittsburg, Pa.  
Hon. Elihu Burritt, New Britain, Ct.  
Hon. Edward S. Tobey, Boston, Mass.  
Amasa Walker, LL. D., No. Brookfield, Mass.  
George F. Gregory, Mayor of Fredericton, N. B.  
Hon. Wm. E. Dodge, New York.

Hon. G. Washington Warren, Pres. Bunker Hill Mt. As'n.  
Hon. John J. Fraser, Provincial Secretary, N. B.  
C. H. B. Fisher, Esq., Fredericton, N. B.  
T. H. Rand, Chief Superintendent Education, N. B.  
A. F. Randolph, Esq., Fredericton, N. B.  
J. B. Morrow, Esq., Halifax, N. S.  
John S. Maclean, Esq., Halifax, N. S.  
D. Henry Starr, Esq., Halifax, N. S.  
M. H. Richey, Ex-Mayor, Halifax, N. S.  
Geo. H. Starr, Esq., Halifax, N. S.  
Jay Cooke, Esq., Philadelphia.  
John G. Whittier, Amesbury, Mass.  
Hon. Charles T. Russell, Cambridge, Mass.  
Samuel Willets, New York.  
Joseph N. Dugdale, Iowa.

Rev. Henry Ward Beecher, Brooklyn, N. Y.

## Commendation of the Peace Cause by Prominent Men in the United States.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

A. P. Peabody, D. D., LL. D., Cambridge, Mass.  
Hon. Charles Sumner, LL. D., Boston, Mass.  
A. A. Miner, D. D., Pres't Tufts' College, Boston, Mass.  
Hon. Wm. A. Buckingham, Ex-Gov. of Conn.  
Luke Hitchcock, D. D., Cincinnati, Ohio.  
Leonard Bacon, D. D., New Haven, Conn.  
Gardiner Spring, D. D., New York.  
Stephen H. Tyng, D. D., "  
Howard Malcom, D. D., LL. D., Philadelphia.  
Bishop Thomas A. Morris, Springfield, Ohio.

Rev. T. D. Woolsey, D. D., LL. D., Ex-President Yale College  
E. O. Haven, D. D., Evanston, Ill.  
Hon. David Turner, Crown Point, Ind.  
J. M. Gregory, LL. D., Champaign, Ill.  
R. M. Hatfield, D. D., Chicago, Ill.  
John V. Farwell, Chicago, Ill.  
Hon. Wm. R. Marshall, Ex-Gov. of Minn.  
Hon. James Harlan, U. S. Senator, Iowa.  
Rev. P. Akers, D. D., Jacksonville, Ill.  
Rev. Noah Porter, D. D., LL. D., Pres. Yale College.

Rev. Prof. Samuel Harris, D. D., LL. D., Yale Theological Seminary.

# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, JANUARY, 1873.

VOL. IV. No. 1.

## ANOTHER VICTORY OF PEACE.

The long standing dispute between Great Britain and the United States, respecting the Northwestern boundary, has been amicably settled; affording another illustration of the feasibility of adjusting the aggravated differences of nations without resort to war. Upon this settlement the *Union Advocate* of New York has the following excellent observations.

Our readers know that there has long been a dispute between the United States and British governments as to the interpretation of the treaty of 1846, defining the Northwestern boundary—the United States claiming the Island of San Juan as within her territory, and Great Britain claiming it as hers. The settlement of this question was pending when the Washington Treaty was under consideration. By the terms of that treaty the San Juan question was left to the decision of Emperor William of Germany, who brought to his aid as Imperial advisers, Grimm, Vice-President of the Supreme Court; Kiepert, the eminent geographer, and Goldschmidt, member of the Superior Tribunal of Leipsic. These referees made their respective reports to the Emperor, who has given his decision in favor of the United States.

The Emperor, with the highest sense of official duty, gave his personal attention to the subject, and, after the most careful study and deliberation, arrived at a conclusion satisfactory to his own sense of justice.

Since the decision was rendered, Odo Russell, the British ambassador to Berlin, called on Mr. Bancroft and exchanged congratulations upon the termination of the long-standing San Juan dispute. Mr. Russell said the last cause for difficulty between England and America had been removed, and henceforth peace and friendship would prevail between the two nations.

In a letter to the Emperor William, Mr. Bancroft says he is charged by the President of the United States, in the name of the American people, to thank His Majesty for the great pains he has taken in, and the attention which he has devoted to the case growing out of the dispute between Great Britain and the United States in regard to the Northwestern boundary. The letter closes with the assurance of continued friendship and good-will between the United States and Germany.

Do we realize the wonderful progress in Christian civilization denoted by these transactions? Within a few years past England and the United States have had very serious difficulties with each other, difficulties which touched their national pride, and which in former times would have saturated many a field with blood. The dispute in regard to the privateers "Alabama," "Shenandoah," etc., fitted out against our commerce in British ports, was so bitter that we ourselves feared that it could be settled only by war; but a few quiet men met in Geneva, studied into the case, made a decision on its merits, and lo! both disputants at once acquiesced and quieted down.

So in regard to our Northwestern boundary. We remember how hot our American blood was about it a few years ago. "Fifty-four Forty or Fight!" was the motto upon our banners. But a fine old German gentleman takes it in hand, hears both sides, sleeps over it, puts his finger on what he thinks the true division line between the quarrelsome neighbors, and at that we instantly agree, shake hands, and not a drop of blood is spilled. Who shall say now that the world is not improving? The Millennial days, when the lion shall lie down with the lamb, have not exactly arrived, but they have advanced so far

that the Lion and the Eagle can adjust a dispute without clapper-clawing each other.

And how much more sensible and equitable is a decision thus made by an investigating court, or referee, than one which comes from the brutal arbitrament of war?

## THE PRESIDENT'S MESSAGE.

This state paper has been received with quite general and hearty approval. The friends of humanity find a reason for no small measure of gratitude and joy in the fact that the great captain, who as President of the United States, closed his first message to Congress with the immortal petition, "*Let us have peace,*" is now permitted to address to Congress such words as the following:—

"In transmitting to you this my fourth Annual Message, it is with thankfulness to the Giver of all good that as a nation we have been blessed for the past year with peace at home and abroad, and a general prosperity vouchsafed to but few people. With the exception of the recent devastating fire, which swept from the earth with a breath as it were millions of accumulated wealth in the city of Boston, there has been no overshadowing calamity within the year to record. Otherwise we have been free from pestilence, war and calamities which often overtake nations, and as far as human judgment can penetrate the future, no cause seems to exist to threaten our present peace. When Congress adjourned in June last a question had been raised by Great Britain, and was then pending, which for a time seriously imperilled the settlement by friendly arbitration of the grave differences between this government and that of her Britannic Majesty, which, by the Treaty of Washington, had been referred to the Tribunal of Arbitration, which had met at Geneva, in Switzerland. The arbitrators, however, disposed of the question which had jeopardized the whole of the treaty and threatened to involve the two nations in most unhappy relations toward each other, in a manner entirely satisfactory to this government, and in accordance with the views and the policy which it had maintained. Her Majesty's government has communicated to me its appreciation by her Majesty of the ability and indefatigable industry displayed by Mr. Adams, the arbitrator named on the part of this government, during the protracted inquiries and discussions of the tribunal. I cordially unite with her Majesty in this appreciation. It is due to the agent of the United States before the Tribunal to record my high appreciation of the marked ability, unwearied patience, and the prudence and discretion with which he has conducted the very responsible and delicate duties committed to him. And it is also due to the learned and eminent counsel who attended the Tribunal on the part of this government to express my sense of the talents and wisdom which they brought to bear in the attainment of the result so happily reached."

The President speaks in equally complimentary terms of Mr. Bancroft, U. S. Minister at Berlin, for his zeal in maintaining the right of our government in the San Juan Boundary Arbitration.

With France, our earliest ally; Russia, the constant and steady friend of the United States; Germany, with whose Government and people we have so many causes of friendship and so many common sympathies, and the other Powers of Europe, our relations are maintained on the most friendly terms.

## THE CONSCRIPT.

BY Z. D., NEWPORT, R. I.

Where sleep'st thou now? The sunset tints are fading,  
And night is gathering o'er the azure sky.  
Faint curling mists are objects dim o'ershading,  
And winds are singing low their lullaby.

Where sleep'st thou now? The trump has ceas'd its sounding,  
The war-note deep, is hush'd the hills among,  
And purple vintage grounds are now resounding  
With festive glee, breath'd forth in many a song

When the young spring its odors sweet was lending,  
To ev'ry breeze that wooingly pass'd by,  
When the bright summer, its green leaves was blending  
In shadows deep with sunlight of the sky;

I saw thee, boy, with health upon thy brow,  
Swift as the chamois, on the mountain height,  
Climb the high avalanche of spotless snow,  
And stand exulting in the glowing light.

Thy spirit, free as eaglet of the mountain,  
Expanded with the glory of the sight.  
As thou with voice, glad as the gush of fountain,  
In ecstasy pour'd forth thy wild delight.

Conscription came: how fell thy fluttering pinion,  
To soar no more thro' regions of the air;  
Thou stood in marshal'd ranks of pow'r the minion,  
Thou, my free hearted boy, my tenderest care.

Where sleep'st thou now? when evening softly closes,  
How sorrow presses with its shades on me;  
And when in quiet deep the earth reposes,  
My soul goes forth in gloom in search of thee.

'Mid heaps of slain, my son, I see you lying  
Unshrouded, on a far unhallow'd soil;  
Low, dirge-like notes the cold night wind is sighing;  
To glory, what are poverty and toil?

For them, the trump of Fame wakes not its breathing,  
To future time no clarion tells their name,  
For them, fair hands no laurel chaplet wreathing,  
Their deeds no chosen bard shall e'er proclaim.

They stood, where fiercest rag'd the shock of battle,  
They stood, where loudest volleying cannon roar'd,  
They stood less valu'd than are herded cattle,  
As round the hissing shot death dealing pour'd.

My son, thou liest on the battle ground  
With those, who falling ne'er are nam'd again,  
Vain unto such, of Fame the vaunted sound;  
There glory hides her heaps of buried slain.

## THE BOSTON GLOBE AGAIN.

BY X. Y. Z.

As the question of war or peace is one of universal interest I venture to again reply to an article on the subject in the *Boston Globe*.

I most fully accord with the writer of it when he says that human life is secondary to great principles, and is to be freely sacrificed for them. In all ages great souls have believed this, and nobly laid down their lives for the truth on the scaffold or the battle-field with a heroism which has commanded the admiration of all who came after them, and far be it from me to snatch one laurel from their brows. My heart beats high at the recital of the brave deeds of our forefathers, and I rejoice to lay, with tender tears and fervent benedictions, garlands on the graves of our later heroes. Life—mortal life—is fleeting, and truth is everlasting. If what we call death were the going out of the soul, it would be different, but as you truly say, "The real life

of a man is in his soul, and as soul is immortal, the question whether the body dies at the age of ten or ninety years is comparatively as nothing in the sight of the Creator. The first thing He demands of human souls is, that they shall subordinate every consideration relating to the bodily life to those impulses, instincts, or intuitions which come from their spiritual nature, and this demand urges some of the strongest souls—to what?" You confidently answer, "to war," but I demur before joining in your conclusion.

This is a broad subject, to be looked at with no narrow or partizan eye; peace-men have no wish to initiate a quixotic crusade against anything truly good and great in past ages or in our own; but they would thoughtfully and conscientiously ask whether, war being admitted to be such a terrible evil, something may not be done to prevent it in future, without the sacrifice of principles more valuable than life itself?

We know that wars have prevailed in all the past—wars for the defense of liberty and religion, and wars for their suppression; religious wars and civil wars; wars for the extension of territory, for the strengthening of nationalities and the gratification of the personal piques and malice of despots; wars with reason and without, till scarce a page of history is unstained. It would be a curious investigation that should show us how many of these wars have been fought for noble and how many for ignoble ends, and also precisely how much they have done for the furtherance of freedom and religion, and whether civilization has advanced through or in spite of them.

To us the mere fact that they have prevailed in the past does not prove their necessity in the future. One by one the world outgrows and throws off its old barbarisms, as polygamy, trial by ordeal, the feudal system, duelling and slavery, all were verily believed to be in accordance with the will of God, but which have now given place, at least in Christian nations, to more humane institutions. Whether war is another barbarism to thus yield its hold and gradually disappear, or whether it is so necessary to the progress of freedom that, however revolting to all our better instincts, it must be perpetuated through all the future, is the question to be considered. Perpetuated, you say, and give us the following gloomy perspective; "Our impression is, that the people of the different nations of Europe will never rest until their governments are democratic, and their governments will become democratic only by a series of insurrections and wars. After the governments have become democratic, then there will spring up wars arising from the relations between capital and labor which promise to equal in ferocity the old wars of religion."

What a fearful future! How one shudders to contemplate it! Is there to be no progress, no enlightenment, no modification of old opinions and practices? Is the dead past instead of burying its dead to go on forever repeating itself? Heaven forbid, yet so it would seem if we receive this statement.

Here is presented the weightiest argument that can be brought in support of war—namely, that no national change from a despotic to democratic government can be made without it. But this assertion in the nature of the case cannot be proved; and it is founded on another assumption—that war always secures victory to the democratic side. Now, if history teaches anything, it is that success in war depends on other contingencies. A certain moral power belongs to an army which believes itself fighting for the right, but that alone has not been sufficient to ensure victory; and in how many cases is each party confident its cause is the right one. Giving war all the credit its most ardent friends claim, it must be admitted that its conquests have often, very often upheld wrong. Probably more successful wars have been fought for the unjust acquisition of territory and power than for any or all other causes; victory going with the strongest, not the most righteous side.

Is there no other way to secure freer government? How noiselessly, steadily and yet effectually are the people of England getting power into their hands at this very time, in fact, revolutionizing their government in reality, if not in name, without shedding one drop of blood! And in a similar way, we trust, by the enlightenment of both people and rulers, the former learning how to peaceably assert their rights, the latter how to yield them in the council chamber instead of on the battle-field, are revolutions in government to be effected in the future.

And in regard to the adjustment of relations between capital and labor, what better way of ruining the interests of both could be desired than a succession of wars, sure to derange all financial prosperity? "These can only be prevented," you say, "by convincing laborers of the truth of certain principles of political economy which they at present utterly ignore." Precisely so, and this is exactly what peace-men hope to do by appealing to men's reason and not their brute instincts.

They see that slowly but surely the laboring classes in one nation after another are getting enlightened, and each year makes it more probable that they will learn to accept these truths. They are confident that when the talent, energy and material resources which have been lavished on war and war-like preparations, are spent in educating the masses, and instilling into all minds the truth that rich and poor, high and low, are brethren, children beloved of one common Father, there will come a better way of settling the difficulties which war so rarely does settle justly.

Is this too much to expect? That nations *can* arrange points of difference without the sword, has been shown at Geneva. Is it too dreamy and visionary a thing to expect that sooner or later all the nations of Christendom shall become willing to submit their difficulties to arbitration? I am sure the kind heart of him who never destroyed but one worm and three small fishes would glow with joy at such a consummation, though even it does seem to him so impracticable and quixotic. Education, light, love—these are the mighty forces by which we believe the world can be more effectually moved than by cannon-balls; in these we have an abounding, undoubting faith, for that right must sooner or later overcome wrong, we believe to be as immutable a law in the moral, as gravitation is in the natural world. We predict other and nobler victories for the "fanatics" than they have ever won upon the battle-field.

You refer to particular periods of history, and ask what was then to be done but go to war? Take for example our late war, and asking what else could have been done in 1861? I answer nothing. At that particular crisis, war was inevitable, but peace-men claim that this and similar junctures might have been prevented, and it is for the prevention of just such emergencies that they labor to instil what they regard as sound views, throughout this and every other land. When fire and gun-powder are brought together an explosion must follow, but keep them apart and you are safe. *Now* is the time to guard against another war, not when some crisis has been forced upon us.

Diffuse light, create an abhorrence of war, make men see their true relations to each other, and that the proper remedy for wrongs is not in rousing the brutal instinct, and flying at each other's throats, but in being just, conciliatory and forbearing, and choosing peaceable remedies as the most effectual, and they will beslow to bring about that condition of things that makes war inevitable.

You tell us that "the most efficient peace-men are clear-headed, hard-hearted statesmen and military men, who have subdued the passions of their souls, and stand as representatives of good sense. The folly of fighting is deeply impressed on their understandings, whether the cause of fighting be noble or mean. They believe the world should be governed by good sense. They are hardly capable of comprehending why nations should rush into war for theological dogmas, or political principles, or patriotic instincts, or benevolent generalities, or any motive whatever, which has its seat in the human soul, as distinguished from the human understanding. By their insensibility they contrive to ward off attacks which moral enthusiasm is continually urging them to engage in."

Reason and good sense, you own, are opposed to war, and so, we believe, is moral enthusiasm, also, when properly enlightened. Indeed, we see no reason for any antagonism between reason and the moral impulse, believing as we do that in every well-balanced character the two harmonize; the reason discerning truth, and the moral impulse inciting to right action; each helping the other in the same and not opposing directions.

We cannot assent to the idea that "the very God of peace," though he has often permitted war as well as other scourges to ravage the earth, delights in it, for surely it is in accordance with all we know of Him to suppose He desires the ascendancy

of moral over material forces, and that our lower instincts be controlled by the higher and diviner ones; and surely no one can doubt that the whole spirit of the Gospel is that of peace, not war; indeed, it is hard to see how any Christian man or woman should not feel more confidence in the moral power of right than in the physical power of bullets to regenerate the world. Our amiable opponent himself prefers that method, and we only wish we could inspire him with a little more faith in its practicability, and make him see that if a thing is right, it *cannot* be impossible. We heartily hope he and Mr. Miles may even in this world have that pleasant "discourse on the nonsense and atrocity of war," and both cordially unite in striving to restrain the belligerent propensities of men.

Ideas move the world, materialistic as the world seems; but all new ideas, especially those compelling to any visible and great outward results are slow to gain an audience; in their beginnings, all reforms have been small and weak, often almost ludicrously so, and been mercilessly ridiculed and despised. Slowly, almost imperceptibly, a truth makes its way into the public mind, but when once it has reached the world's conscience and roused it, then by a mighty impetus it sweeps onward to a triumphant success which no material force can check. Let a movement only enshrine—as we believe this of peace does—an everlasting truth, an Almighty principle, and sooner or later it is sure to march onward to success and victory. Believing this, we cheerfully labor on with a courage that even the scepticism of good men cannot destroy.

### WAR BECOMING IMPOSSIBLE.

The one great evil of European civilization is its military system. Properly speaking, there is never peace on that continent. The best that can be obtained is an armed truce. Enormous standing armies are kept ready for instant attack or defence. Young men, the flower of each nation, are taken from productive labor, and forced to serve in the ranks. To maintain the armies, debts are created which eat up the substance of the people. War and increasing debts are the two most conspicuous facts in the life of the Old World.

At last there comes an unexpected solution. The young men of Germany will not stay in the Fatherland. To escape their liability to military service, they are migrating in great numbers to America. The government is alarmed, and has forbidden the granting of low fares to emigrants by the railways. We doubt if this will stop the exodus. It is evident that the people are weary of perpetual fighting. They are anxious to improve their temporal condition, and war keeps them ground to the very earth. They solve the problem by seeking a country where standing armies are unknown.

We have not for a long time seen so hopeful a sign. A general pacification of Europe can only be enforced by the popular will. Kings and emperors will never consent to disarm; "the pomp and circumstance of war" are too dear to them to be willingly given up. By emigration, the people, however, appear to be taking the question into their own hands. They will quit the countries where war, perpetual war, depresses their condition. The French do not migrate, because France is substantially a democracy, and the common people are owners of the soil. That the French peasantry are averse to war, they have repeatedly proved. In time they will, no doubt, compel a policy of peace.—*Methodist*.

DEATH OF SIR JOHN BOWRING.—Sir John Bowring, of whose death we are informed by ocean cable, has filled a very conspicuous part in the affairs of the British Empire for more than half a century. He was a member of the House of Commons at various periods from 1835 to 1849, in which year he went to Canton, as British consul, only to be promoted to the more important position as acting plenipotentiary. In 1854 he was knighted and appointed Governor, commander-in-chief, and vice-admiral of Hong Kong. He leaves behind him many works, among which are a history of Siam and an essay on decimal coinage. As chairman of the Peace Society, and as the ardent advocate of adjusting national disputes by arbitration, Sir John Bowring was a man of the widest sympathies and of value to all mankind, and his death, though it comes at an advanced age, will be generally lamented.



## THE ADVOCATE OF PEACE.

BOSTON, JANUARY, 1873.



## NEW YEAR'S GREETINGS.

PROSPECTS OF THE GREAT CAUSE.

The name of the year 1872 is added to the roll of the departed. A tribute to its memory is demanded. But what shall that tribute be? Shall it be one of faint praise or of exalted eulogy? In its influence upon human progress, as related to whatever honors God, and promotes the welfare of our race, what place among all the years that are gone shall be assigned to the year 1872?

Doubtless the very first place. And yet, we are aware, that to many minds this answer will seem surprising, perhaps even incorrect, for the last year has been one of Peace among the nations. Its events have not been of the class that are ordinarily spoken of as exciting and entrancing like those of a period of war. The year 1872 has indeed won victories, great and grand victories. On the noble fields of discovery and invention, of the arts and sciences, of education and religion, what illustrious triumphs it has achieved! What rich stores it has added to the ever accumulating knowledge of the race! How it has increased the resources for human happiness! How it has enlarged the boundaries of freedom and Christian civilization!

But then, such victories as these are not with confusion and noise and garments rolled in blood. They are as noiseless as they are benign. Hence, by multitudes they are unappreciated, even unobserved. To many minds the sunbeam seems a tame affair and a thing utterly void of interest. But, the well-instructed scientist perceives in the sunbeam, in its influences and operations, so noiseless, so gentle, so sweet, a power and a sublimity, with which those of tempests and tornadoes, that rage, and roar and thunder, and strew their track with ruins, are not to be compared. Even so, to persons of the highest culture and most perfect vision there appear a fascination and a sublimity in the peaceful and noiseless development and advance of ideas and principles that exalt and bless mankind in contrast with which the much lauded romance and splendor of war are inexpressibly disgusting and horrid. Those who see things as they are, discover a renown, a splendor and a glory in the victories Peace has achieved the last year, in comparison with which the lustre of war's victories pales as the light of the star pales before the splendors of the noonday sun.

One of the most prevalent and pestilent of errors is this, that war is somehow essential to the progress of civilization. What a contradiction! Barbarism promotes civilization! We must depend upon Anti-Christ to exalt Christ. The increased benefits that nations, in some instances, enjoy after war, are often most improperly ascribed to war as their source.

Upon this point, Prof. Samuel Harris, of the Yale Theological Seminary, in an article in a recent number of the *Bibliotheca Sacra*, has some observations so pertinent and forcible, that we gladly quote them. He says,

"The progress of Christ's kingdom is not to be promoted by

force. Our Saviour says, 'All they that take the sword shall perish with the sword.' Institutions founded on force, shall be overthrown by force. Institutions that are to be permanent, must be founded on truth and right. Institutions resting on force must fall before superior force. Force moves in a different sphere from truth and love, and cannot destroy them. There is no real progress except so far as truth establishes itself in men's convictions, and love rules in their hearts."

The fallacy of those who imagine war and violence are good things he exposes as follows:

"The violence incident to an epoch in Christ's kingdom is an evil. Because our own government was founded in a revolution, we are in danger of associating a revolution with glory by thinking the overturn of what has been established is in itself progress to something better. But the American revolution scarcely was a revolution in the proper sense of the term. It perpetuated the principles, and with little change, the form of government to which the colonies had been accustomed; it only accelerated an epoch which was coming as the inevitable result of growth; only shaking the tree to hasten the fall of the ripened fruit.

"The benefits accruing are not the result of the revolution, but come in spite of the evils of revolutionary violence, because the change effected was the natural result of healthy growth. The immense majority of revolutions attempted by violence have been failures, and have hindered, rather than helped the progress of society."

In language of rare beauty he demonstrates that the progress of Christian civilization is not necessarily attended by violence. He says: "When an apple tree bursts into blossoms and covers itself with sweetness and beauty, that is an epoch in its growth. When this beauty passes away and the fruit sets, that is an epoch; in this case, attended with the falling of the blossoms, cast off because its work is done. But these epochs are peaceful, because all the organic forces in the tree are subject to its life and in harmony with each other, and the crises of its growth come peacefully, as the natural expression of the life. So in the kingdom of God, if the spiritual life is full and unobstructed, its epochs come quietly as the blooming and fruiting of a tree. The old falls away because its work is done, and peacefully gives place to the new. The change is not less, the epoch not less glorious, because it is peaceful. Revolutions and convulsions are not essential, nor desirable, in the great epochs of human progress. In general, the more completely Christian ideas rule society, the more peaceful will be the successive epochs of advancing Christian civilization."

This is the crowning glory of the year 1872 that, during its progress, has occurred an epoch quietly and peacefully like the blooming and fruiting of a tree. During the last twelve months a flower has opened which for a century has been maturing—a winged Psyche has burst from its chrysalis which long and silently has been preparing its birth of beauty.

## THE COST OF STANDING ARMIES.

Articles like the following which we copy from the *Commercial and Financial Chronicle* of New York, of the 5th of October, are highly encouraging to the friends of peace, inasmuch as they show that the public mind is being enlightened as to the absurdity and folly of the present bloated armaments of Europe.

From a mass of interesting military statistics published in

the Berlin *Post*, of recent date, it appears that the various European powers maintain under arms more than five millions of men in constant readiness for war, besides the reserves and militia who are subject to more or less military duty. These five millions of men, in the prime of life, represent so much labor withdrawn from the useful industries, whose aggregate production would amount to more than the total production of many important countries, as a few only of the European States have a male working population of five millions between the ages of eighteen and fifty. But this loss of production represents only a part of the aggregate loss involved. The non-productive soldier must be paid, and productive labor must be taxed for his wages. He is also a wasteful consumer, and to feed and equip the standing armies employs the labor of at least two millions, perhaps more—of farmers, carriers and artisans, who are thus prevented from contributing to the natural welfare and prosperity of the community. When all these considerations are taken into account, some idea may be formed of the enormous cost of maintaining exclusive military systems; and when it is remembered that these systems, nominally established to insure internal peace and security from invasion, are a constant temptation to war, with its inevitable accompaniments of waste, destruction of life and property, and increase of taxation, there is reason to hope that the peoples that have long and patiently borne these increasing burdens, will soon demand that armies shall be disbanded, military establishments reduced, and international differences hereafter be settled by diplomacy.

### PROGRESS OF THE CAUSE.

The cause of peace never presented a brighter phase than at the present moment. The results of the Geneva Arbitration and the settlement of the San Juan question are in the highest degree encouraging. The public press, in many of its utterances, is decidedly pacific, and the absurdity of the whole war system is being exposed to public gaze more effectively than ever before.

The following extract from the New York *Nation*, a publication of great influence, is a case in point:

#### THE PLATE-ARMOR AND BIG-GUN FARCE IN EUROPE.

The contest which has been going on in Europe during the last ten years between the constructors of armor-plated ships and manufacturers of rifled cannon is, we are glad to say, reaching the extreme of absurdity. It is a contest of which the well-known New Zealand tourist will doubtless read, when he goes home to his hotel in the evening after sketching the ruins of St. Paul's, with both surprise and amusement. The French led the way in building cuirassed frigates; our war demonstrated the impossibility of meeting armor-plated ships with wooden ones; the British then went into the business, and a considerable portion of the best brains of England, France, Prussia and Russia has ever since been engaged just in trying how heavily ships might be plated without destroying their buoyancy and manageability, and in inventing guns that would smash the plating. They first produced in England a nine-inch, twelve-ton, two hundred and fifty pounder; then a ten-inch, eighteen ton, four hundred pounder; then an eleven-inch, five hundred and thirty pounder; and at last a twelve-inch, seven hundred pounder. But Russia, Prussia, Austria, Italy and even Spain have provided themselves, or are providing themselves, with guns of precisely the same length and calibre and capacity. This may seem at first sight rather extraordinary, because one would naturally imagine that, as the object of all this gunnery is to enable each nation to smash the ships of its neighbors, they would conceal from each other the character and powers of their newest inventions. But the wonder ceases when we learn that these preparations for instant destruction are not only not carried on in secret, but each power furnishes the others on demand, in the most courteous manner, with full particulars of its latest death-dealing contrivances—drawings, specifications, and all. America, we are happy to say, is declared to have no gun at all worth considera-

tion, and is treated as unworthy of notice. Long may she be counted out of this remarkable game.

The whole Christian nation—Evangelicals, Broad Churchmen, High Churchmen, Baptists, Methodists, and Congregationalists, with a powerful reserve of Humanitarians—are racking their brains for some new mode of tearing the bowels out of Russians and Prussians, beating their skulls into small pieces, and stripping the flesh off their bones.

Nevertheless, if you were to go to London, St. Petersburg, or Berlin at this moment, assemble all the leading men of the country, and ask them whether they bore any ill-will to the people of other countries, they would answer no. If you asked them whether it was not the true policy of all nations to live in peace with each other; whether their interests were not really the same; whether the true road to national happiness was not through trade, commerce, and manufactures, they would answer with emphasis that nothing was more certain. If you asked them to explain, then, why England needed guns to punch Russian armor, or Russia guns to punch English armor, they would say that it was in order to be ready for a quarrel; but if you asked them what the quarrel was to be about, not one could give you the least information. In short, you would find that their theories were those of the leading sages and economists of modern times, while their practice is that of Fiji Islanders, and their opinions of each other hardly a whit higher than the Iroquois used to entertain of the Illinois. About three millions of men in the flower of their age are at this moment being elaborately trained, on the European continent, in the art of stealing up to other men without being seen, and dashing their brains out, or sticking long spikes into their bellies, and this at enormous expense and to the complete abandonment of all other business.

### PEACE MEETINGS.

We have room to refer to only a few of those recently held. Chelsea, Sunday evening, Sept. 29, at Rev. Dr. Eddy's Church. Devotional exercises by Rev. Dr. Hamilton of Illinois. Hon. Rufus S. Frost presided. Addresses by Mr. Frost, Rev. Dr. Eddy, and Rev. James B. Miles.

South Boston, Oct. 6, at Rev. Dr. Alden's Church. Hon. Edward S. Tobey presided. Devotional exercises by Rev. L. H. Angier. Addresses by Mr. Tobey, Rev. L. H. Angier and Rev. James B. Miles.

Keene, N. H., Oct. 13, at the first Congregational Church, Rev. Mr. Karr, Pastor. Devotional exercises by Rev. Dr. Eaton. Addresses by Rev. Mr. Karr and Rev. James B. Miles.

Newton, Oct. 20, at the Elliot Congregational Church, Thomas Weston, Esq., presided. Devotional exercises by Rev. Mr. Jones. Addresses by Mr. Weston, Hon. John C. Park, A. I. Benjan, Esq., and Rev. James B. Miles.

Lynn, Oct. 27, at the first Methodist Church. Hon. J. N. Buffum, the Mayor, presided. Devotional exercises by Rev. Dr. Newhall. Addresses by Mr. Buffum, Rev. James B. Miles, Augustine Jones, Esq., Rev. Mr. Mitchell and Timothy Earle.

Newport, R. I., Nov. 3, at the Central Baptist Church. Rev. B. A. Chase presided. Devotional exercises by Rev. Mr. Leavitt and Rev. Dr. Thayer. Addresses by Rev. B. A. Chase, Rev. James B. Miles and Rev. Mr. Leavitt.

Boston Highlands, Nov. 17, at the Elliot Congregational Church, Rev. B. F. Hamilton, the Pastor, presided. Addresses by Rev. Mr. Hamilton, Rev. James B. Miles and Rev. B. A. Chase.

Salem, Mass., Dec. 8, at the first Baptist Church. A notice of this meeting we copy from the *Salem Gazette* of Dec. 10. Prof. Crosby, Mr. Rantoul and Gen. Cogswell, at our request,

have kindly written out the substance of their addresses, which we give below.

The Peace Meeting, held at the first Baptist Church, on Sunday evening, was very well attended, considering the rainy weather, and was deemed sufficiently encouraging to warrant an intimation, at the close, that another meeting might be held in the course of a few weeks. The general exercises, of a devotional nature, consisted of singing, the reading of Scriptural selections, and prayer,—Rev. Dr. Mills performing the last two. Prof. Crosby presided.

ADDRESS BY PROF. CROSBY.

Mr. Crosby, in introducing the discussions of the evening, spoke of the especial appropriateness of a meeting for the cause of peace in a city whose very name means *peace*, and in the church of a denomination which has been one of the very foremost in the advocacy of peace principles.

"But why hold such a meeting at all?" some may ask. The cause of peace has been hemmed about by some very remarkable difficulties, and most singular objections. One of the most prominent of these has been its *very excellence*. Its principles are so confessedly true and right and beneficent, that they have wanted to the public mind the interest which always attends keen discussion. The sweet, gentle voice of peace has not been sharp enough to make itself heard amidst the many controversies of the time. "It is a very good cause," has been the feeling if not the language of many, "but so *very good* that we do not care to speak or hear of it." I had an illustration of this, said Mr. C., only yesterday. By request of an officer of the American Peace Society, I called upon a gentleman to ask him to speak at our meeting. "I am fully in sympathy with your cause," he replied "but I should think it might be hard work to frame an argument in support of what is so self-evident."

There was a time when the American Peace Society had an opportunity of securing the advantage which arises from dispute. Upon the breaking out of our great rebellion, the question arose in its councils, what course the Society should take in respect to the great military preparations which were then going on through the loyal part of the country, for putting down the rebellion. "These are all wrong," exclaimed some ardent member of the Society, "they are entirely in opposition to our principles, and we ought to lift up our united voices like a trumpet, in their condemnation."

"But," asked others, "what is the country to do in this exigency?"

"Keep the peace," was the reply. "If our erring sisters are determined to separate from us, let them go in peace; if they are resolved to take Washington as the capital of their new confederacy, let them have it; if they should even attempt to conquer the North, and introduce slavery here, we ought to make no resistance by force of arms."

These views provoked antagonism. "The crisis," it was urged, "is peculiar. Other principles must here come in. Rebellion and slavery must not be allowed to riot unopposed through our beloved land." The controversy was growing warm, and the peace cause was fast obtaining the interest which arises from keen debate; when a cool-headed man arose and said, "Brethren, you may have and urge your different views on this question, but this is no place for the discussion. Whether the action of the loyal men of the country is right or wrong, the American Peace Society, as such, has nothing whatever to do with the question. It was formed for the purpose of preventing *war between nations*, and this is what it condemns. Now there is here no such war, there is simply, to characterize it strictly, a *great riot*, which the government is endeavoring to put down. Though the scale of operations is so extensive, yet the principles are precisely the same as in respect to a riot in a city, which the city government is attempting to put down by police force. If the Mayor of this city were acting by force against an armed riot in the streets, the Society would not feel called upon to protest. Not a whit the more should it in this *national police operation*, (for it is nothing more) to arrest a vast and wicked *pro-slavery riot*."

This counsel prevailed, and the Peace Society lost, by the sure and moderate ground which it took, a singular opportunity

for attracting attention and awakening interest. I was myself present at this conference, and give, if not its precise words, certainly its substance.

A second objection to the principles of the Society has been, that they are *very good*, but are *impracticable*; that while human nature remains as it is, with its selfishness and passions, war cannot be banished from the earth; just as if this objection did not equally apply to all efforts against intemperance, and profaneness, and licentiousness, and every vice and crime, and as if great progress had not already been made in the prevention of war, of which we have a recent illustrious example.

A third difficulty in the peace cause is that there is *no proper time* for urging its principles. It is always unseasonable. In time of war its advocacy is pronounced *treason*, and in time of peace, a *superfluity*. The old maxim, "In peace prepare for war," is accepted as wisdom, while the better precept, "In peace prepare *against* war," is condemned as folly.

Now in spite of all these difficulties and objections, a gentleman here present has recently left a position of great acknowledged usefulness to devote himself to the cause of peace, and we should like to hear what he can say to justify himself in taking such a step. Let me give place to the Rev. Dr. Miles, the Secretary of the American Peace Society.

ADDRESS BY REV. JAMES B. MILES.

Rev. Dr. Miles, who was the first speaker introduced by Prof. Crosby, is the Secretary of the Society, and he, in expressing his pleasure at the large attendance, especially of women, spoke of the question as one that interested women and families—eight hundred having been made widows in a single engagement, in one of the Prussian organizations. The Treaty at Washington was spoken of as a victory of as much renown as one upon the battle-field; and it also shows that, while we are apt to talk of the retrograde movements of society, the doctrines of the Sermon on the Mount have made progress in the world. He spoke of the agony produced by war, the loss of life, and the immense waste of property; and of the recent treaty as having sealed a friendship between the two great Anglo Saxon nations. And he also drew one or two very beautiful and striking similitudes. He also explained and commended the movement for a high court of nations to be established by international law, and to hold the same relations to the family of nations that the Supreme Court does to the United States.

ADDRESS OF REV. HUGH ELDER.

Rev. Hugh Elder of the Crombie street church, was introduced as one who might speak as representing our friends across the water; and he accordingly came forth and said that he loved both countries,—the United Kingdom and the United States,—having had his birth in the one, and a home in the other. He read, as appropriate in this connection, an extract from a speech recently delivered in Glasgow by Robert Low, Chancellor of the Exchequer, who spoke, not merely as a member of Parliament, but as representing Her Majesty's government. The speech really was a very pertinent one upon the subject of the Geneva arbitration, in which the British representative took occasion to enforce the idea that this subject had been spoken of in too legal a point of view and with too little reference to its importance in establishing a basis of future goodwill. Mr. Elder likewise read an extract from the *London Spectator*, of similar peaceful purport.

ADDRESS OF R. S. RANTOUL, ESQ.

Mr. Rantoul said the law by which the moral universe is governed is a law of progress. It is little enough that men can do for better or for worse to mould events or control results. When they do put their shoulders to the wheel, and seem to be collaborators with these great controlling moral forces, they have a right to congratulate themselves upon success. Hence it is that we are here to-night. Therefore it is that I am with you to say a word in behalf of peace. A great step has been taken in human advancement. Our contribution to it as individuals—as a nation—was something. Such strength as we had has been exerted in the right direction, and we have a right to rejoice.

To those who oppose and resist these forces, the car of progress becomes a car of Juggernaut, and they fall prostrate under its resistless wheels and are crushed and perish.

A great step has been taken. Let us not exaggerate it, or our share in it. Let us not, on the other hand, disparage either, but look at both fairly. What has been accomplished? What has been avoided?

It is claimed that war has been avoided. I do not think that without this treaty, a British war was now imminent. England could not have begun it, and I hope it would have been long before the American people could have chosen an administration ready to begin it. Yet I think we have very probably escaped war by this act. For the Alabama grievance, if kept open, was to be kept open expressly,—there was no disguise about this,—we all understood it,—many people thought it should be kept open precisely as a standing menace to Great Britain. What did this mean? Simply that when some new difference arose hereafter, and we shall have such of course, this slumbering spark was to be fanned into flame and used to fire the national heart for war. That was the hardly disguised object. The spark has gone out now, nothing can revive it, and we are here to-night to rejoice that differences which arise hereafter between these two twin daughters of Freedom, England and America, the new-born England and the consolidated America, shall be met and decided upon their own merits by the generation then in being, and that no war party of the future shall ever be able to find, in the page of history just written, encouragement and justification for its bloody work in our example,—shall ever be able to turn this page and say of us, "Our ancestors fought on no greater provocation than ours." Our provocation was not slight. We had a real, substantial, deep-seated grievance. We have looked it in the face like men. We have accepted terms which were not what we asked, nor what some of us thought we ought to insist upon, and we have buried it out of sight forever.

We have avoided war. There is something to be said for war, even at a peace meeting, though perhaps it should not be said by a mere civilian, especially in the presence of a distinguished soldier (General Cogswell), whose experience entitles him to speak and bids us listen. But I will venture to say that the systematized devastation and organized animosity which we call war, is not without its compensation. It is sometimes called the school of heroism—the nursery of manhood. It has been likened to the thunder of the tempest which clears the moral atmosphere, and philosophers have not been wanting who have pronounced war the normal condition of mankind. We do not follow them. We rather incline to find parallels for the heroisms of the battle-field in the seaman on his reeling deck who goes down with the wreck sooner than quit his post; in the engineer on the night train, plunging off the bridge to death in the line of duty, as cheerfully as into the jaws of hell rode the six hundred. There can be no higher exhibitions of the heroic side of human nature than these. I think it is true that the excitements of war make these rare exhibitions less exceptional than they are in the pursuits of peace. Certainly war places them, when they occur, on a more conspicuous stage, and gives the world more widely the emphatic lesson of their example. But my point is this: There are compensations in war, so there are in a great conflagration. Our war taught us national unity. It taught us a broad charity, self-denial, heroic virtue. So did the Chicago fire teach us national unity, charity and the rest. So the Boston fire. But we do not invite a repetition of these disasters, and I think we shall agree that in diminishing the probability of maritime war with England by the treaty, we have accomplished unmixed good.

Besides avoiding an ill, we have achieved a positive good. We have done for international disputes, in this case, just what jury-trial does for personal disputes. Duelling, wager of battle, have passed out of date, upon the acceptance of a tribunal which represents the moral sense of the neighborhood upon the vexed questions of personal rights and wrongs. Jury trial is not valued as a means of reaching absolute justice so much as because it affords a way of stopping litigation and dispute. Neither litigant may feel perhaps that strict right has been done him, and one or both might feel inclined, after a verdict

of his peers to resort to violence, as well as before the verdict. But if so, he will have not only his antagonist to fight, but the moral sense of his community which he has invoked, and this must give him pause.

I do not know that a grand international tribunal of arbitration, such as has been so ably sketched in the remarks of Dr. Miles, will now or ever come to be a fact. But I know that wars generally end, after an exhausting struggle has brought the parties to their senses, in an effort to find, through compromise and study, each of the posture of the other party, some common ground which both may occupy with honor. Let this effort be made before rather than after the struggle, and let it meet with the success which has attended this, and no nation which may become a party to such arbitration will dare thereafter to resort to arms. Our attitude is as unique and isolated to-day as is our geographical position amongst the nations. We have made the experiment. It has succeeded, and we may well come together here and felicitate ourselves that our example is one which will not fail of being followed.

#### GEN. WM. COGSWELL'S ADDRESS.

It may seem strange at a meeting in the interest of peace that one should be asked to speak solely because he had been someway identified with the interest of war. Yet I venture to say that no stronger advocate of peace can be found than among those whose lot it has been to witness the sad havoc and ravages of war, for war is barbarism, although it is sometimes necessary; I fear, such is human nature, it is nevertheless barbarous in the extreme. The hurling of men against each other in bloody, deadly strife, the sweeping them into death by columns, in whatever cause, as a method of settling that cause, is neither civilization nor Christianity.

It has been said that "Peace hath her victories no less renowned than war"—I would say that "Peace hath her victories greater than any of those of war."

Geneva is a greater victory than Vicksburg, for it was won on the higher field of civilization and humanity.

I have a grievance against you, says America to England. You wronged me when I was sore oppressed, even struck me when my fate was trembling in the balance, and now my people, flushed with victory and success, burn with indignation and a desire for revenge. My conqueror sits at the helm of State; behind him stand my gallant and victorious armies of a million of men, behind them a brave people of boundless resource. Yet I come to offer peace and not the sword. Come with me into the High Court of Nations, and let Arbitration settle the dispute between us and its decision shall be binding on me and mine. And the greatest victory of the century was won.

It has always seemed to me the most cruel, the most sinful, the most demoralizing for nations, or peoples, or men to war against each other. Still, I fear that a resort to arms will forever remain as the ultimate resort among men, so long as human nature is what it is. Yet, as civilization advances, the occasions for that resort should and will inevitably become fewer and fewer in number, and Christian communities are held to it, to see that those occasions do grow less and less in number.

It remained for the American people, through its representative, the American soldier, to take the first great step in this direction, and to avert the possibility of the direful calamities of war, by substituting a friendly arbitration for the settlement of its disputes. As it also remained for that same representative to establish, for the first time in our history, to our shame be it said, a policy of peace rather than of war towards the Indians—yet it is even now contended by some among us that the Indian can only be civilized by killing him—if it be true that the white man and the red man cannot live together in peace, and if it be true that the latter must be exterminated, then, I say, that the Christian religion is a failure, and the mission of peace and good will to man is a mistake, neither of which do I believe. For already we see the beneficent results of a peaceful Indian policy, and already the satisfactory settlement of disputes among nations is a part of history, and although the decree of a court of arbitration would have to be enforced by an appeal to arms, in case of a refusal to abide by it. Yet it is in the power of public opinion to make the abiding by such decree so much a point of honor, that any nation which should sol-



emly enter into an agreement of arbitration, and then repudiate its decree, would fall rapidly and deeply in disgrace among other nations. And it becomes now more than ever the duty of this American Peace Society to push on with vigor its great labors, so that among nations as among men, it shall become dishonorable to wage war against each other, except for the enforcement of all awards of a just and impartial arbitration. And in this great work, this good work, there will be found no warmer allies than among those who, by the sad realities of war, have learned to value the great blessings of peace.

### NO CHANGE OF INDIAN POLICY.

George H. Stuart, Esq., chairman of the Executive Committee of the Board of Indian Commissioners, considering the newspaper reports that President Grant contemplated a change in his Indian policy, addressed him a note, to which the following reply was received :

EXECUTIVE MANSION,  
WASHINGTON, D. C., Oct. 28, 1872. }

George H. Stuart, Esq.: My Dear Sir—Your favor of the 21th inst., saying that a change in the Indian policy of the Administration is reported to be contemplated, is just received. Such a thing has not been thought of.

If the present policy toward the Indians can be improved in any way, I will always be ready to receive suggestions on the subject; but if any change is made, it must be on the side of the civilization and Christianization of the Indians. I do not believe our Creator ever placed the different races of men on this earth with the view of the stronger exerting all his energies in exterminating the weaker. If any change takes place in the Indian policy of the Government while I hold my present office, it will be on the humanitarian side of the question.

Very truly yours,

(Signed)

U. S. GRANT.

### EXPRESSIONS OF ENGLISH SENTIMENT TOWARDS AMERICA.—

At the Lord Mayor's banquet in London recently, his lordship toasted the health of Mr. Moran, the representative of the United States, and said he was glad to have this opportunity of giving expression to the general feeling of satisfaction at the result of the Geneva arbitration. By this peaceful settlement of the dispute, the glory of both nations had been enhanced. America's greatness was England's greatness. Lord Selborne (late Sir Roundell Palmer) expressed much satisfaction at the termination of the Alabama dispute. Lord Granville rejoiced over the Alabama arbitration, which had affected the purse but not the honor of England.

The Marquis of Ripon, who presided over the Joint High Commission which framed the Alabama Treaty at Washington, delivered an address on the 29th ult., at Ripon, Yorkshire, upon the results of the Arbitration. He expressed himself thankful that all the points involved in the Treaty of Washington had been peacefully and amicably settled. He regarded this as a great step toward the preservation of the peace of the world. Though, said the Marquis, the controversy between the two nations had been sometimes keen and eager, the feelings of the two peoples as well as of the respective Governments had never become embittered. He believed that the Arbitration at Geneva had been the means of inaugurating good relations between England and the United States, which would long endure.

Mrs. Titus Coan.—Mrs. Titus Coan, the wife of the veteran missionary to the Sandwich Islands, died on the twenty-ninth of last September, at her home in Hilo, which she had occupied for thirty-seven years. Going out a bride in the year 1834, without a thought of ever returning again to the United States, it was yet permitted to her to return with her husband for a visit to her earliest home in 1870; and some of our readers will remember this visit, and the interest which followed these faithful workers as they revisited the changed scenes of their early years. Mrs. Coan was in the sixty-third year of her age, and succumbed to the toils of a self-denying life, leaving behind her the memory of a rarely sweet, earnest and thoughtful character.

### LETTER FROM REV. TITUS COAN.

Hilo, Hawaii, Oct. 15, 1875.

REV. J. B. MILES, Sec. of Am. Peace Society:

My Beloved Brother,—Your favor of 4th May is in hand. Many thanks for your kind words of love and gratitude for the trifle of material aid our dear Lord enabled us to send to you and our Society, and also for the fervent commendation of the hasty notes accompanying. If these tokens have any merit it is all of God who put into our hearts an earnest love to the blessed cause in which you are so fully enlisted.

I have received fifty copies of *The Angel of Peace* for July, August and September, and have distributed them among the children of our English speaking Sunday School. I could make good use of one hundred copies more in the Sunday Schools of Honolulu, but I will not ask for them as a gift; as I prefer to communicate with the pastors of the two Protestant churches there, Rev. S. C. Damon, D. D., and Rev. W. Frear. Perhaps they will be inclined to subscribe for the little winged *Angel*. The Superintendent and children of the Hilo Sunday School are much pleased with the *Angel*, and express many thanks for the favor. How I wish with you that our Hawaiian children could read the *Angel*, but they have a well-illustrated and good paper, *The Day Dawn*, of which I distribute one hundred and fifty copies monthly.

I am really pleased with your "*New Departure*," and the "*Out-look*," you have occupied in your survey of the great "*Acellama*," which covers the earth, and also in the plotted chart of your campaign under "the Captain of salvation," to cover this wide and bloody field with peace and love and glory. This consummation is *promised* by our great King, and its accomplishment is *sure* as the throne of the "*Eternal God*." The *wisdom*, the *love*, the *power* which raised and sustain the pillars of heaven, which roll the wheels of the universe, and which sweep the cycles of eternity, will "overturn" thrones, dominions, powers, and remove all obstacles which hinder this result, and bring in the day when the "old, old prophetic song of Bethlehem, "*Peace on earth*," shall have become the glorious realization of all kindreds and peoples and tongues, rising in one mighty chorus, which shall drown the whispers of your Boston "*Peace Jubilee*," and roll in thunder tones around the world.

That is what we expect in calm *faith*, and without blarney, or bugle-blast, or blazonry, and with no romance but the *romance of reality*. "We shall see it, but not *now*. We shall behold it, but not *night*." From the high hills of heaven we shall see the "soft splendors" of the "Star of Bethlehem" shining over all the earth, and the banner of the "Prince of Peace" waving round the world. Oh, that ministers of the gospel, and all Christians would engage with heart and hand, individually, socially and organically, to bring on the reign of universal peace. War like all other evils is to be ended by *efforts*, not by waiting with folded hands and muzzled mouths. It would, under God, be ended in Christendom during this generation, if every Christian pulpit and press and communicant were brought into line, each one doing his duty. But I must stop lest I tire your patience.

May I tell you of a great sorrow which has come over me and my household! On the 29th of September my precious wife was called up to the mansions prepared for her. For forty-five years she had been to me the dearest object on this side of heaven. We had long walked, and toiled, wept and prayed, and rejoiced together, but Jesus had an unoccupied seat in His "Father's house," an unused *harp*, and a reserved *crown*, so He came Himself and took her to the heavenly hills. He desires that those who have been given Him by the Father be with Him and behold His glory. All is right. I bow to his behest, and would not recall the sainted partner of my life for the world. "*Father, thy will be done.*"

MORAL.—An old Spanish writer says: "To return evil for good is devilish; to return good for good is human; but to return good for evil is godlike."

Be always frank and true: spurn every sort of affectation and disguise. Have the courage to confess your ignorance and awkwardness. Confide your faults and follies to but few.





VOL. II.

BOSTON, JANUARY, 1873.

No. 1.

### ANGEL OF PEACE.

BY ELLEN E. MILES.

Sweet Angel of Peace, go forth in thy beauty !  
 Bear thy glad tidings to cottage and hall,  
 Fold not thy pinions till finished thy duty,  
 And " Good will to men," be echoed by all.

Carry thy message to hearts that are breaking ;  
 Bid them rejoice, for the hour is at hand,  
 When the whole earth from its error awaking,  
 Shall float the white banner of peace o'er the land.

Wrap the broad earth in thy mantle of glory,  
 Scatter the olive of peace by the way,  
 Over dark battle fields, blood-stained and gory,  
 Wreath the bright palm with unwithering bay.

Palm,—as an emblem of sweet peace victorious ;  
 Bay,—for the heroes who conquered by love ;  
 May they forever united wave o'er us,  
 Until we find rest in the Eden above.

*New Haven, Conn.*

### HAPPY NEW YEAR.

MY DEAR YOUNG FRIENDS:—Do you not think *New Year's Day* is one of your brightest and pleasantest holidays ! Those delightful greetings of loved parents and brothers and sisters on *New Year's morning*, " I wish you a happy New Year, " I wish you a happy New Year," and the same kind wish repeated by every schoolmate and friend that we meet during the day—how glad and joyous it makes us feel. The Editor asks the privilege of joining with your many kind friends in heartily wishing each one of you a very happy New Year.

Shall I tell you, in a few words, how you can make this *New Year* a very happy one ? Imitate little Harry Noble. On last *New Year's morning*, his father and mother, and brothers and sisters, had all wished him a happy New Year. All day long the words " Happy New Year " kept ringing in his ears like the strains of sweet music. At night, before he closed his eyes to sleep, he asked himself, " What can I do to make

this year a happy one ! " Then came to his mind the words of that simple, pretty verse that the children all know so well,—

" Little deeds of kindness, little words of love,  
 Make this earth an Eden, like the Heaven above."

" Now," said Harry, " I wonder if this is so. I hope it is. For I want to be happy, and I am only a little boy. I cannot do great things. I cannot speak great words. But I know I can do little acts of kindness. I can speak little words of love. They are just my size. I mean to try this year and do as the little hymn teaches. I will see if that will make me happy."

And, before he slept, he lifted up his heart in prayer, and asked his Father in Heaven to bless him and help him keep his good resolution. Now, all through the last year Harry has watched for opportunities when at home and at school, and wherever he has been, to do little deeds of kindness, and to speak little words of love.

I need not tell you how many, many such opportunities he has found. Hardly an hour of the whole year has passed in which he has not done some little kind act, or spoken some little loving word to father, mother, brother or sister, or teacher, or playmate.

How has Harry's experiment proved ! Why, he says, the last year has been a very happy one, and he is so much delighted with the experiment that he means to keep on in the same way this year. Perhaps Harry does not know that by this course he has not merely made the year a happy one for himself, but has done much to make it a happy one for all his friends. His presence has been like sunshine. Let all the readers of the *Angel* follow Harry's example, and they shall find this year a happy one.

HEROINE.—There is one word of which four others can be made, which alternate curiously between the genders :—

" Heroine " is perhaps as peculiar a word as any in our language. The first two letters of it are male, the first three female, the first four a brave man, and the whole word a brave woman.



## LETTER TO THE CHILDREN.

FROM REV. TITUS COAN, SANDWICH ISLANDS.

I desire to say a word to the dear children, especially the boys of my native land. I hope the children will pardon, if what I say appears *boyish and egotistical*. The subject is

## MY MILITARY EXPERIENCE.

When I was a school-boy, eleven years old, Uncle Sam sent word to John Bull that he "would *fight* him and *whip* him." Old John replied, "Try it if you dare." So they pitched in like two mad bullies, or bulls. They shook fists at each other, and swore some, and defied and looked death. I was living on the north shore of Long Island Sound, and for three years, from 1812 to 1815, I saw the great British ships of war sailing up and down the sound, chasing our boats and sloops and brigs up the rivers and into the harbors, or running them upon the rocks and upon the beaches high and dry. Day and night I heard their big guns thunder, and saw the infernal smoke from their fiery mouths. And the alarm bells rang at mid-night, and the shore batteries blazed and thundered to keep off the bloody barges which tried to land and burn my native town. I had a brother in the army, and when he was about to go into camp, he drew his new sword and went out of the house and fought a tree. I thought he was mad; but he told me that he was trying his sword on the tree to see if it would break. I wish all fighters would break their swords on trees, and not on human heads. During the war, armies marched and fought on land, and ships fought on oceans and lakes.

Many of the ships were named after their owners, as *Vixen*, *Vindictive*, *Vengeance*, *Spitfire*, etc. I never saw one named "*The Prince of Peace*," or "*The Sister of Charity*," or "*Good Will*," or "*Mercy*." Well, after three years, the bullies concluded to stop fighting. Very few, if any, knew what they had been fighting for; but Sam and John said to each other, "Let us fight." I don't know which spoke first, but I think their hearts spoke together. One said, "I'll quit if you will," and the other said, "Agreed." So after John Bull had taken Washington, burnt Buffalo, destroyed several hundred vessels, driven our commercial marine from many waters, and done sundry other mischievous and bloody deeds, and after Uncle Sam had killed a lot of Red-coats, blown up several ships, towed several crippled prizes into ports, and skedaddled from his own capital, Peace was proclaimed, and no one ever knew which of the Bullies had *whipped*.

Then came the Jubilee. Many good men had wept and prayed that the war might cease. Many fathers and mothers, and widows, and orphans, and many friends and lovers wept and mourned for dear ones smitten to the earth by the fiery hail of war.

Now the country was ablaze with illuminations, jarring under the thunder of artillery, and shouting under the electricity of elquence—some praying and praising the Lord, and others feasting, reveling and dancing.

My townsmen prepared for a grand Peace celebration. The programme was published, which included religious exercises, a parade of infantry, cavalry and artillery, firing, a big dinner, etc. I was a school-boy, and all the boys caught the spirit of the times. We met in council, organized a company of Light Artillery, chose officers, prescribed an uniform and procured a small blunderbuss, mounted it on a carriage, with drag-ropes and other appurtenances. The boys all chose me captain; but I declined. Was not that modest? I nominated another boy, a year older than myself, and told them to elect him, and I would consent to be lieutenant. All this was agreed to, and we went on filling up our company with juvenile artillerists, preparing our uniform, drilling, etc., etc. We decorated our hats with cockades of red, yellow and green morocco and feathers, and our coats with shining buttons, ribbons, and gold lace. We made *wooden swords*, and painted them. I wish all military men would carry *wooden swords*, all ships of war *wooden guns* and all infantry *bamboo rifles*. We then drilled and drilled, till we could "*mark time*, *right face*, *left face*, *right about face*, *right and left wheel*, *march and counter-march*, *change front*, *form line*, *draw sword*, *present sword*, *right protect*, *left protect*, *thrust*, *assault*, *return word*, etc. Then we could limber and unlimber, hook and un-

hook drag-ropes, take up drag-ropes, lay down drag-ropes, open and close drag-ropes, awab, load, prick and prime, fire, all in the old foggy style. Then came the great day of celebration. The military were marshaled. Our colonel and captains were all awake. Evolutions were performed, salvo after salvo of artillery was fired; the infantry rattled and cracked, and our *blunderbuss belowed and roared*. The colonel and staff and the captains of companies saluted the boy regiments, coming to us with chapeaubras and glove in hand, eulogizing our martial appearance, and giving us money to replenish our exhausted magazine of powder. So we *fired and fired*, until we rent our *gun-carriage* and found our heated blunderbuss leaping to the ground. Old folks and young folks, and especially the fair misses, gathered around to do us honor. The blood and tears, the desolated houses and crushed hearts, and all the horrors of the war seemed forgotten in the jubilant excitement of the day. And that, dear children, is *one* way in which soldiers are made, while the hell of war beneath is covered and the dancing ground above is adorned with all that is gay and glittering to fascinate and beguile.

And what came of all this? Let me tell you:

I grew up a youth fond of military display. The seeds planted in boyhood germinated. I became an officer in artillery, with a second lieutenant's, and soon after, a first lieutenant's commission, with the prospect of rising as high as the gas in my balloon would lift me. I carried a beautiful sword, wore a splendid sash, put on epaulettes, dressed in blue, neatly trimmed with gold lace and buttons, with a great white plume waving in my military hat. Had war come on then, I should doubtless have been in it, and perhaps in another world fifty years ago.

I went into the State of New York to visit. The Lord detained me. I was offered business. I remained a teacher and a student. I was, as I think, *converted*. All my military ardor left me. I resigned my commission against the earnest remonstrances of my fellow-officers. I exchanged my sword for the "sword of the Spirit;" my foolish uniform for the "robe of Righteousness," offered me by the Prince of Peace; studied now to *save* men, and not to *kill*; became an humble Sabbath School Superintendent, then an ordained minister of the gospel; then a Missionary to Patagonia, and, finally, a Missionary to the Hawaiian Islands, where, with the best temporal gift God ever gave to man, my precious wife, just gone to heaven, I have lived near thirty-eight years, with more happiness than any king upon an earthly throne.

Last Sabbath I received a number of boys, about twelve years old, to the Hilo Church, making the whole number gathered to the church under my care, 12,000.

And now, my young friends, let me ask you which course would have been the wiser in me—to have been a soldier and to have killed 12,000 men, or to be a soldier of Jesus Christ, to bring a few thousands to lay down their arms, and submit to our good and glorious King?

Let me persuade you all to *enlist now* under the banner of Jesus, and may the God of Love and of Peace make you useful and happy in life, peaceful and triumphant in death, and glorious in heaven.

Dear Brother Miles, I had no idea, when I took a pen to address a line to you, of inflicting such a long communication upon you. Will you ponder it! and if you see anything in these papers worth printing, use it at discretion, if not, throw it with your waste papers. If I ever became a disciple of Christ, I then became a *Peace man*. God help the blessed cause.

Yours, in the bands of Peace, T. COAN.

MAKING THE BEST OF IT.—Little Minnie, only three years old, to amuse a homesick cousin who was visiting at her house, brought out her choicest playthings. Among these was a tiny trunk, with bands of gilt paper for straps, a very pretty toy; but Freddie bent the lid too far back, and it broke off. He did not mean to do this; and when he saw what he had done, he was frightened, and began to cry. Then dear little Minnie, with her own eyes full of tears, said:—

"Never mind, Freddie; just see what a cunning little cradle the top will make!"

That was certainly a great deal better than fretting. She made the best of it.—*Children's Hour*.

## THE LOAF OF BREAD.

From the German of Schmidt.

In a time of famine, a rich man allowed twenty of the poorest children in the town to come to his house, and said to them,—“In this basket there is a loaf of bread for each of you. Take it, and come again at the same hour every day, till God sends better times.”

The children pounced upon the basket, struggled and fought over the bread, because each wished to have the largest and best loaf; and then they went away without a word of thanks to their friend.

But Francesca, a little girl meanly, though neatly dressed, stood at a distance, and gratefully took the loaf that was left in the basket, which was the smallest; then she kissed the good man's hand, and went quietly home.

The next day the children were just as naughty and ill-behaved; and this time there was left for poor Francesca a loaf that was hardly half as large as the others. But when she reached home, and her mother cut the bread, there fell out a number of new pieces of silver. The mother was frightened and said, “Take back the money this moment; for it is certainly in the bread by mistake.” Francesca took it back.

But the kind man said, “It is no mistake, my good child: I had the money baked in the smallest loaf in order to reward you. Be always as contented and yielding as you now are. He who is contented with the smallest loaf, rather than quarrel for the largest, will receive abundant blessings.”—*Children's Prize.*

## A LITTLE HERO.

BY GRACE GREENWOOD.

In the city of Hartford, Connecticut, lives the hero of the true history I am about to relate—but no longer “little,” as the perilous adventure, which made him for a time famous in his native town, happened several years ago.

Our hero was then a bright active boy of fourteen—the son of a mechanic. In the severe winter of 18—, the father worked in a factory, about a mile and a half from his home, and every day the boy carried him his dinner, across a wide piece of meadow land.

One keen frosty day, he found the snow on this meadow nearly two feet deep, and no traces of the little footpath remaining. Yet he ran on, as fast as possible, plunging through drifts—keeping himself warm by vigorous exercise and brave, cheerful thoughts.

When in the midst of the meadow, fully half a mile from any house, he suddenly felt himself going down, down, down! He had fallen into a well!

He sunk down into the dark, icy water, but rose immediately to the surface. There he grasped hold of a plank, which had fallen into the well as he went down. One end of this rested on the bottom of the well, the other rose about four feet above the surface of the water.

The poor lad shouted for help until he was hoarse, and almost speechless, but all in vain, as it was impossible for him to make himself heard from such a depth, and at such a distance from any house. So at last he concluded that if he was to be saved at all, he must save himself, and begin at once, as he was getting extremely cold in the water. So he went to work.

First, he drew himself up the plank, and braced himself against the top of it and the wall of the well, which was of brick, and quite smooth. Then he pulled off his coat, and taking out his pocket knife, cut off his boots, that he might work to greater advantage. Then, with his feet against one side of the well, and his shoulders against the other, he worked his way up, by the most fearful exertion, about half the distance to the top. Here he was obliged to pause, take breath and gather up his energies for the work yet before him. Far harder was it than all he had yet gone through, for the side of the well being from that point completely covered with ice, he must cut with his knife, grasping places for his fingers, slowly and carefully, all the way up.

It was almost a hopeless attempt, but it was all that he could do. And here the little hero lifted up his heart to God, and prayed fervently for help, fearing he could never get out alone.

Doubtless the Lord heard his voice, calling from the deeps, and pitied him. He wrought no miracle to save him, but breathed into his heart a yet larger measure of calmness and courage, strengthening him to work out his own deliverance. It is in this way that God oftener answers our prayers, when we call upon him in time of trouble.

After this, the little hero cut his way upward inch by inch. His wet stockings froze to the ice and kept his feet from slipping, but his shirt was quite worn from his shoulders ere he reached the top.

He did reach it at last—crawled out into the snow, and lay down for a moment to rest, panting out his breath in little white clouds on the clear frosty air.

*He had been two hours and a half in the well!*

His clothes soon froze to his body, but he no longer suffered with the cold, as full of joy and thankfulness, he ran to the factory, where his good father was waiting and wondering.

The poor man was obliged to go without his dinner that day, but you may be sure he cared little about that, while listening, with tears in his eyes, to the thrilling story his son had to relate to him.

He must have been very proud of the boy that day, as he wrapped him up in his own warm overcoat, and took him home to ‘mother.’

And how that mother must have wept and smiled over the lad, and kissed him, and thanked God for him!

## MIDNIGHT THOUGHTS.

BY H. E. H.

“And there shall be no night there.”

How blest the vision!  
 Redolent of youth and health  
 And strength; when weariness  
 No more shall pall the senses,  
 Or heaviness oppress and overcome  
 This mortal frame.  
 When mortal shall assume  
 Its bright unclouded  
 Immortality—and the eye  
 Shall beam undimmed,  
 Curtained no more by night's panoply  
 Of darkness; which now  
 So gratefully doth cover  
 'This frail frame of dust  
 “No night there.” Ah!  
 What whispered consolation  
 To the sleepless invalid, who  
 On bed of restless pain  
 Length for light of morning.  
 His soul may dwell upon  
 This sacred promise, and find  
 Comfort.  
 Or to the mind tortured  
 With wakefulness, thro' weight  
 Of many cares and earthly conflicts  
 (Denied the compensation of  
 Nature's sweet restorer,)  
 How *restful* comes the thought  
 There's “no night there!”  
 Ah yes! No night of *sorrow*,  
 For “all tears are wiped away,”  
 No night of *doubt* and *fear*,  
 For the light of Heaven's unclouded vision  
 Hath dispelled all clouds,  
 And we see *no more* “Thro' a glass  
 Darkly.”

O! fit us Lord,  
 Our Saviour, for that realm,  
 Where Thou dost “need no candle,”  
 That we may come up out of  
 Death's shadowy vale, covered  
 By “robe of righteousness,” redeemed  
 By thine own sacrifice,  
 Into the presence  
 Of Eternal Light!



### MY THREE LITTLE TEXTS.

I am very young and little;  
I am only just turned two;  
And I cannot learn long chapters,  
As my elder sisters do.

But I know three little verses,  
That mamma has taught to me,  
And I say them every morning,  
As I stand beside her knee.

The first is "Thou God seest me."  
Is not that a pretty text?  
And "Suffer the little children  
To come unto me," is next.

But the last one is the shortest;  
It is only "God is love."  
How kind He is in sending us  
Such sweet verses from above!

He knows the chapters I can't learn,  
So I think He sent those three  
Short easy texts on purpose  
For little ones like me.

—*Youth's Companion.*

### THE APOSTLE OF PEACE.

We are sure the children, as well as some of larger growth, will be pleased to read in the *Angel* some anecdotes of that great and good man, Wm. Ladd, the Apostle of Peace.

Mr. Ladd, in his youth, was fond of gunning. One occasion he had been out without finding anything at which to point his gun. As he was returning homeward he saw a robin singing in a tree. He lifted his gun and fired, bringing the bird to his feet. As it fluttered, dying, its reproachful eye

lifted to his seemed to say, "Why did you shoot me? Why did you shoot me?" He said to himself, "I will never shoot another bird," and he never did.

In the social circle, Mr. Ladd was the life of the party, full of fun and frolic. His natural temperament was of the most joyous kind. He played with the children as though he were one of them. Some one pleasantly remarked, "When you become a man you should put away childish things." He promptly replied, "Ah, I fear that I shall never be a man, I can never be anything more than a Ladd."

Rev. Dr. Ide, of Massachusetts, Mr. Ladd, and a company of clergymen, were returning from New York city, when they held a peace meeting in the cabin of the steamer. In the course of the debate—pros and cons—Dr Ide proposed this question to whoever might answer it: "Man has two fists; and, when he is pressed or abused, he feels inclined to use them to defend himself. Now, what was man made so for? Mr. Ladd immediately sprang to his feet, in the best of humor, exclaiming, "I'll answer him, I'll answer him." And reaching out his two hands with fingers all spread out like claws, repeated from Dr. Watts:

"Let dogs delight to bark and bite,  
For God hath made them so,  
Let bears and lions growl and fight,  
For 'tis their nature too.

Then looking around on the company like a father on his children, continued:

But, children, you should never let  
Such angry passions rise,  
Your little hands were never made  
To tear each other's eyes."

This recitation in Ladd's comical manner brought down the house in a roar of laughter.

TRUE FRIENDSHIP.—Money can buy many things, good and evil. All the wealth of the world could not buy you a friend, nor pay you for the loss of one. "I have wanted only one thing to make me happy," Hazlett writes; "but wanting that, have wanted everything." And again, "My heart, shut up in the prison-house of this rude clay, has never found, nor will it ever find, a heart to speak to." We are the weakest of spend-thrifts if we let one friend drop off through inattention, or let one push away another, or if we hold aloof from one for petty jealousy or heedless slight or roughness. Would you throw away a diamond because it pricked you? A friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before love grows cold. "Life is too short to quarrel in."

### PUBLICATIONS OF THE AM. PEACE SOCIETY.

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50 or more " " " " "	6 " "
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Letters in relation to publications, donations, agencies, etc., from the eastern States, should be directed to Rev. J. B. Miles, Secretary; or Rev. H. C. Dunham, Office Agent, at 36 Bromfield St., Boston.

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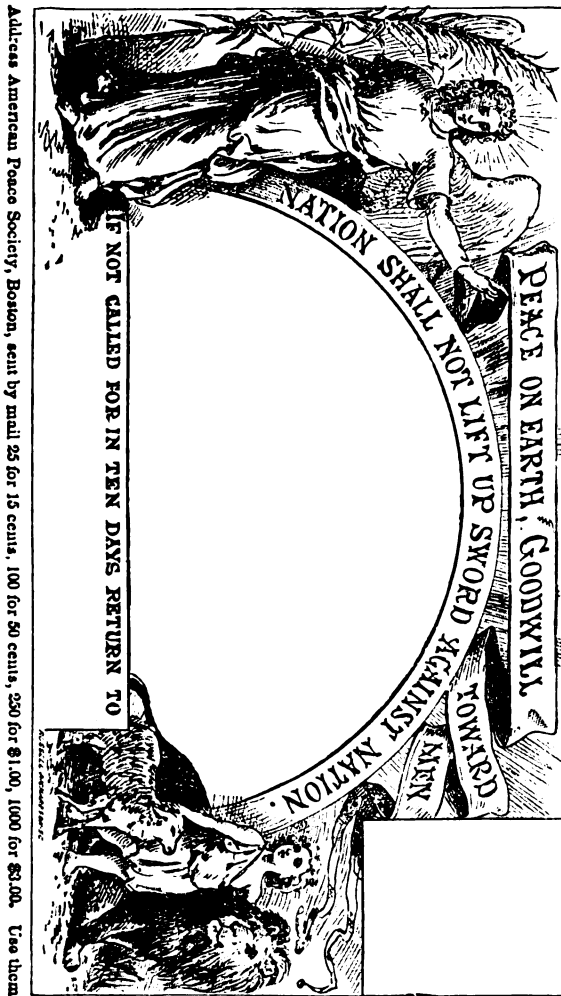


# THE ADVOCATE OF PEACE.

## RECEIPTS FOR OCT. AND NOV., 1872.

MAINE.		PROVIDENCE.		PEORIA.		NEW BRUNSWICK.	
CALAIS.		Dea. T. Salisbury.....		Rev. A. McClintock.....		St. John.	
Rev. W. S. McKellar.....		\$5 00		\$2 00		W. E. Blanchard.....	
NEW HAMPSHIRE.		W. S. Green.....		MICHIGAN.		Edwin C. Foster.....	
KEENE.		L. K. Joslin.....		DETROIT.		Hall & Fairweather.....	
Hon. John Prentiss.....		2 00		C. L. Ward.....		B. Prichard & Son.....	
Hon. Wm. P. Wheeler.....		5 00		J. M. Jones.....		FREDERICTON.	
S. D. Osborn.....		5 00		A. A. Boutell.....		Hon. George F. Gregory.....	
E. A. Webb.....		5 00		E. J. Gurfield.....		John J. Fraser, Esq.....	
Rev. W. O. White.....		5 00		F. J. Merrick.....		C. H. B. Fisher, Esq.....	
Others.....		2 00		Silas Farmer.....		T. H. Rand.....	
WALPOLE.		VALLEY FALLS.		NO. LANSING.		A. E. Randolph.....	
S. N. Perry.....		Harvey Chase.....		Prof. J. W. Beal.....		A. Lattimer.....	
30 00		100 00		2 00		S. W. Babbitt.....	
HOPKINTON.		A. B. Chase.....		LANSING.		Thomas Logan.....	
Rev. Daniel Sawyer.....		10 00		Mrs. J. J. Mead.....		James G. Gill.....	
MASSACHUSETTS.		KINGSTON.		BERLIN.		Legacy of Dr. G. C. Beck-	
BOSTON.		Rev. J. H. Wells.....		Mrs. L. Hatch.....		with by T. H. Russel, Esq.	
Hon. E. S. Tobey.....		2 00		PARMA.		900 00	
C. C. Barry.....		CONNECTICUT.		Rev. Henry Melville.....		Estate of Wm. Ladd, Hon.	
T. D. Quincy.....		WALCOTTVILLE.		10 00		A. Walker, receiver.....	
SOUTH BOSTON.		F. N. Holley.....		NOVA SCOTIA.		633 69	
Coll. at Peace Meeting.....		25 00		Collection.....		From Publications, etc.....	
19 23		NEW HAVEN.		HALIFAX.		Dividend from Boston and	
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## THE ADVOCATE OF PEACE.



We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind.

The Society has now four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, \$1.00 for two hundred and fifty, and \$3.00 per thousand. Being so cheap, and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request all who use envelopes and wish to do good, to send to our office in Boston for these kinds, which will be sent by mail at the prices named without cost to them for postage.

### DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York city, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them free, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price 50 cents. Address all your orders to Rev. H. C. Dunham, 30 Bromfield St., Boston.

### TO THE FRIENDS OF PEACE IN THE WEST.

Having been appointed by the American Peace Society a General Agent for the Western Department, a place made vacant by the resignation of Rev. Amasa Lord, of Chicago, I desire to say to the friends of the peace cause in the Western States that I have temporarily fixed the head-quarters of the Western Department at Manhattan, Kansas.

The impulse given to the peace cause by the great "victory" at Geneva, together with the prospect of convening at an early day an International Peace Congress of eminent jurists, statesmen and philanthropists, is causing the East to come forward with alacrity to aid this *greatest progressive movement of the age*. Shall the West remain indifferent spectators?

Never was there before so auspicious a moment to strike an effective blow for God and humanity, and whoever lends his aid in this glorious work shall be entitled, not only to the blessing pronounced upon the peacemakers, but to the admiration and gratitude of his fellow-men.

Lecturers and ministers are wanted to preach and to teach the doctrines of peace, and with voice and pen enlighten the public mind, and unfold the nature and scope of the proposed movement; also there is urgent need of agents in every State and County to circulate the books and other publications of the Society, extend the circulation of the *Advocate of Peace*, and obtain donations to carry forward the great enterprise.

All friends of the cause in the West are invited to correspond freely with us regarding the progress of the work, and the measures to be inaugurated for its promotion.

Persons willing to enter the service of the Society can ascertain the terms by addressing the undersigned to whom all money due the Society in the West, all unpaid subscriptions for the *Advocate of Peace*, and all donations designed for the Society's use should be directed,

LEONARD H. PILLSBURY,

General Western Agent American Peace Society,  
Manhattan, Kan.

### ADVERTISEMENT.

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED }  
JUNE, 1837. }

BOSTON, FEBRUARY, 1873.

{ NEW SERIES,  
VOL. IV. NO. 2.

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### THE ADVOCATE OF PEACE.

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### SPECIAL APPEAL OF THE EXECUTIVE COMMITTEE.

#### THE PEACE SOCIETY AND THE FIRE.

Among the sufferers by the great fire that has desolated one of the richest portions of our city, is the American Peace Society. We are devoutly grateful that the Wesleyan Building, in which are our rooms, and which was in great danger at one stage of the fire, was preserved. But the establishment of our printer, J. E. Farwell, Esq., in which were many of our stereotype plates, was consumed with all its contents. In several other ways our Society suffers severely, and by this great catastrophe has been deprived of funds to quite a large amount, which we expected to have received ere this, and which we are in pressing need of for the prosecution of the ordinary operations of the Society; but this loss is especially grievous to us now, as we are greatly enlarging our work, and are engaged in efforts for convening at an early day an International Peace Parliament or Congress, for the purpose of improving the golden opportunity furnished by the Geneva Arbitration, and other Providential circumstances. In view of these facts the Executive Committee earnestly appeal to the friends of peace in all parts of the country, to rally for the help of the Society in this exigency. Let all who are indebted for the *Advocate* promptly remit. Let all who have the ability to assist this Christian and philanthropic cause, rightly considered second to no benevolent enterprise of

this century, have also the disposition to help it forward. A failure for the lack of pecuniary means of the great work which we are now called upon to accomplish, would be most deplorable. Let all the friends of God and humanity weigh the especial claims of this cause at the present time, and make a prompt and generous response to this appeal.

In behalf of the Executive Committee,

JAMES B. MILES,

*Corresponding Secretary and Assistant Treasurer.*

#### GENERAL AGENTS.

The American Peace Society is to be congratulated upon having enlisted in its service, as General Agents, Rev. B. A. Chase and L. H. Pillsbury. Mr. Chase has for his field of operations New England and Canada. Mr. Pillsbury's field is the part of our country west of New York and Pennsylvania. Mr. Chase's address is 39 Regent street, Boston Highlands. Mr. Pillsbury's, for the present, Manhattan, Kansas. Both of these brethren are in their prime, and they bring to their great work ability, zeal and ardent love for the cause. Let them have the confidence, the sympathy, the prayers and the co-operation of the Christian public, and great good may be expected from their labors.

#### MEMBERSHIP.

The payment of any sum between \$2.00 and \$20.00 constitutes a person a member of the American Peace Society for one year, \$20.00 a life member, \$50.00 a life director, and \$100.00 an honorary member.

The *Advocate of Peace* is sent free to annual members for one year, and to life members and directors during life.

If one is not able to give the full amount of a membership, or directorship at once, he can apply whatever he does give on it, with the understanding that the remainder is to be paid at one or more times in the future.

The *Advocate* is sent gratuitously to the reading rooms of Colleges and Theological Seminaries—to Young Men's Christian Associations—to every pastor who preaches on the Cause of Peace and takes a collection for it. Also, to prominent individuals, both ministers and laymen, with the hope that they will become subscribers or donors, and induce others to become such. To subscribers it is sent until a request to discontinue is received with the payment of all arrearages.

# A THANK OFFERING.

Office Am. Peace Society, 36 Bromfield St.,  
Boston, Oct. 10, 1872.

REV. AND DEAR SIR:

A peculiar exigency exists in the operations of the American Peace Society. The recent successful termination of the Geneva Arbitration furnishes an opportune occasion for bringing the leading minds of all nations together in an INTERNATIONAL CONGRESS. For this reason, *special contributions* are needed at this time, as well as extraordinary efforts to arouse the people, and especially Christians of *all denominations*, to the importance of energetic and definite action with a view of creating perpetual peace among the nations.

The officers of this Society present an *urgent appeal* to Pastors to secure from their respective churches, an especial contribution, *as a thank offering*, for the grand victory of Peace at Geneva and to aid the Society in this Christ-like and philanthropic work.

\*We would also invite each Pastor to preach a discourse upon the inspiring subject of Peace on the day the contribution is to be taken.

HOWARD MALCOM, *President*.  
ALPHEUS CROSBY, *Chairman Ex. Com.*  
DAVID PATTEN, *Treasurer*.  
JAMES B. MILES, *Cor. Secretary*.

Please notice the appended endorsement and commendation.

The undersigned, cordially approve of the great and beneficent work in which the American Peace Society is engaged, and especially the object of the proposed International Congress.

SIDNEY PERHAM, Governor of Maine.  
JULIUS CONVERSE, Governor of Vermont.  
SETH PADEFORD, Governor of Rhode Island.  
ISRAEL WASHBURN, JR, Ex-Gov. of Maine.  
L. A. WILMOT, Governor of New Brunswick.

JOHN T. HOFFMAN, Governor of New York.  
JOHN W. GEARY, Governor of Pennsylvania.  
E. F. NOYES, Governor of Ohio.  
C. C. CARPENTER, Governor of Iowa.  
P. H. LESLIE, Governor of Kentucky.

HARRISON REED, Governor of Florida.

## THE CALL FOR AN INTERNATIONAL PEACE CONGRESS.

The undersigned, believing that the peace and well-being of nations, the best institutions and enterprises of Christian civilization, including all the great interests of humanity, demand a permanent guarantee against the peril and even possibility of war, regard the present as a favorable opportunity for convening eminent publicists, jurists, statesmen and philanthropists of different countries in an INTERNATIONAL PEACE CONGRESS, for the purpose of elaborating and commending to the governments and peoples of Christendom, an INTERNATIONAL CODE, and other measures, for substituting the arbitrament of reason and justice for the barbarous arbitrament of the sword. We do, therefore, unite in the call for such a Congress.

The above has been signed by the following gentlemen, among others:

Theodore D. Woolsey, D. D., LL. D., New Haven.  
Mark Hopkins, D. D., LL. D., Williams College.  
Emory Washburn, LL. D., Cambridge, Mass.  
Hon. Reverdy Johnson, Baltimore, Md.  
David Dudley Field, LL. D., New York.  
Hon. Gerritt Smith, Peterboro', New York.  
Hon. Peter Cooper, New York.  
George H. Stuart, Esq., Philadelphia.  
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Hon. Elihu Burritt, New Britain, Ct.  
Hon. Edward S. Tobey, Boston, Mass.  
Amasa Walker, LL. D., No. Brookfield, Mass.  
George F. Gregory, Mayor of Fredericton, N. B.  
Hon. Wm. E. Dodge, New York.

Hon. G. Washington Warren, Pres. Bunker Hill Mt. As'ion.  
Hon. John J. Fraser, Provincial Secretary, N. B.  
C. H. B. Fisher, Esq., Fredericton, N. B.  
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John S. Maclean, Esq., Halifax, N. S.  
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M. H. Richey, Ex-Mayor, Halifax, N. S.  
Geo. H. Starr, Esq., Halifax, N. S.  
Jay Cooke, Esq., Philadelphia.  
John G. Whittier, Amesbury, Mass.  
Hon. Charles T. Russell, Cambridge, Mass.  
Samuel Willets, New York.  
Joseph A. Dugdale, Iowa.

Rev. Henry Ward Beecher, Brooklyn, N. Y.

## Commendation of the Peace Cause by Prominent Men in the United States.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

A. P. Peabody, D. D., LL. D., Cambridge, Mass.  
Hon. Charles Sumner, LL. D., Boston, Mass.  
A. A. Miner, D. D., Pres't Tufts' College, Boston, Mass.  
Hon. Wm. A. Buckingham, Ex-Gov. of Conn.  
Luke Hitchcock, D. D., Cincinnati, Ohio.  
Leonard Bacon, D. D., New Haven, Conn.  
Gardiner Spring, D. D., New York.  
Stephen H. Tyng, D. D., " "  
Howard Malcom, D. D., LL. D., Philadelphia.  
Bishop Thomas A. Morris, Springfield, Ohio

Rev. T. D. Woolsey, D. D., LL. D., Ex-President Yale College  
E. O. Haven, D. D., Evanston, Ill.  
Hon. David Turner, Crown Point, Ind.  
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Hon. James Harlan, U. S. Senator, Iowa.  
Rev. P. Akers, D. D., Jacksonville, Ill.  
Rev. Noah Porter, D. D., LL. D., Pres. Yale College.

Rev. Prof. Samuel Harris, D. D., LL. D., Yale Theological Seminary.

# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, FEBRUARY, 1873.

VOL. IV. No. 2.

## THE FAREWELL TO 1872.

### THE RIGHT SPIRIT.

Christ Church, on Salem street, is one of the most interesting historical edifices now remaining in the North End of Boston. The high ceiling and massive architecture of the interior carries the mind back to the early days of our colonial history, and calls up dreams of the ancient cathedrals of the old world. The chime of bells, which sent forth their melody as a requiem for the dying year, is the first chime which broke forth in harmonious reverberations on the fresh, crisp air of this new world. Some of the emblematical appointments of the interior were captured by the English from the French during the French and Indian war, and a portion of the silver communion service was presented to the church by King George the Second.

At the suggestion of the Society of St. George, of which the Rev. George C. Clark is Chairman, a service was arranged for the evening of December 31st, embracing a special form of prayer with thanksgiving to Almighty God. It has been a century since a full British Episcopal service has been celebrated in Boston. When the people of these colonies severed their allegiance to the British crown the prayers for the King were of course dropped from the prayer-book, and prayers for the President and Congress substituted in the service for American churches. When Prince Albert died the event was commemorated with a memorial service in the full service of the English Church in nearly all the large cities of the world except Boston and New York. This year, as commemorative of the era of good feeling which now exists between the two great English speaking nations, and especially in view of the result of the recent conference of arbitration at Geneva, the British residents here with happy thoughtfulness inaugurated the service, which attracted a large audience. The church was finely decorated with roses and Christmas greens, and the choir gallery front was looped with the stars and stripes and the red cross of St. George, in the most fraternal sympathy with the occasion. The specially arranged service for the occasion was somewhat after the form of service used in England on accession day, or the anniversary of the crowning of the Queen.

Prefatory to the service the English National Anthem, "God save the Queen," was sung by British subjects, assisted by the full choir of the Church of the Advent. The evening service was conducted by the Rev. George C. Clark, commencing with the sentence, "I exhort that first of all supplications, prayers, intercessions and giving of thanks be made for all men, for kings and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty; for this is good and acceptable unto God our Saviour."—1 Timothy 2: 1, 2, 3. Then followed the usual order of evening prayer.

After the first lesson, Joshua 1, to the end of the ninth verse, a *Te Deum* was sung in acknowledgment of God's merciful protection of the Person, Family and Dominions of Her Majesty, Victoria, Queen of Great Britain and Ireland, Empress of India, etc.; for the restoration to health of His Royal Highness, the Prince of Wales; and for the Blessings of Peace between the two Nations of Great Britain and the United States.

The second lesson was Romans 13, after which the *Magnificat* and the *Nicene Creed* were chanted by the choir.

After the three Collects and the prayer for the President of the United States and the civil authority, prayers were offered for the Queen's Majesty and for the Royal Family of England; for the Queen as Supreme Governor of the Church of England, and for the whole state of Christ's Church Militant here on earth, closing with the Prayer of S. Chrysostom.

The service concluded with the singing by all the choirs and people the Old Hundredth Psalm: "With one consent let all the Earth," etc.

After the service the Rector, Rev. Henry Burroughs, welcomed the British subjects to the church built by King George the First, and enriched by the massive communion service and folio Bible and prayer books from King George the Second. A hundred years ago Her Majesty's troops worshipped in the church, and for the first time since the Revolution the Grenadier Guards Band, one sunny day last June, in the scarlet uniform of Her Majesty's soldiers, were welcomed to the service, and it was with especial pleasure that he welcomed for the first time since the Revolution, a gathering of British residents, met to celebrate prayer in the same form as on their native soil. They had been brought together under the most happy auspices, and he trusted that the old English service in this old English church would inaugurate an era of peace. He would have every Englishman feel that he had a home in Christ's Church. England was kept in the foremost rank of Protestant power by the simple, God-fearing piety and religion of her people. It was that which made her strong. The strength of Queen Elizabeth's reign was that the great men who served her feared and worshipped God. He alluded to the happy substitution of arbitration for the arbitrament of arms, and expressed the belief that henceforth the relations of the two countries would be kindly and peaceful.

## A CURIOUS PEACE CELEBRATION.

A curious peace celebration took place at Sedinia, Italy, recently, and twenty-nine families from eight Anglona districts took part in the solemn pact. The bishop of the diocese, accompanied by five priests and by the authorities of the country, assisted at the ceremony. It began by the assembling in a large field near Sedinia of the different groups of the parties interested, who afterward formed into separate rows of offenders and offended by the assassinations committed or wounds inflicted by vendetta within the last ten years. Then placing themselves opposite the bishop and prefect, they embraced each other, two by two, at first with a certain reluctance, but by degrees the ice melted, and soon the greatest cordiality was manifested on both sides. The twenty-nine families, with their relations to the fourth generation, amounted in all to twelve hundred people, who thus exchanged the kiss of peace. A crowd of more than two thousand persons formed a circle round this interesting scene, which left a deep and most pleasing impression on all hearts.

[Just the way the crowned and uncrowned skulls that "declare" other and better men must fight their battles, should be made to do, or do their own fighting. And after that class are killed off, then, if that mode of settling the question must be continued, take the next most useless class of earth's creatures and send them "to the front," and so on.]

## ODE ON WAR.

Hark! the cry of death is ringing  
Wildly from the reeking plain;  
Guilty glory, too, is flinging  
Proudly forth her vaunting strain.  
Thousands on the field are lying,  
Slaughtered in the ruthless strife,  
Wildly mingled, dead and dying,  
Show the waste of human life!

Christians, can you idly slumber,  
While this work of hell goes on?  
Can you calmly sit and number  
Fellow beings, one by one?  
All around are stricken, falling,  
Sinking to a bloody grave,  
While the God of Peace is calling,  
Calling upon you to save.

Listen to the supplications  
Of the widowed ones of earth;  
Listen to the cry of nations,  
Ringing loudly, wildly forth;  
Nations bruised and crushed forever  
By the iron heel of war!  
God of mercy, wilt Thou never  
Send deliverance from afar!

Yes, a light is faintly gleaming  
Through the cloud that hovers o'er;  
Soon the radiance of its beaming  
Full upon our land will pour.  
'Tis the light that tells the dawning  
Of the bright millennial day,  
Heralding its blessed morning  
With its peace bestowing ray.

God will spread abroad His banner,  
Sign of universal peace;  
And the earth will shout Hosanna,  
And the reign of blood will cease.  
Man no more will seek dominion  
Through a sea of human gore;  
War will spread its gloomy pinion  
On the peaceful earth no more.

## PROVISIONS FOR THE PRESERVATION OF PEACE.

BY DAVID D. FIELD, LL. D.

The adoption of such a Code as this outline proposes, contemplates the prolongation, and, if possible, the perpetuation, of a state of Peace, between the nations uniting in its adoption. It is among its chief objects, by defining rights and obligations that are now uncertain, to remove, or at least diminish, the causes of war; by reducing, upon common consent, the excessive armaments of modern times, to reduce the temptations to war, and, by the establishment of tribunals of arbitration, to render a resort to it unnecessary and wrongful, in ordinary cases of difference.

The regulations for these purposes contained in the first Book of this Code, narrow the scope of the regulations necessary for the second Book. The adoption of the system would unite the assenting nations in an alliance for mutual advantage, under which it seems both practicable and safe for them to renounce, as against each other, the most mischievous of the old rights of war; and to concede to each other the exemptions which the most humane of modern treaties have recognized, and the ameliorations of the evils of war for which the most enlightened jurists have contended.

At the meeting of the British Association for the Promotion of Social Science, held at Manchester in September, 1866, I ventured to propose the appointment of a committee to prepare

and report to the Association the Outlines of an International Code, with the view of having a complete Code formed, after careful revision and amendment, and then presented to the attention of governments, in the hope of its receiving, at some time, their sanction. The proposition was favorably received, and a committee was appointed, consisting of jurists of different nations. In the distribution of the labor among the members of the committee, a portion was assigned to me.

The scheme embraced not only a codification of existing rules of international law, but the suggestion of such modifications and improvements as the more matured civilization of the present age should seem to require. The purpose was to bring together whatever was good in the present body of public law, to leave out what seemed obsolete, unprofitable or hurtful, and then to add such new provisions as seemed most desirable. The Code, which the Association would propose, is such a one as should win the commendation of good and wise men, for international regulations, in the interests of humanity and peace.

In time of peace, the number of persons employed at any one time in the military service of a nation, whether intended for land or sea, shall not exceed in number one for every thousand inhabitants.

The military establishment of Europe, during peace, has, in round numbers, 3,000,000 of men, and when placed on a war footing, it swells to 5,000,000. These men are all withdrawn from industrial pursuits, where they could contribute to the comfort and wealth of mankind. Their support requires the labors of as many more; so that it may be set down, that the standing armies of that continent impose upon the nations burdens equal to the labors of 10,000,000 of able-bodied men. The whole population of that quarter of the world is 240,000,000, of which it is computed that one in five is able to do the full day's work of a man: that is 48,000,000 in all. Therefore, one-fifth at least of the flower of Europe is set aside to make ready for war. This is an unnecessary waste of force. No nation is benefited by it; all are burdened. The burden can be taken off, by common consent. The only point to be considered is, the minimum to which the force can be reduced.

A large standing army is not only the enormous burden that it has been described, but it is a provocative to war. The arming of a nation should be looked upon very much as the arming of individuals. A man may keep arms in his house, to be used on occasions, but if he walks abroad, always armed to the teeth, he speedily gets into a quarrel; so with a nation. The peace of society would certainly be endangered by the general practice of wearing arms. It was once so. And since social manners have been benefited by a general disarmament of individuals, it should seem that, for a similar reason, national manners would be benefited by a like process.

Examples of partial national disarmament are not wanted. The treaty between the United States and Great Britain, made at the close of the last war between them, stipulated that neither should keep ships of war upon the great lakes that divide them. The treaty of Paris, which closed the Crimean war, provided for the disarmament of Russia, in the Black sea.

By the "time of peace," is to be understood that period during which Austria, France, Great Britain, Germany, Italy, Russia, Spain and the United States are at peace with each other.

Any nation may call its militia into active service to enforce its laws, suppress insurrections against its authority, repel invasions of its territory.

If any disagreement, or cause of complaint, should arise between nations, the one aggrieved must give formal notice thereof to the one of which it complains, specifying in detail the cause of complaint, and the redress which it seeks.

Every nation, which receives from another, notice of any dissatisfaction, or cause of complaint, whether arising out of a supposed breach of this Code, or otherwise, must, within three months thereafter, give a full and explicit answer thereto.

Whenever a nation complaining of another and the nation complained of do not otherwise agree between themselves, they shall each appoint five members of a Joint High Commission, who shall meet together, discuss the differences, and



endeavor to reconcile them, and within six months after their appointment, shall report the result to the nations appointing them respectively.

Whenever a Joint High Commission, appointed by nations to reconcile their differences, shall fail to agree, or the nations appointing them shall fail to ratify their acts, those nations shall within twelve months after the appointment of the Joint High Commission, give notice of such failures to the other parties to this Code, and there shall then be formed a High Tribunal of Arbitration, in manner following: Each nation receiving the notice shall, within three months thereafter, transmit to the nations in controversy the names of four persons, and from the list of such persons the nations in controversy shall alternately, in the alphabetical order of their own names, as indicated in article 16, reject one after another, till the number is reduced to seven, which seven shall constitute the tribunal.

The tribunal thus constituted shall, by writing signed by the members, or a majority of them, appoint a time and place of meeting, and give notice thereof to the parties in controversy; and at such time and place, or at other times and places to which an adjournment may be had, it shall hear the parties, and decide between them, and the decision shall be final and conclusive. If any nation receiving the notice fail to transmit the names of four persons within the time prescribed, the parties in controversy shall name each two in their places; and if either of the parties fail to signify its rejection of a name from the list, within one month after a request from the other to do so, the other may reject for it; and if any of the persons selected to constitute the tribunal shall die, or fail for any cause to serve, the vacancy shall be filled by the nation which originally named the person whose place is to be filled.

Every nation, party to this Code, binds itself to unite in forming a Joint High Commission, and a High Tribunal of Arbitration, in the cases hereinbefore specified as proper for its action, and to submit to the decision of a High Tribunal of Arbitration, constituted and proceeding in conformity to article 535.

If any party hereto shall begin a war, in violation of the provisions of this Code for the preservation of peace, the other parties bind themselves to resist the offending nation by force.

A conference of representatives of the nations, parties hereto, shall be held every year, beginning on the first of January, at the capital of each in rotation, and in the order mentioned in article 16, for the purpose of discussing the provisions of this Code, and their amendment, averting war, facilitating intercourse, and preserving peace.

War, in all its aspects, has little to recommend it, and almost everything to condemn it. Even the brilliant qualities of courage and self-sacrifice, which it often calls forth, are more than counterbalanced by the cruelty, license and corruption, which are its inseparable concomitants. The history of every nation, after a great war, is a history of demoralization. The moral sense appears to be weakened by the spectacle of brute force contending with brute force; the sensibilities are blunted by indifference to suffering, and familiarity to death; the morals of camps are proverbially loose; the custom of destruction is apt to beget the love of it; and that regard for the rights and feelings of others, which is the chief glory of civilization, is lessened, if not lost, in the struggle for life and mastery in fight.

There may indeed be in nations, as in individuals, a stagnation and corruption worse than death; and war, like pestilence and famine, may be used by the Almighty as a scourge to drive them away, but that proves, not that war is a good thing in itself, but that there may be things that are worse.

Contention does undoubtedly sharpen the intellect, but there may be other kinds of contention than that of mere force. Indeed, that contention which aims to overcome obstacles in nature, to outstrip in manly arts, to look deepest into the mysteries of the world, material and spiritual; contention in letters and arts, in poetry, philosophy and history, in agriculture and navigation, in the refinements of life, the cultivation of taste, and the elevation of morals; that is the contention which really purifies and exalts.

We see that the waste and destruction of war are by no means the greatest of its evils, great as they are. We have before our eyes, at this moment, the devastation of one war,

which lasted but a few months, but which filled Germany with mourners, and covered France with wasted fields, and cities and villages battered and burnt. Half a year of war caused more sorrow and suffering, than a century of peace.

It is, therefore, to be assumed that any well considered scheme, which promises to lessen the number of wars, will receive the countenance of all good men. The scheme of the text is submitted, in the hope that, if it be not accepted, it may at least stimulate inquiry, and lead to something more acceptable, and more efficacious in preserving the peace of the world.

## A WORD OF SYMPATHY.

REEDSBURG, Wis., Jan. 7, 1873.

REV. J. B. MILES, Sec. of Am. Peace Society:

Dear Sir,—

Chicago was consumed, and wide regions, north of us here, were wrapped in flame, and, at once, the voice of humanity was heard all over the land, in one deep wail of commiserating sorrow. The heart of philanthropy gave a tremendous throb, and ten thousand hands moved in ministries of mercy. Benevolence was conscious that two fountains of tears were unsealed—one of pity for the sufferers, and one of gladness that she had the means of relief. And yet a battle of moderate dimensions brings more want and woe, more desolation and death upon our brethren and friends, (not to speak of our enemies,) than this scourge of fire inflicted.

The heart of Boston lay in ashes, and the whole nation felt the fiery smart. But Humanity drove her engine headlong, bringing a train richly laden with succor, if it might be accepted. Ten thousand hearts gave thanks, and the nation's pain was assuaged. But,

“When Murder bears his arm, and horrid War  
Yokes the red dragons to his iron car,”

and visits, not a part of a city, but wide realms, laying “country, town and city” in one undistinguishable ruin, too vast to admit of succor, what follows? Why, in view of the ruin inflicted—not the succor accorded—in gladness for the consummate desolation—not the restoration administered—there is boasting and glorying, illumination and revelry, and, (was Heaven ever so profanely mocked!) *thanksgiving!* There is not in the world so direct a practical contradiction to Christ, as is war and its necessary accompaniments. War as an institution cannot be originated, and as a means cannot be applied to its professed end, without reversing, in practice, every moral precept of the New Testament. And if a *Christian* is at liberty, under the dictation of some power, whether in earth or hell, to ignore the supreme authority of the King of kings what manner of wickedness may he not commit under the specious pleas of pleasure, convenience, gain, necessity, or obedience to the powers that be? God never ordained a power which enjoins disobedience to his well-beloved Son. Christian ethics does not admit that there is any necessity to be or do wrong; and as to pleasure, gain, and all the other “affections and lusts of the old man,” he who is a Christian will nail them to the cross.

It seems to me the time is come when those who write and preach in the cause of peace, should “cry aloud and spare not,” showing the innate immorality of war, and the consequent guilt of its abettors and apologists.

But I only intended to say, when I sat down, that nothing in connection with the fires of last year and this, so moved my regretful sympathy, as the fact that, in consequence of the Boston disaster, your *Advocate* goes out *enmalled* instead of enlarged. My regret is greater from the fact that I can do nothing, worth naming, to help. Small pay, poor people, spirit of war kept alive by local organ, epizooty, lost horse, taxes, rents and the rest, have made a “corner” which would not disparage Wall street, so far as I am concerned. But though I thus write, trying to put my perplexities in a cheerful light, I send not my pittance without a tearful appeal to Heaven, who is able to do exceeding abundantly, asking that “He will help you, and that right early.”

In the kingdom and patience of Jesus Christ,  
I am your Brother,

PAXTON.

# THE ADVOCATE OF PEACE.

BOSTON, FEBRUARY, 1873.



## AN INTERNATIONAL CODE.

The present and greatest need of civilized nations is a thoroughly elaborated and well-digested code of international law. It is not a little surprising, especially when we consider the great advance that has been made during the last century in diplomacy, jurisprudence, statesmanship and political economy, and indeed in multifarious branches of science and knowledge, that international law upon which depend to such a large extent, the most precious interests of the nations, and of all mankind, should to-day be found in a state very crude, indefinite and incomplete.

That eminent diplomatist and statesman, the late lamented Sir John Bowring, LL. D., F. R. S., to whom we are indebted for some of the sweetest hymns that we sing, in an article written for the *London Herald of Peace*, just before his death, says :

"It may safely be asserted that no portion of the field of law is in so unsatisfactory a state as the international, whether the legislative or the administrative sections be considered. And yet such law concerns not individuals alone, not nations alone, but the whole community of man, and of all questions submitted to sovereigns or to senates, this is the most important. Very many judgments have been given which have determined particular cases by the opinions of eminent men in national courts ; but their authority only extends to the region of their jurisdiction, and there is no coercive power beyond that jurisdiction. Meanwhile, however, many admirable books have been written, and the subject has occupied the thoughts of the ablest legislators and lawyers of modern times ; ancient law, that of Rome especially, has been the object of profound study, and materials have been gathered together, out of which, it may well be hoped, the noblest of all cosmopolitan edifices will be constructed—a temple for the construction and propagation of international law."

In this connection it gives us great pleasure to say that, something like a year ago, David D. Field, LL. D., of New York, published "Book First" of his work, to which he has given the title of "Draft Outlines of an International Code." That volume treats of the "Relations of Nations, and of their Members in time of Peace." We have now received from the distinguished author "Book Second" of the same work, which treats of the "Modifications in the relations of Nations, and of their Members to each other, produced by a state of War."

Of the first volume, we have given in the *Advocate* a quite extended notice, speaking of it in terms of warm and high commendation. We are glad of an opportunity now to speak of the second volume in similar terms. It is able and erudite like the first, and we are profoundly impressed with the conviction, that the work as a whole, will prove an invaluable contribution to the peace and welfare of the world.

We do not mean to imply that it contains a complete and perfect international code. No one familiar with the subjects of which it treats, would be so unreasonable as to expect this, and the work makes no such high pretensions. Its learned author says, "It is not put forth as a completed code, nor yet,

as the completed outlines of a code, but as a draft of the outlines. It is intended for suggestion, and is to undergo careful and thorough revision."

Mr. Field deserves the thanks of all nations for *beginning*, and as we think, *very successfully beginning* to supply their greatest need, namely, a thoroughly elaborated and digested international code of laws. His work is an effort in the right direction. His book embodies for substance, the last results of thought upon the all-important subject with which it deals, including the principles developed and established by the recent Geneva Arbitration.

In the progress of that arbitration from its beginning to its close, the demand for an international code became increasingly manifest, and that arbitration made a most important contribution toward the supply of that demand. Is it not a fact that the first and only rules of international law ever adopted and acted upon by governmental authority were elaborated at Washington by the Joint High Commissioner ? These rules from this time forth, so far as they go, are law. The first High Court of nations gave its solemn sanction to them at Geneva. Will any nation hereafter have the hardihood to set them aside ? They cover no unimportant part of the ground that a full international code must occupy.

In view of these facts, what now is demanded ? Evidently that the noble work so hopefully begun shall be prosecuted to a glorious consummation, a consummation rich in blessings to all nations, during all coming generations. Sir John Bowring has said, in the article from which we have quoted above :

"We have had grave questions with a potent nation. The good sense of Great Britain and America has shrunk from the idea of war as a means of solution—the pacific principle has prevailed. A court has been found to arbitrate in the very serious matters which diplomatic correspondence from both sides of the Atlantic was unable to settle. It is now inopportune, and would be idle, to discuss the merits of the negotiators, or the controversialists on either side. A great victory has been gained—a noble example has been given ; it is pregnant with good, and with promises of greater good, and a short misunderstanding with our American brethren may happily have laid the foundation of long-enduring peace and harmony."

"But the arrangements for the Geneva Convention are special and transitory, though consolatory, as showing that there are no insuperable difficulties where there is a disposition to conciliate."

"What is wanted is a permanent tribunal, and an international code ; a tribunal to be called together when the occasion may require, and a code to embrace the great questions which present themselves for its decision."

Now it is for the precise purpose of meeting this great want of the nations, which the eminent diplomatist, in such fitting and forcible terms describes, and which all intelligent people must acknowledge exists, that the American Peace Society has inaugurated and is prosecuting the movement to convene an International Peace Congress. Evidence accumulates daily, that it is the conviction of Christendom, that the present is the most favorable juncture the world ever saw for making a grand movement toward the establishment of permanent and universal peace among civilized nations.

It is felt that the year 1873 should not be allowed to pass by without such a movement, to distinguish it above all the years of history.

The plan so far as matured, provides for a Congress in some important respects different from any that have yet been held. It is proposed to convene a parliament composed of two bodies ; the one body which may be called a *senate of publicists*, num-

bering from thirty to fifty of the most eminent publicists of the world, who shall be invited to write their opinions upon the more important points of an international code, and meet together, at the appointed time, to compare and correct their notes, and adopt and recommend a code. This mode of procedure is quite similar to that adopted by eminent scholars for the revision of the translation of the Bible.

This *senate of publicists* is to be composed of just such men as their respective governments would choose if they themselves should inaugurate a Joint High Commission to frame an international code. The members of such a senate would address themselves to their great work with all the sense of responsibility they would feel if they were commissioned to perform it by their own governments. They would constitute a body which would give the positive authority of *law* to the code which they should elaborate, and their work would be worthy to be accepted by their governments and countries as performed for them by the best authorities in the world.

The other branch of the Congress is expected to constitute a great popular assembly, composed of members representing all the countries of Christendom,—embracing men of all professions, parties and denominations, who shall discuss the economic, moral and religious aspects of the subject.

Before this article shall appear in print, the writer, the secretary, by order of the officers of the American Peace Society, it is expected, will have gone to Europe to confer with friends of the movement there, and arrange the time and place, and the details of the Congress.

It is not improbable that this country will be fixed upon as the place of the meeting, and October next as the time.

A circumstance that will favor the holding of the Congress in this country at the time mentioned, is the fact that the World's Evangelical Alliance is to convene in New York in October next. That meeting will bring over from Europe eminent men from different countries, who will represent the religious world. They will come for an object in full sympathy and alliance with such a Peace Congress as we propose. A large number of these men, fresh from the brotherly fellowship and communion of a common faith, would come in and take part in its proceedings, and deepen its international character in representation and in spirit.

As a proof that the sentiment in favor of such a movement as we have imperfectly outlined, is not confined to this nation, we quote a paragraph from an English paper, the *Echo* :

"Why, indeed, should we not seize this time of peace and leisure, when there are neither wars nor rumors of wars, and when no absorbing domestic question occupies us, to assemble a Congress, the chief business at which would be the submission to the other Powers of Europe of the rules of the treaty, with a request to consider, and, if possible, adopt them? What stands in the way of the design? Who will deny its utility? What peril could lurk in it? And when will there occur a more favorable opportunity of creating so much of an international code than this—a breathing time, a moment of rest everywhere? As the outcome of such a Congress, we might anticipate that there would result, not only the adhesion of all European States to the principles of the Treaty of Washington, but also a reconsideration on the part of America of her refusal in 1856 to assent to the abolition of privateering. All has been changed since 1856; and were a Congress now convened, with the primary object of urging the universal adoption of the three new rules of international law formulated at Washington, we might hope to secure the abolition of privateering. Why not go further, and, giving a wider compass to the labors of the Congress, try to prepare the rough draft of

a code of international law which should be more authoritative than Wheaton's?"

Let the sympathy and co-operation of the people of America, of all parties, denominations and professions, with this world-wide Christian and philanthropic enterprise, be such as to ensure its success.

Who does not covet the privilege of having a part in the construction of the "noblest of all cosmopolitan edifices—a temple for the construction and propagation of international law"?

### THE GLORY GONE.

Mr. E. J. Reed, late "Chief Constructor" of the British Navy, has recently published some remarks, which London papers applaud, and term "A note of alarm which will send a chill through all of us who fancied we were safe owing to the strength of our navy."

Mr. Reed shows that all the broad-side vessels built in the time of Lord Palmerston, are useless, and "could be crushed like egg-shells, by the circular vessels of Russia." That one of them is "perfectly capable of steaming into English ports, and is more powerful than any vessel we possess." He asserts that "half a dozen nations are encompassing us with vessels more powerful than our own." And that one Russian ship, the *Peter The Great*, could contend almost as easily with twenty British men of war, as with one.

Moreover, Mr. Reed shows that the British docks at Chatham and Portsmouth, cannot receive such vessels as England must provide to compete with those of other nations, and must be pulled down and re-built. Thus the bringing up of the naval force to match that of other nations, is to be accompanied by the immense expense of reconstructing the places for building and preservation.

How plainly does such a statement, from such authority, show the folly of constantly increasing the cost and power of a navy which is always rendered inadequate by the still further increase of other navies. No sooner is some ship, or gun made to surpass all others, than another is invented still more formidable.

Let us have arbitration.

### WAR AND PEACE.

BY REV. HENRY WARD BEECHER.

It is a fact of which we gratefully make mention, that a large number of clergymen of different denominations, chose for the subject of their discourse on the recent Thanksgiving day, the great and noble theme of Peace. It was quite natural that the ambassadors of the Prince of Peace in recounting the reasons for gratitude, should give a prominent place to the great victories which peace has achieved the past year.

Among these able and eloquent Thanksgiving sermons was one preached to an immense congregation in Plymouth Church, Brooklyn, by the pastor, Rev. Henry Ward Beecher. We are happy to say it has been published by J. B. Ford & Co., of New York, in the *Plymouth Pulpit*. We have made arrangements by which we can supply orders for it. It is a grand word for peace, and should have a wide circulation. We give brief extracts from it.

A day is coming when public sentiment shall demand that public men shall be nobler morally; when all public laws shall

be couched and framed in the highest moral interest of the whole; and when the policy of nations shall conform to the beneficent policy of Divine providence. When that shall take place, there will be universal peace; and this peace will turn the resources of nations into wealth-producing channels.

From the very terms that are employed here, we may say that this will be done, when it is done, by the laborers of the world—by the artisans and by the husbandmen. For, when it is declared that “they shall beat their swords into ploughshares,” it is *the people* that shall do it. When it is declared that their spears shall be beaten into pruning-hooks, it is the spears of *the people* of which the writer speaks. “Nation shall not lift up sword against nation, neither shall they learn war any more.”

To-day, the supreme business of nations in European Christendom is teaching the whole people how to war; but when the equity of the Gospel shall come, as it is declared that it shall come, that whole system of military instruction shall be done away. All the resources that are swallowed up now in military affairs shall be turned toward the civilization, the education and the comfort of the people; and sorrow and sighing shall flee away, and poverty shall be well-nigh unknown, and God shall reign from the rising of the sun until the going down of the same, and fill the earth with his glory.

The greatest obstruction, to-day, to the progress of civilization and of religion, applied to human affairs, is in the unnatural potency of the war-making faculties of the human mind.

It does not follow, because we do not any longer make war upon each other, that the armed hand will go out of use. No, swords are not to be thrown away; they are to be beaten into pruning-hooks. The spear is not to be wasted; it is to be made into an instrument of industry. So the crushing power, the organized physical force that men now form into armies, and by which they sweep fellow nations, is to be directed against nature—against the soil, against the rock, against metal. We are to pierce mountains; we are to tunnel hills; we are to cut ways for industry; we are to rear up fleets; and we are to battle storms. We are to be warriors still, but warriors for peace; warriors against the forces of nature that resist us, until we subdue the nations to the blessed condition of industry, as well as social and civil conquest. And the ratio of civilization will be found to be just in proportion to the difference that exists between the use of physical force for managing men, and the use of physical force for controlling nature.

The time has come, or at least is now near, when there shall be an organization of nations for the peace of the world. We have an organization in every town or village in this land by which no one man is allowed to let loose his passions as he pleases. The good of every citizen in the town requires that the lawless forces of men shall be regulated. The law undertakes to do for men what in a savage or barbarous condition they undertake to do for themselves. But the time is coming when nations shall organize for the same purposes that villages and towns do now, and when it shall be as unlawful for a nation to let loose its avaricious and vindictive desires in the community of nations, without their leave, as it is for a man to let loose his personal passions in the midst of civilized men, without law, and without the leave of a magistrate.

I think the time is coming when men are going to make a stand, from which they are not going to retreat; and that from that point, step by step, onward and upward, we are going to gain, at last, ascendancy over one of the direst evils that ever afflicted mankind.

Do you believe there is any such thing as religion in the world? Was there ever a Christ? Did the Orient dawn lighter, as, hanging in the east, angels sang, “Peace on earth, good will to men?” And now for nearly two thousand years under Christian crowns and priestly mitres, there stand embattled in Europe nearly 10,000,000 men, and \$2,500,000,000 annually wrung out by taxation from the people. And of the sum total of all the money raised by taxation in Europe for the support of the governments, from 83 to 90 per cent. is paid for military purposes to-day. There are more than ninety dollars paid in Christendom for war to every one dollar that is paid for preaching and spreading the Gospel.

That is the state of things in the present day. Have men had their eyes open? Have they thought about this? Is it not

something to be racketed in the shops, and discussed in the village debating societies? Is it not something for the anvil to ring out to the saw, and for the saw to speak of to the plane, and for the plane to talk to the sickle about? Should it not be understood by laborers everywhere that there is this infernal dynasty of cruelty and violence which will hold men down as long as it is permitted to exist?

What have the wars of the last two hundred years gained for Europe that might not have been more certainly gained by the intelligence of the common people? Two nations will fight about a map. For that which is worth perhaps \$40,000,000, they will go to war; and when they have suffered the loss of 200,000 men, and \$200,000,000, they settle the war, *but not the question*. That goes over for the next generation to play with again. There has hardly been a dispute that could not have been easily settled by the payment of a few million dollars. I do not believe in bribery; but I think nations might be willing to settle with money many and many a question about which they fight, involving a few feet of ground here, or a small strip of land there. But, oh! it is a question of honor! Honor! It is the devil's honor. It is the honor of passion. It is the honor of pride. It is the honor of combativeness. It is the honor of destructiveness. It is the honor of the dragon that lies coiled up in the base of every man's brain!

We have seen duelling go out of practice almost entirely. It has been thought that two men might go out and settle their differences by the use of deadly weapons; but that idea is fast going out of date. It is thought that two nations have a right to fight national duels to settle their difficulties; but this sort of duelling is just as wrong as the other, and just as really and as easily vincible. There should be therefore, such steps taken as, for instance, the organization of a national congress, for enacting international law, and administering that law between nation and nation. At present the law of nations is crude, and a large part of the ground between nation and nation is not covered by national enactments. But we have come to a time when I think we might begin, at last, to form a national congress, that shall enact laws which shall be for the good of all nations, and by which all nations alike shall be bound. There are some international laws, which pertain more largely to commerce than to anything else; but I think the time has come for a more thorough work through the organization of a national congress.

### OBJECTIONS TO ARBITRATION.

The London *Daily Telegraph*, in a leading article, remarks:

“But many independent journalists and some public men of high standing have implied that the failure of our advocates at Geneva and at Berlin supplies clear proof that Arbitration is not a good thing—is not that valuable invention which is to reconcile conflicting States and bring back the Age of Gold. Since, it is argued, we have lost through Arbitration three millions sterling which we could have saved, and since we shall have to cede an island which we might have retained, where is the advantage of this new mode of settling disputes? It is also pointed out, and with some force, that the process has aroused angry recriminations and revived the memory of diplomatic passages that had been well-nigh forgotten; and that thus one of the main objects we had in view when we assented to the plan was actually imperilled in the execution. We believe the discouragement thus recently expressed is not just; that the criticism we have quoted is not fair; and that the Awards of Geneva and Berlin leave the question of the suitability of Arbitration exactly where it was.

“The position of objectors would be quite strong if Arbitration had been invented as a cheap and easy method of having our own way. But whoever said it was? Arbitration is simply a method of deciding a dispute between two nations which, having rival claims, have striven, by dispatches and verbal pleas, to convince each other and have signally failed. When both parties have thus recognized the obstinate irreconcilability of each other's views, what is next to be done? Of course, if the matter does not press, it might remain harmlessly suspended for years; but, as a great statesman has said, ‘Unsettled questions have no pity for the repose of nations,’ and the diplomatic quarrels between us and America might

have been revived at an awkward time—when we were engaged in suppressing rebellion, or mutiny, or in grappling with a formidable foe. An Arbitration that ends in our payment of £3,000,000 and our cession of an island is not a good thing in itself; but the question remains, is it not better than a suspended strife with the United States on two ticklish points, or is it not better than actual war? Let us suppose that the spirit and precedents of the last century had guided both nations, and that we had engaged in hostilities rather than assent to the Treaty of Washington. There can be no doubt whatever that, to save the three millions, we should have to spend at least fifty millions, even if we were thoroughly victorious. We might also have secured San Juan forever at probably an equal price; but whether, with many millions square miles of unoccupied territory, an island eleven miles long would be worth such purchase money is certainly open to doubt. Of course these arguments would be inapplicable if national honor compelled us to refuse a demand. It would be better—and even cheaper in the long run—to spend half the National Debt than to be bullied by the United States, or any other Power, into an unjust concession. As regards the *Alabama* compensation, however, it must be remembered that not only did three distinguished gentlemen, subjects of neutral Powers, decide against us, but even the Arbitrator nominated by England agreed to the main amount of the Award. It may be urged that Sir Alexander Cockburn's decision rested on the celebrated "Three Rules," and that our assent to these as guiding maxims for the Court was an unworthy concession. The reply is that it was a concession, and intended as such; but that the equivalent for it was the acceptance by America herself of those very rules as binding on her when she should be a neutral and we engaged in war. Considering the vast extent of our commerce—vast beyond all precedents of former times, and even beyond the increase that might have been expected—it is a great thing that we have bound over to keep the peace the only Power whose subjects, if not restrained by due diligence, could seriously vex our mercantile marine.

"The cavils against the Award of the Emperor of Germany have taken the unfair shape of attributing the whole decision to him. The critics who take this tone forget that the judgment is based on the report of three eminent Germans, who concluded that we were wrong. If we possessed the audacity and enterprise of the New York press we could easily trace American dollars into the pockets of these distinguished scholars, or impute to them a diabolical hatred of English power. Our deficiency in this respect induces us to accept the humble and commonplace conclusion that the referees honestly thought our claim was not consistent with the true interpretation of the treaty. Let us suppose, however, that the question had been decided not by the Emperor of Germany, but by another arbiter—the God of War. Might not the decision in that case also have gone against us? It is, of course, very unpatriotic to anticipate that British soldiers or British sailors can ever be defeated: the French on their side had a corresponding self-confidence before the late war. Yet, as it is within the bounds of possibility that England might be worsted in a great war, we have to consider that the Island of San Juan might have been ceded under a treaty dictated by the sword, instead of a quiet renunciation following the Award of impartial men. In the supposititious case, however, as our critics will say, 'England's honor would have been saved.' That is, a man who insists upon being judge in his own case, and who fights and gets well beaten, has 'saved his honor;' while an unsuccessful suitor in a court of justice is covered with disgrace! Probably when kings first began to do justice between quarrelsome men the earlier litigants who departed lamented the disuse of single combat as the test of right. Yet in our own days we should laugh at a man who, because he was defeated in a court, immediately condemned all judicature and objected to all law. Therefore, in spite of what has now occurred, we maintain that Arbitration is better than war; that the Treaty of Washington was a happy example of a 'way out' of national disputes; and that in years to come it will be an instructive precedent with which to test the love of justice and desire for peace which so many rulers and nations profess, but up to which so few are ready to act."

## SOUTH CAROLINA PEACE SOCIETY.

We are indebted to Rev. Sidi H. Browne for report of the State Peace Convention held at Columbia, October last, and the formation of this young and vigorous society. The convention was composed of Christian men in sober earnest in the grandest reform of the age—to abolish the barbarism of war and to hasten the reign of permanent and universal peace. We quote from Preamble and Constitution adopted:

We, the subscribers, knowing that war causes a vast amount of expense, cruelty, suffering, destruction of property and life, vice and crime, and believing war to be directly contrary to the gentle, meek, compassionate and peaceful spirit and gospel of our Divine Saviour, the Prince of Peace, and that it is His will that war should cease throughout the world, and also believing that it is the immediate duty of all men to be co-workers with God in extending the kingdom of peace among men, do, therefore, form ourselves into a Society for the promotion of Peace, and accept the following:

This Society shall be called "The South Carolina Peace Society."

It shall be the duty of this Society, according to its opportunities and ability, to obtain and circulate tracts and books in favor of peace and against war, among the people at large; to hold meetings from time to time, as often as the President may think desirable, for prayers, singing and sermons, or speeches, addresses or discussions, for the purpose of showing that peace is agreeable to Christianity and war not; and it shall be the duty of this Society as a body, and its members as individuals, to endeavor to promote peace in, between and among nations and all mankind.

The Convention then proceeded to ballot for officers, which resulted as follows:

President—Rev. Sidi H. Browne.

1st Vice President—John H. Kinsler.

2d Vice President—Rev. E. A. Bolles.

Rec. Secretary—John A. Elkins.

Cor. Secretary—H. Bascom Browne.

Treasurer—Charles D. Stanley.

We hail with joy this hopeful movement of our brethren in the southern portion of our great and good land, and bid a hearty *God Speed*.

## A GLORIOUS CHANGE.

BY F. WARD, OXFORD, IOWA.

When the promised triumphs of Christianity shall be completed, and "*Peace on earth*," established, the grand transformation will surpass our most exalted conceptions. Angels and men will alike marvel at the astonishing transition.

War will then be exchanged for tranquillity; swords for ploughshares; spears for pruning-hooks; cannons for Bibles; forts for churches; gun-boats for colleges; war-ships for universities; arsenals for libraries; military parades and musters for Christian assemblies; bellowing artillery for the songs of Zion; famine for plenty; grinding taxation for social abundance and enjoyment, and the arrogant "laws of war" for the inspired and all-conquering gospel of Peace!

The brute creation will follow the example of regenerated man, and the "lion will dwell with the lamb; the leopard lie down with the kid;" and the earth, scourged and desolated by fifty centuries of war, will put on robes of beauty and loveliness. Peace like a golden girdle will encircle the globe; the stars will shine on another Paradise; man will be once more resplendent with the glory of his Maker, and Jesus, "*The Prince of Peace*," will ascend and forever occupy the throne of Universal Power; while angels, wondering at the glorious change, will "fall on their faces and worship God: saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power and hast reigned. *The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever.*"

## THANKSGIVING IN LONDON.

Our esteemed fellow countryman, Mr. Cyrus W. Field, did a very fine thing in giving a grand banquet at the Buckingham Palace Hotel on Thanksgiving evening. The company included the British Premier, Mr. Gladstone, and many distinguished Englishmen and Americans. It was an occasion of the happiest influence in cementing the friendship of the two great kindred nations. We give brief extracts from the speeches made at the dinner. The spirit manifested by both Englishmen and Americans was most magnanimous.

Mr. C. W. Field, chairman, proposed the "Health of the Queen," and next of the "President of the United States." These toasts were enthusiastically honored. Mr. Field next proposed "Great Britain and the United States of America, two countries destined to be united in friendship as closely as they are in kinship." In connection with this toast he said he would mention one whose name is a household word throughout the whole world, the Right Hon. William E. Gladstone.

Mr. Gladstone responded in a noble speech in the course of which he said :

"I don't know, sir, whether you have been fortunate in this choice of the individual whom you have honored by requesting him to respond to this toast ; but I feel quite certain that you have been fortunate in the occasion on which it is given. It is given on a day when, in full consonance with the Christian feelings of your country, you render thanks to the Giver of all good for the bounty which He has poured out, and it is given on a day when there is gathered around this hospitable table-board a body of gentlemen united with yourself in a great work which constitutes at once one of the most signal triumphs of modern science and of the few guarantees for the peace and amity of the world. [Cheers.]

"I therefore feel sure that this is an occasion eminently suited for the expression of the sentiments which you have embodied in the words of the toast, 'Great Britain and the United States of America, two countries destined to be united in friendship as closely as they are in kin.' I hope, sir, that that is the case, and I firmly believe that your toast speaks no more than the truth.

"I have said that we have had the most powerful impulses to union and concord ; I have said we have many occasions of difference and of controversy, but the occasions of difference and of controversy were in their nature temporary and capable of being settled by intelligent good sense and friendly temper. The time of that settlement has now happily arrived, when we can speak of it not as a thing to be hoped, not as a thing to be desired, but as a consummation which has happily been accomplished. [Loud cheers.]

"Those differences have passed away ; the motives to union remain. They are not like other controversies, marked with a fugitive and transitory character. Every one of them is profoundly rooted in the circumstances of the two countries and in the character of the people by which they are inhabited. Although there has been in other times a strong and unconquerable sentiment tending toward fraternal union, yet that sentiment has heretofore been liable to be conquered by opposite and contending currents.

"Now it came more with a full and equal flow, with nothing to interrupt it, and nothing to fix the term of the duration of the feeling which we rejoice to know to exist."

Mr. Field, in responding, said he and his associates were proud not only of the work they had done, but of that to which they looked forward. A cable was about to be laid from England to Brazil, and another from Panama down the coast of the Pacific, another from California to Japan and China, another from Australia to New Zealand, and another to the Cape of Good Hope.

The gentlemen who surrounded him were a telegraphic family, and when all this work was accomplished, he prayed God they might meet together and rejoice that they had done something to bind the different nations of the world together, and he trusted that then they would be permitted to gather up the

crumbs that might fall from the table of their rich, commercial friends in all parts of the world.

The Chairman next proposed "The Treaty of Washington." About eighteen months ago, he said, there was signed in the City of Washington a treaty, which he ventured to say would be hereafter looked back upon as the greatest triumph of diplomacy in this century. [Cheers.] With the toast he would connect the name of the Hon. Hugh McCulloch, who, during part of Mr. Lincoln's administration, and the whole of that of Mr. Johnson's, was Secretary to the United States Treasury. The Hon. Hugh McCulloch said :

"The day of Thanksgiving was one of family re-union and universal good feeling : a day on which every board, however humble it might be, was filled with all the good things which the country could produce. The right honorable and eloquent statesman who preceded him had a reputation which had placed him in the first rank of the most distinguished of his countrymen, but Mr. McCulloch inclined to the opinion, that brilliant as his career had been, there had been no part of it that could be regarded with more satisfaction than his connection with the Alabama Treaty. It would be the most lasting, the most honorable thing of his day."

With regard to the Alabama Treaty, Mr. McCulloch said he had very little to say. The treaty was well understood and told its own story. It was a simple agreement between two great nations by which they had come to the conclusion that they would settle their complications by arbitration instead of an appeal to the sword. It settled the most important principles of international law.

It defined clearly the duties and responsibilities of neutrals, and it was not too much to say that the greatest achievement that had been accomplished by the Christian civilization of the present century, was the ratification of the Alabama Treaty, and the arbitrations which had been based upon it.

The chairman then proposed "The World System of Telegraphy," to which Capt. H. J. Hamilton, Mr. Pender, M. P., Sir J. Anderson and Capt. Sherard Osborne responded.

The Chairman, as a concluding speech said : "As we are about now to break up, will you join with me in drinking a long, happy, and prosperous life to the Right Hon. W. E. Gladstone ?" Mr. Gladstone said :

"I have seen much in the course of my life of the commercial enterprise of my country and of the world, and it has been my fortune—perhaps very good fortune—that the greater part of my political responsibility has been in immediate connection with the commercial and trading interest of this Kingdom, which are the focus of its energy and its enterprise.

"But I do not think that in my recollection I could point to any example of novel enterprise so remarkable pursued under the influence of a confidence which was not enthusiasm, but true scientific inquiry has given under circumstances of the extreme outward disadvantage to the pursuit of electric telegraphy." The company then separated.

SEBASTOPOL IN 1872.—The main consideration obtained for an expenditure of something like a hundred millions sterling on the Crimean war, and the loss of many thousands of lives, was the destruction of the Russian naval and commercial harbor of Sebastopol. The latest news from that quarter is that a commercial harbor is to be re-established in the north, and a naval one, for ships of war only, in the south of that fiercely-debated battle-ground. For which of our great wars have we anything more substantial—always barring the National Debt—to show.

Endeavor to take your work quietly. Anxiety and over-action are always the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down. We must remember that our battle is to be won by a strength not our own. It is a battle that does not depend upon the swift and strong.

We mock ourselves a hundred times a day, when we deride our neighbor, and detest in others the defects which are more manifest in us.—*Montaigne*.





### THE ANGEL IN THE STONE.

"The story is related of Michael Angelo, that while walking through one of the obscure streets of the city of Florence, he discovered a fine block of marble lying neglected in a yard, and half buried in dirt and rubbish. Regardless of his holiday attire, he at once fell to work upon it, clearing away its filth and striving to lift it up from the slime and mire in which it lay. His companions asked him, in astonishment, what he was doing, and what he wanted with that worthless piece of rock. 'Oh, there's an angel in the stone,' was the answer, 'and I must cut it out.'"

"Oh, there's an angel in the stone!"  
Faithless, deriding, passed they by;  
Yet was the angel there to him,  
Who saw it with the sculptor's eye.

And his the sculptor's task to free  
The wings in stony casement lay;  
The statue was within the stone,  
As once the man within the clay.

Pierce to the core of common things,  
Chisel and mallet patient wield,  
Thou knowest not what glorious forms  
The shapeless masses yet may yield.

Seemeth thy life a common thing?  
Thou hast not let the angel out,  
The stony bars still hold it fast,  
The stony doors still close about.

Work with the Christian's trained eye,  
The Christian sculptor chisels deep;  
Work with divinely strengthened hand,  
Thine angel soon shall wake from sleep.

And lo! it shall Christ's image bear;  
How canst thou fail with hope so dear?  
O, sculptor, time thy strokes to prayer,  
The likeness shall grow strong and clear.

—*Advocate and Guardian.*

### THE WHITE DOVE.

BY REV. PHEBE A. HANAFORD.

"How beautiful it was!" exclaimed Mary Burleigh, "I am glad Aunt Ellen thought of it." "Thought of what?" asked her mother, as she looked up from her sewing, and saw Mary coming in with her brother George, who was carrying the sled upon which he had kindly dragged his sister home from school. "I'll tell you, mother," answered Mary, "as soon as I've helped George put the sled away." So she held the door open, and the sled was placed in the closet under the stairs, and then Mary came back to her mother, and said, "Why, mother, we passed by Aunt Ellen's and she called us in, and showed us the white dove she has had stuffed for the Sabbath School. It is to be placed under a glass case, and put up over the banner, and when we have concerts and celebrations in the church, it is to be used there among the decorations. Aunt Ellen said it was an emblem of peace."

Mary's mother was much pleased, and next Sabbath day when they all went to the Sabbath School, lo! there was the white dove, and everybody thought it was very pretty. Then the Superintendent told the school that the dove was a present to them all from a class of little children who had worked with their little fingers and made small articles, such as pincushions, needle-books, and the like, and at a fair which the Sabbath School had, they sold their things, and with that money they purchased the white dove. The little bright eyes in that infant class sparkled with pleasure as the Superintendent told of their labor and their success, and thanked them for the pretty gift in behalf of the whole school. "For," as the pastor afterward said, "they could all enjoy the pretty dove and the lesson it taught." And that lesson was the lesson of peace. Doves are very gentle, and are often mentioned as emblems of that peace which comes from gentleness and good will. And the pastor told the children about the Saviour's baptism in the river Jordan, and then one of the scholars



recited Willis' beautiful poem about the baptism of Jesus, closing with these words :—

"With his clasped hands  
Laid on his breast, th' Apostle silently  
Follow'd his Master's steps—when lo! a light,  
Bright as the ten-fold glory of the sun,  
Yet lambent as the softly burning stars,  
Envelop'd them, and from the heavens away  
Parted the dim-blue ether, like a veil;  
And as a voice, fearful exceedingly,  
Broke from the midst, 'THIS IS MY MUCH LOVED SON  
IN WHOM I AM WELL PLEASED,' a snow-white dove,  
Floating upon its wings descended through;  
And shedding a swift music from its plumes,  
Circled and fluttered to the Saviour's breast."

### KANT AND THE ROBBERS.

John Kant was Professor and Doctor of Divinity at Cracow. He was a pious man, with a spirit peculiarly gentle and guileless, and he at all times would have preferred to suffer injustice rather than exercise it. For many years he had conscientiously followed his duties as spiritual teacher of the place to which he had been appointed by God. His head was covered with the snows of age, when he was seized with an ardent desire to revisit the scenes of his youth in his native country, Silesia. The journey appeared fraught with peril to one at his advanced age; but he set his affairs in order, and started on his way, commending himself to the care of God. He rode slowly along, attired in his black robe, with long beard and hair, according to the fashion of the time. Then he pursued his way through the gloomy woods of Poland, which scarcely a sun-beam could pierce; but there was a light in his soul, for God's Spirit irradiated it.

One evening, as he was thus journeying along, holding communion with God, and taking no heed of objects beside him, on reaching an opening in the thick forest, a tramping noise was suddenly heard, and he was instantly surrounded by figures, some on horseback and some on foot. Knives and swords glittered in the moonlight, and the pious man saw that he was at the mercy of a band of robbers. Scarcely conscious of what passed, he alighted from his horse and offered his property to the gang. He gave them a purse filled with silver coins, unclasped the chain from his neck, took the gold lace from his cap, drew a ring from his finger, and took from his pocket his book of prayer, which was clasped with silver. Not till he had yielded all he possessed, and seen his horse led away, did Kant intercede for his life.

"Have you given us all?" cried the robber-chief threateningly. "Have you no more money?"

In his alarm and terror, the trembling doctor answered that he had given them every coin in his possession; and on receiving this assurance, he was allowed to proceed on his journey.

Quickly he hastened onward, rejoicing at his escape, when suddenly his hand felt something hard in the hem of his robe. It was his gold, which, having been stitched within the lining of his dress, had thus escaped discovery. The good man, in his alarm, had forgotten the secret store. His heart, therefore, again beat with joy, for the money would bear him home to his friends and kindred; and he saw rest and shelter in prospect, instead of a long and painful wandering, with the necessity of begging his way. But his conscience was a peculiarly tender one, and he suddenly stopped to listen to its voice. It cried in disturbed tones: "Tell not a lie! tell not a lie!" These words burned in his heart. Joy, kindred, home, all were forgotten. Some writers on moral philosophy have held that promises made under such circumstances are not binding, and few men certainly would have been troubled with such scruples on the occasion. But Kant did not stop to reason. He hastily retraced his steps, and entering into the midst of the robbers, who were still in the same place, said meekly:

"I have told you what is not true; but it was unintentional—fear and anxiety confused me; therefore, pardon me."

With these words, he held forth the glittering gold; but, to his surprise not one of the robbers would take it! A strange

feeling was at work in their hearts. They could not laugh at the pious man. "Thou shalt not steal," said a voice within them. All were deeply moved. Then, as if seized by a sudden impulse, one went and brought back his purse; another restored the book of prayer, while still another led his horse toward him, and helped him to remount it. Then they unitedly entreated his blessing; and, solemnly giving it, the good old man continued his way, lifting up his heart in gratitude to God, who brought him in safety to the end of his journey.

### NEARER HOME.

O'er the hill the sun is setting,  
And the eve is drawing on,  
Slowly droops the gentle twilight,  
For another day is gone;  
Gone for aye—its race is o'er,  
Soon the darker shades will come;  
Still, 'tis sweet to know at even,  
We are one day nearer home.

"One day nearer," sings the mariner,  
As he glides the waters o'er,  
While the light is softly dying,  
On his distant native shore.  
Thus the Christian on life's ocean,  
As the life boat cuts the foam,  
In the evening cries with rapture,  
I am one day nearer home.

Worn and weary, oft the pilgrim  
Hails the setting of the sun,  
For his goal is one day nearer,  
And his journey nearly done.  
Thus we feel when o'er life's desert,  
Heart and sandal-sore we roam,  
As the twilight gathers o'er us,  
We are one day nearer home.

"Nearer Home?" Yes, one day nearer  
To our Father's house on high—  
To the green fields and the mountains  
Of the land beyond the sky;  
For the heavens grow brighter o'er us,  
And the lamps hang in the dome,  
And our tents are pitched still closer,  
For we're one day nearer home.—*Selected.*

### THE DESERTED CHILDREN.

During the late war between France and Germany, the German army defeated the soldiers of France, drove them before them from point to point, and at last captured Paris, the proud seat of government of a proud people. It was a glorious war in the eyes of the conquerors, but alas for the misery, the suffering, the sorrows, which it brought upon thousands in both France and Germany! War is a fearful, horrible scourge.

Boys are very fond of "playing soldiers," but the real war is killing men, destroying eyes, cutting off arms, trampling down fields, burning houses, and spreading grief over whole countries. War generally comes from the wicked passions of wicked men; it always brings with it hatred and is followed by woe.

One of the battles in France raged around a little village. Its inhabitants, terrified by the horrid fray, fled from their homes. When the fight was over, some German soldiers found two little French children sleeping on the ground, and beside them their faithful dog. Deserted by their friends, their dog never left them. The soldiers were touched by the sight, and cared for the poor little things as well as they could until some of the French people returned to look after them. Whether they were restored to their parents we do not know, but we hope that they were. Let us give thanks to God that we now have peace in our own dear land, and let us pray that peace may prevail throughout the world. Jesus is the Prince of Peace; when all men love Him, war will cease.—*Pres. S. S. Visitor.*



## AN OLD SLEIGH SONG.

The snow lies deep upon the ground ; the north wind howls on high,  
And the mountain tops stand, white and clear, against the dark blue sky ;  
The swamp is solid as the rock, the river flows no more,  
And lakes are bridg'd by iron ice to bear us from the shore.  
The roughest roads are smooth as lawns ; bring out the flying sleigh.  
Hark ! hark ! the music of the bells. Away we go, away !

The farmer and the farmer's wife sit by the fire at home,  
And as they hear the chilling blast, they pity those who roam.  
But we find pleasure out of doors and fear no wild winds' wrath,  
And, swift as arrows o'er the pool, we cleave ourselves a path.  
There's fresh delight in rapid flight ; bring out the flying sleigh.  
Hark ! hark ! the music of the bells. Away we go, away !

A hundred miles our course we keep ; and though the way be long,  
We'll find a welcome at the end, a welcome and a song !  
Around our father's cheerful hearth the yule log sparkles bright,  
And happy faces gather there to spend the Christmas night.  
We'll join them ere the week be old ; bring out the flying sleigh.  
Hark ! hark ! the music of the bells. Away we go, away !

## A LITTLE ACT OF KINDNESS.

One dull Saturday night I sat by my window watching the people as they passed to and from the market, where was a store of good things for the Sabbath's eating. The wind blew hard, and the rain was beginning to patter against the window panes, and make large drops upon the pavement.

It was not very pleasant to be out of doors ; but food must be had, and all classes of persons were hastening to get it.

Soon I noticed two little colored girls hurrying past with an empty basket, and I heard one of them say : " Oh, be quick, for it is going to rain hard, and the chips will be all wet."

" Yes, I'm coming in a minute," said the other who lingered behind,—for what purpose, do you think ?

Leaning against the lamp-post at the corner of the street was a poor old woman, bent with age and infirmities. In one hand was her market-basket, in the other a bundle, and she was trying to open an umbrella. The wind blew against her, the bundle slipped from her poor old fingers, rolling into the gutter, and the umbrella would not come open.

But the quick feet and fingers of this little girl soon set all things right. First, she hastened to rescue the bundle, and restore it to its owner ; then opened the umbrella and placed it securely in the old woman's hands. She waited for no more, hastening on after her companion ; but, amid the falling rain, I heard the old woman say : " God bless you, my child !"

Ah ! it was a little deed, but done so cheerfully and quickly that I knew the child had a kind heart. Was the act not seen and noticed by our Father in Heaven, and will He not bless the child who helps the aged and infirm ?

Dear little ones, do not let *one chance* of helping another, or of doing good, pass by.

If your eyes are open, you will see these opportunities *every day*, and O, how happy you may make your own heart, and the heart of some other, while your dear Father in Heaven will smile upon your efforts.

## A BEAUTIFUL, TOUCHING INCIDENT.

The Bible tells us that woman is to be a help-meet to man, and the man is to be the support of the woman. To make married life a source of happiness, affection must rule the hearts of both. The married pair must be mutual helpers, one to the other. Then the conjugal state becomes a smooth and pleasant road, fringed with fragrant flowers, which bloom even in the depth of the winter of adversity and sorrow.

" I have read," says the author of a recent work, " a beautiful illustration of this point : A lady, travelling in Europe, visited, with her brother, a town in Germany, and took lodgings with a remarkable couple, an aged man and woman. They were husband and wife. They lived by themselves, without child or servant, subsisting on the rent accruing from the lease of their parlor and two sleeping rooms. The lady, in giving an account of the person, says : ' When we knocked at the door for admittance, the two aged persons answered the knock together. When we rang the bell in our rooms, the husband and wife invariably came, side by side. And our requests were received by both, and executed with the utmost nicety and exactness. The first night, having arrived late by the coach, and merely requiring a good fire and our tea, we were puzzled to understand the reason of this *double* attendance.'

" When the time to retire came the lady was surprised to see both husband and wife attending her to her chamber, and, on looking with some seriousness toward the husband, the wife, noticing her embarrassment, said to her, ' No offence is intended, madam, my husband is *stone-blind*.' The lady began to sympathize with the aged matron on the great misfortune of having a husband quite blind. The blind man exclaimed : ' It is useless for you, madam, to speak to my wife, for she is entirely *deaf*, and hears not a word you say !' Says the lady boarder, Here is an exemplification of the divine law of compensation. Could a pair be better matched ? They were indeed 'one flesh.' He saw through her eyes, and she heard through his ears. Ever after it was interesting to me to watch the aged man and his aged partner in their inseparableness. The sympathy for each other was as swift as electricity, and this made their deprivation as nothing. This beautiful domestic picture would only suffer from any words of comment."—*Lutheran Observer*.

**MEMORIAL OF GRATITUDE.**—A very poor and aged man, busied in planting and grafting an apple tree, was rudely interrupted by this interrogation : " Why do you plant trees, who can not hope to eat the fruit of them ?" He raised himself up, and, leaning upon his spade, replied, " Some one planted trees for me before I was born, and I have eaten the fruit, I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."—*Anon*.

## DEWDROPS OF THE LAW OF KINDNESS. NO. 10.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

## THE DUTCH BOOR AND HIS HORSE.

I know not which a kind man can make his best friend, a dog or a horse. He can make both love and serve him with a faith and trust which should be his joy and pride, as well as his good, to gain.

When I was a small boy and went to school, too young to read, I heard a thing read of a horse that made both my cheeks wet with hot tears. The man who owned the horse lived at the Cape of Good Hope, and was called a Dutch boor, or a poor man of Dutch blood who was born on the soil of that hot land, and tilled it with the plow and hoe. He was a kind man at heart, though rough in look and speech. He loved his mare and she loved him, and was with him by day and near him by night. She was proud to have him on her back, and would dash through swamps, ponds, and fire, too, if he wished it.

But one day came that was to prove the faith and love of her stout heart and the soul of the man. A great storm came down on the sea. The waves roared and rose as high as the hills. Their white tops foamed with rage at the winds, that smote them with all their might. The clouds flapped them with black wings. Night drew near, and it was a scene to make one quake with fear. Right in the midst of all this rage and roar of wind and sea, a great ship, with sails rent and helm gone, came in sight. It rode on the high, white waves, straight on a reef of rocks too far from the shore to reach it with a rope. The ship was full of young and old, whose cries for help could be heard, loud as was the voice of the storm. Their boats were gone like the shells of eggs. There was no wood nor time to build a raft. The waves leaped on the ship like great white wolves bent on their prey. How could one soul of them all be saved?

The men on shore could but look on the sad sight. They could give no help. They had no boat nor raft; and their hearts were sick in them. Then the Dutch boor was seen to draw near at full speed on his horse. Down he came to the beach, nor did he stop there one breath of time. He spoke a word to her which she knew, and with no touch of whip or spur, she dashed in and swam the sea to the ship's side with a rope tied to her tail. She wheeled and stamped her way on the white surge with a row of men to the shore. There she staid but for a breath. At the soft word, and touch she knew so well, she turned and once more plowed through the surge to the ship, and brought back a load of young and old. Once more she stood on the beach, amidst tears of joy that fell from all eyes. She stood there weak, as wet with sweat as with the sea. The night fell down fast on the ship. There were still a few more left on it, and their cries for help came on the wind to the shore. The thoughts that tugged at the brave man's heart will not be known in this world. The cries from the ship pierced it through and through. He could not bear to hear them. He spoke a low, soft word to his horse. He put his hand to her neck, and seemed to ask her if she could do it. She turned her head to him with a look that meant, "If you wish it, I will try." He did wish it, and she tried, to the last pulse of her heart. She walked straight out in the wild sea. All on shore held their breath at the sight. She was weak but brave. Now and then the white surge buried her head; then she rose and shook the brine out of her eyes. Foot by foot she neared the ship. Now the last man had caught the rope. Once more she turned her head to the beach. Shouts and prayers came from it to keep up her strength. The tug was for a life she loved more than her own. She broke her veins for it half way 'tween ship and shore. She could lift her feet no more. Her mane lay like black sea-weed on the waves while she tried to catch one more breath. Then, with a groan, she went down with all the load she bore, and a wail went out from the land for the loss of a life that had saved from death near a ship's crew of men.

Thus dared and died in the sea the brave Dutch boor and his

horse. They were, as friends, one in life, one in death; and both might well have place and rank with the best lives and deaths we read of in books for young or old.

## JESUS THE CHILDREN'S FRIEND.

BY J. E. H.

Within the Saviour's circling arms  
The children found a place,  
He with a mother's tenderness  
Bent down His loving face.

Of such, He said, my kingdom is,  
Such little ones as you;  
That kingdom has not changed since then,  
His words are now as true.

And I a little child can come  
To Jesus every day,  
And tell Him all about myself  
My books, my friends, my play.

And He will be as glad to hear  
As is my dear mama,  
For heaven, where the Saviour lives,  
Is not off very far.

And every time I say my prayers  
The Saviour comes to me,  
Puts round about me His strong arms,  
And listens lovingly.

And then, when I am good and kind,  
It makes Him very glad;  
But when mama I do not mind  
I know it makes Him sad.

Dear Jesus, take me in thine arms  
And help me to be good,  
And teach me while a little child,  
To love Thee as I should.

Hartford, Conn.

Never fail to do that good which lies next to your hand, Trust God to weave your little thread into the great web, though the pattern shows it not yet. The grand harvest of the ages, shall come to its reaping, and the day shall broaden itself to a thousand years, and the thousand years shall show themselves, as a perfect and finished day.—MacDonald.

## PUBLICATIONS OF THE AM. PEACE SOCIETY.

THE ANGEL OF PEACE, four pages monthly.

Single copies, per annum,	15 cents.
5 to 50 " " " to one address,	8 " each
50 or more " " " " "	6 " "

The Advocate of Peace, 16 pages monthly.

\$1.

We will send for gratuitous distribution copies of the *Angel*, a fresh and beautiful paper, at the rate of 50 cents a hundred.

Letters in relation to publications, donations, agencies, etc., from the eastern States, should be directed to Rev. J. B. Miles, Secretary; or Rev. H. C. Dunham, Office Agent, at 36 Bromfield St., Boston.

POSTAGE.—Postage always paid at the office of delivery—twelve cents per year per single copy; for Clubs, one cent for every four ounces.

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PROF. ALPHEUS CROSBY, Chairman of Executive Committee.  
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# THE ADVOCATE OF PEACE.

## RECEIPTS FOR DECEMBER, 1872.

MAINE.		NEW YORK.	
BATH.		KNOWLESVILLE.	
Charles Crocker.....	\$20 06	From estate of Wm. Knowles, by J. F. Sawyer, Esq.....	\$301 00
NEW HAMPSHIRE.		PENNSYLVANIA.	
NASHUA.		TITUSVILLE.	
Samuel T. Worcester.....	5 00	Wm. F. Root.....	3 00
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Coll. in Cong. Ch.....	2 00	Total.....	\$1,175 56
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RHODE ISLAND.			
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## THE ANGEL OF PEACE.

This gem for the young is received with great favor and is already having a large circulation and will do good, sowing the gentle seeds of truth and peace. We want to increase our company of *peace workers* in all parts of the land, to canvass for the *Angel* to whom liberal premiums in splendid pictures will be given.

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*Angel of Peace*, four pages monthly.

Single copies, per annum,	15 cents.
5 to 50 " " " to one address,	8 " each.
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<i>The Advocate of Peace</i> , 16 pages monthly.	\$1

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Postage *always* paid at the office of delivery—12 cents per year per single copy—for Clubs, 1 cent for every 4 ounces.

Now, friends, work for the *Angel*. Address,

Rev. H. C. DUNHAM,  
36 BROMFIELD STREET, Boston.

ALBION, Oct. 4th, 1872.

To whom it may concern :

This may certify not only my faith in the fundamental principles of the American Peace Society as practicable, expedient and imperative, but also in the thorough good sense and ability of its accredited agent, Miss Jane E. Weeden.

At a union meeting of all the churches of this village, held at the Presbyterian church, a few weeks since, she was listened to by a large and deeply interested audience. Ignoring all mere sentimentalism, and dealing in *facts* alone, her address throughout was replete with instruction. Believing as I do that *no community can afford to have her pass through unheeded*, I most earnestly bespeak for her the pulpits and rostrums of this State.

W. H. PERRINE,  
Prof. Hist. and Belles-lettres, Albion College.

THE APOSTLE OF PEACE.—*Memoir of William Ladd*.—By John Hemmenway.—A most remarkable book of one of the greatest and best men that ever lived, well spiced with anecdotes, will be read with lively interest by the old and the young, and should be in every family and Sunday school in the land. This contains about 300 pages, with a fine likeness of Mr. Ladd.

Substantially bound in muslin, \$1.25. Will be sent by mail, postage paid, on reception of the price. Address Rev. H. C. Dunham, 36 Bromfield St., Boston.

## "REASON VERSUS THE SWORD."

To the Editor of *The Advocate of Peace* :

DEAR SIR :—One of the greatest wants that I have felt in my peace labors for the past five years is a good supply of peace literature to put into the hands of reading and thinking men, that will have sufficient moral and literary weight, to command the attention of the most profound. The tracts and pamphlets we have had have been good—have indeed, many of them been jewels worth their weight in gold. But hitherto nearly all our documents have been small. But our subject is of sufficient magnitude to occupy many octavo volumes to give but a moderate discussion of its merits. And one of the most encouraging signs is the announcement of the new volumes on peace that we have recently heard of both in this country and in Europe. I am glad to add one more to the list.

G. P. Putnam's Sons, of New York, have just issued a volume of 470 pages, entitled "*Reason and the Gospel against the Sword*." I have made arrangements to give away about two or three hundred copies to leading journalists and literary men of the country, for investigation and criticism. I shall be surprised if this volume does not make some stir in the literary world. But rather than give my own opinion, I will beg to call attention to the following expressions from competent judges, viz :

RICHMOND, IND., Nov. 14, 1871.

"Having heard, read and examined a large portion of the manuscript, entitled '*Reason versus the Sword*,' I desire to express my deliberate conviction that it is an unanswerable argument in favor of Peace, presenting it from the stand-point of Divine truth : and that it is written in an able, scholarly and elegant manner. Now, at a time when the subject of Peace largely interests the minds of many, we think this production of Rev. J. M. Washburn would be extremely useful. We commend it to the careful reader and seeker after truth.

Very respectfully,

R. E. HAUGHTON, M. D."

"I have examined portions of the above mentioned manuscript, and am well satisfied that it contains much valuable matter that ought to be given to the thinking public. I cheerfully commend its publication."

J. J. THOMAS, Assoc. Ed. *Country Gentleman*,  
Union Springs, N. Y., 8th Mo. 1871.

"With considerable care I have examined parts first and second of '*Reason and the Sword*,' by Rev. J. M. Washburn. It is a bold, scholarly and exceedingly able presentation of the writer's views on the subject—a subject now, more than ever before, demanding and receiving the attention of the people. Without endorsing every sentiment contained, or every position taken in the book, we desire to say that we regard the whole treatment of the subject as thorough, masterly and exhaustive. The book is the product of an earnest, penetrating, analytical, and at the same time reverent and devout mind. It is a great work, a living and important subject, and is eminently worthy of publication."

REV. I. M. HUGHES, A. M.

Pastor 1st Presbyterian Church, Richmond, Ind.

This work can be had of the Publishers, G. P. Putnam's Sons, New York City, or of the undersigned, for \$2.00 per copy. Men who wish to be up with the times will do well to purchase and read every new work on this living theme.

WM. G. HUBBARD,

COLUMBUS, OHIO.

SPECIAL NOTICE.—We regret to announce that in the great fire in our city the Lithograph stone from which our beautiful certificate of life membership is taken, *was destroyed*, consequently we shall not be able to furnish certificates until it can be reproduced which of course must require time.

## THE ADVOCATE OF PEACE.



Address American Peace Society, Boston, sent by mail 25 for 15 cents, 100 for 50 cents, 250 for \$1.00, 1000 for \$3.00. Use them.

We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind.

The Society has now four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, \$1.00 for two hundred and fifty, and \$3.00 per thousand. Being so cheap, and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our office in Boston for these kinds, which will be sent by mail at the prices named without cost to them for postage.

### DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York city, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price 50 cents. Address all your orders to Rev. H. C. Dunham, 36 Bromfield St., Boston.

### TO THE FRIENDS OF PEACE IN THE WEST.

Having been appointed by the American Peace Society a General Agent for the Western Department, a place made vacant by the resignation of Rev. Amasa Lord, of Chicago, I desire to say to the friends of the peace cause in the Western States that I have temporarily fixed the head-quarters of the Western Department at Manhattan, Kansas.

The impulse given to the peace cause by the great "victory" at Geneva, together with the prospect of convening at an early day an International Peace Congress of eminent jurists, statesmen and philanthropists, is causing the East to come forward with alacrity to aid this *greatest progressive movement of the age*. Shall the West remain indifferent spectators?

Never was there before so auspicious a moment to strike an effective blow for God and humanity, and whoever lends his aid in this glorious work shall be entitled, not only to the blessing pronounced upon the peacemakers, but to the admiration and gratitude of his fellow-men.

Lecturers and ministers are wanted to preach and to teach the doctrines of peace, and with voice and pen enlighten the public mind, and unfold the nature and scope of the proposed movement; also there is urgent need of agents in every State and County to circulate the books and other publications of the Society, extend the circulation of the *Advocate of Peace* and obtain donations to carry forward the great enterprise.

All friends of the cause in the West are invited to correspond freely with us regarding the progress of the work, and the measures to be inaugurated for its promotion.

Persons willing to enter the service of the Society can ascertain the terms by addressing the undersigned to whom all money due the Society in the West, all unpaid subscriptions for the *Advocate of Peace*, and all donations designed for the Society's use should be directed,

LEONARD H. PILLSBURY,

General Western Agent American Peace Society,

Manhattan, Kan.

### ADVERTISEMENT.

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED }  
JUNE, 1837. }

BOSTON, MARCH, 1873.

{ NEW SERIES,  
{ VOL. IV. NO. 3.

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### THE ADVOCATE OF PEACE.

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### SPECIAL APPEAL OF THE EXECUTIVE COMMITTEE.

#### THE PEACE SOCIETY AND THE FIRE.

Among the sufferers by the great fire that has desolated one of the richest portions of our city, is the American Peace Society. We are devoutly grateful that the Wesleyan Building, in which are our rooms, and which was in great danger at one stage of the fire, was preserved. But the establishment of our printer, J. E. Farwell, Esq., in which were many of our stereotype plates, was consumed with all its contents. In several other ways our Society suffers severely, and by this great catastrophe has been deprived of funds to quite a large amount, which we expected to have received ere this, and which we are in pressing need of for the prosecution of the ordinary operations of the Society; but this loss is especially grievous to us now, as we are greatly enlarging our work, and are engaged in efforts for convening at an early day an International Peace Parliament or Congress, for the purpose of improving the golden opportunity furnished by the Geneva Arbitration, and other Providential circumstances. In view of these facts the Executive Committee earnestly appeal to the friends of peace in all parts of the country, to rally for the help of the Society in this exigency. Let all who are indebted for the *Advocate* promptly remit. Let all who have the ability to assist this Christian and philanthropic cause, rightly considered second to no benevolent enterprise of

this century, have also the disposition to help it forward. A failure for the lack of pecuniary means of the great work which we are now called upon to accomplish, would be most deplorable. Let all the friends of God and humanity weigh the especial claims of this cause at the present time, and make a prompt and generous response to this appeal.

In behalf of the Executive Committee,

JAMES B. MILES,

Corresponding Secretary and Assistant Treasurer.

### GENERAL AGENTS.

The American Peace Society is to be congratulated upon having enlisted in its service, as General Agents, Rev. B. A. Chase and L. H. Pillsbury. Mr. Chase has for his field of operations New England and Canada. Mr. Pillsbury's field is the part of our country west of New York and Pennsylvania. Mr. Chase's address is 39 Regent street, Boston Highlands. Mr. Pillsbury's, for the present, Manhattan, Kansas. Both of these brethren are in their prime, and they bring to their great work ability, zeal and ardent love for the cause. Let them have the confidence, the sympathy, the prayers and the co-operation of the Christian public, and great good may be expected from their labors.

### MEMBERSHIP.

The payment of any sum between \$2.00 and \$20.00 constitutes a person a member of the American Peace Society for one year, \$20.00 a life member, \$50.00 a life director, and \$100.00 an honorary member.

The *Advocate of Peace* is sent free to annual members for one year, and to life members and directors during life.

If one is not able to give the full amount of a membership, or directorship at once, he can apply whatever he does give on it, with the understanding that the remainder is to be paid at one or more times in the future.

The *Advocate* is sent gratuitously to the reading rooms of Colleges and Theological Seminaries—to Young Men's Christian Associations—to every pastor who preaches on the Cause of Peace and takes a collection for it. Also, to prominent individuals, both ministers and laymen, with the hope that they will become subscribers or donors, and induce others to become such. To subscribers it is sent until a request to discontinue is received with the payment of all arrearages.

# A THANK OFFERING.

Office Am. Peace Society, No. 1 Somerset St.,

Boston, Oct. 10, 1872.

REV. AND DEAR SIR:

A peculiar exigency exists in the operations of the American Peace Society. The recent successful termination of the Geneva Arbitration furnishes an opportune occasion for bringing the leading minds of all nations together in an INTERNATIONAL CONGRESS. For this reason, *special contributions* are needed at this time, as well as extraordinary efforts to arouse the people, and especially Christians of *all denominations*, to the importance of energetic and definite action with a view of creating perpetual peace among the nations.

The officers of this Society present an *urgent appeal* to Pastors to secure from their respective churches, an especial contribution, *as a thank offering*, for the grand victory of Peace at Geneva and to aid the Society in this Christ-like and philanthropic work.

We would also invite each Pastor to preach a discourse upon the inspiring subject of Peace on the day the contribution is to be taken.

HOWARD MALCOM, *President.*

ALPHEUS CROSBY, *Chairman Ex. Com.*

DAVID PATTEN, *Treasurer.*

JAMES B. MILES, *Cor. Secretary.*

Please notice the appended endorsement and commendation.

The undersigned, cordially approve of the great and beneficent work in which the American Peace Society is engaged, and especially the object of the proposed International Congress.

SIDNEY PERHAM, Governor of Maine.

JULIUS CONVERSE, Governor of Vermont.

SETH PADEFORD, Governor of Rhode Island.

ISRAEL WASHBURNE, JR., Ex-Gov. of Maine.

L. A. WILMOT, Governor of New Brunswick.

JOHN T. HOFFMAN, Governor of New York.

JOHN W. GEARY, Governor of Pennsylvania.

E. F. NOYES, Governor of Ohio.

C. C. CARPENTER, Governor of Iowa.

P. H. LESLIE, Governor of Kentucky.

HARRISON REED, Governor of Florida.

## THE CALL FOR AN INTERNATIONAL PEACE CONGRESS.

The undersigned, believing that the peace and well-being of nations, the best institutions and enterprises of Christian civilization, including all the great interests of humanity, demand a permanent guarantee against the peril and even possibility of war, regard the present as a favorable opportunity for convening eminent publicists, jurists, statesmen and philanthropists of different countries in an INTERNATIONAL PEACE CONGRESS, for the purpose of elaborating and commending to the governments and peoples of Christendom, an INTERNATIONAL CODE, and other measures, for substituting the arbitrament of reason and justice for the barbarous arbitrament of the sword. We do, therefore, unite in the call for such a Congress.

The above has been signed by the following gentlemen, among others:

Theodore D. Woolsey, D. D., LL. D., New Haven.

Mark Hopkins, D. D., LL. D., Williams College.

Emory Washburn, LL. D., Cambridge, Mass.

Hon. Reverdy Johnson, Baltimore, Md.

David Dudley Field, LL. D., New York.

Hon. Gerritt Smith, Peterboro', New York.

Hon. Peter Cooper, New York.

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A. F. Randolph, Esq., Fredericton, N. B.

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M. H. Richey, Ex-Mayor, Halifax, N. S.

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Jay Cooke, Esq., Philadelphia.

John G. Whittier, Amesbury, Mass.

Hon. Charles T. Russell, Cambridge, Mass.

Samuel Willets, New York.

Joseph A. Dugdale, Iowa.

Rev. Henry Ward Beecher, Brooklyn, N. Y.

## Commendation of the Peace Cause by Prominent Men in the United States.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

A. P. Peabody, D. D., LL. D., Cambridge, Mass.

Hon. Charles Sumner, LL. D., Boston, Mass.

A. A. Miner, D. D., Pres't Tufts' College, Boston, Mass.

Hon. Wm. A. Buckingham, Ex-Gov. of Conn.

Luke Hitchcock, D. D., Cincinnati, Ohio.

Leonard Bacon, D. D., New Haven, Conn.

Gardiner Spring, D. D., New York.

Stephen H. Tyng, D. D., " "

Howard Malcom, D. D., LL. D., Philadelphia.

Bishop Thomas A. Morris, Springfield, Ohio.

Rev. Prof. Samuel Harris, D. D., LL. D., Yale Theological Seminary.

Rev. T. D. Woolsey, D. D., LL. D., Ex-President Yale College

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Rev. P. Akers, D. D., Jacksonville, Ill.

Rev. Noah Porter, D. D., LL. D., Pres. Yale College.

# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, MARCH, 1873.

VOL. IV. No. 3.

## PEACE PRINCIPLES PRACTICABLE.

(From a discourse preached in Holden, Me., by Rev. J. S. Cogswell, Thanksgiving day, Nov. 28, 1872. Text, James iii, 17.)

The general scope of this sermon will be to show the practicability of peace principles.

The American Peace Society, and other kindred associations both in America and in Europe, seek to do away with the cruel custom of war, and inaugurate an era of peace and good will among mankind. But we are met by those who admit that peace is good if it can be had. They are free to express doubts and fears concerning the practicability of the principles which we advocate. In the language of Hon. Elihu Burritt, "They are waiting for the millennium;" but are not laboring to introduce that glorious period.

Not many weeks since I handed a friend of mine, engaged in mercantile business, a copy of the *Advocate of Peace*, and commended the cause of peace to him. His first words were, "Is it practicable?" He did not inquire if it was right or good, but, "Is it practicable?" We do not object to such questions where one may be in doubt as to the adaptability of certain principles to meet the exigencies of the times. Certainly every one who entertains any doubts should be willing to receive light and knowledge, and thus seek to form a correct judgment.

The text we have selected declares that the principles of peace originate in heavenly wisdom. It is not the *ipse dixit* of man, or of man's wisdom.

Mankind, from the earliest history that we have of them, have been at war with each other. Since Cain slew his brother Abel, the lands of Asia, Africa and Europe have been drenched with human blood. At first it was a hand to hand conflict to decapitate, disembowel, and scatter the battle-field over with parts of the human frame.

Since the invention of gunpowder, wholesale butchers, and licensed murderers have stood off at a distance, and fired at each other with as much complacency as if they were aiming their guns at wooden targets. He who could kill the most, burn towns, cities, and valuable property, has been estimated as the greatest hero. To annoy, conquer, kill; to commit every atrocity upon man, woman and infant has been deemed wise by those who disregard the plain teachings of the Bible, and who only seek to accomplish selfish and wicked purposes. Those who substitute pride for justice can easily make an excuse for fighting.

It is well known how some of the nations seek to keep the "balance of power," and watch with argus eyes upon surrounding nations lest they should attain too much power. Hence they keep large standing armies. They say by the extensive war preparations which they make that they intend to have use for them all. They mean war, bloodshed and murder, by the gathering together of men and munitions of war. Such is the wisdom of this world.

In contrast with this, the apostle places the wisdom which is from above. He contrasts this wisdom with envy, strife, confusion and evil works, in order to show the excellence of divine wisdom. The wisdom that is from above is first pure. People who are made recipients of the grace of God are purified by that grace. The Holy Spirit operates upon the hearts of people, and actuates them to forsake sin and uncleanness. One born of the Spirit is made pure. He puts on the new man which is created in righteousness and true holiness. Hence in the Word of God graces are personified and called wisdom, as

in our text. Solomon said: "Wisdom's ways are ways of pleasantness, and all her paths are peace." The apostle's argument is, when any one receives the grace of God, the first that it will accomplish in him is to make him morally pure and holy.

The next thing which he speaks of is peace. He shows that true Christians are peaceable, and this is very much to the point at issue, because it is a sad truth for us to name, that the most devastating wars during past centuries have been carried on between Christian nations. Martin Luther complained of this fact in his day. The pulpit has even urged on and encouraged the combatants. Prayers have been offered for the destruction of enemies, prayers to the God of love! Such things remind one of the two disciples who wished to call fire down from heaven to destroy those villagers who did not receive Christ. Christ rebuked them saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." He said: "Love your enemies, do good to them which hate you; bless them which curse you, and pray for them which despitefully use you. And as ye would that men should do to you, do ye also to them likewise!" This is the spirit of Christianity, and, we might as well say, it is the spirit of all true disciples of Christ.

The wisdom that is from above is peaceable. The spirit of Christianity is to promote peace among individuals, communities, and between nations. This is a distinguishing feature of the New Covenant. Our Saviour alluded to the contentions and warlike spirit which they indulged in formerly, and said he would give them a new commandment to love one another. He taught them to be merciful and not indulge in recriminations, or use force against their enemies. He said to Peter, "Put up thy sword into its sheath, for all they that take the sword shall perish with the sword." Thus Christ exemplified what He and His disciples taught in doctrine.

This wisdom from above is also gentle and inoffensive. It is this spirit of Christianity which makes it attractive even among coarse and wicked men. We use the word gentleman to express our ideas of one who is of gentle and refined manners. The Christian is then a gentleman. He is inoffensive, mild and clement. He is so refined by the grace of God that rudeness is obliterated, and the gentle spirit of holiness rules in his life, and beams from his countenance as a badge of his allegiance to the Prince of Peace.

"This wisdom," says the apostle, "is easy to be entreated." The meaning that it is easy to be entreated or persuaded in that which is good and right. It does not mean that one should yield truth to error, or pursue a vacillating course as Erasmus did during the Reformation. But the meaning is that one does not take a stand and stubbornly maintain it. Sometimes peoples' will is a law unto them, like the Medes and the Persians, which cannot be set aside. The positions they take they hold with inflexible tenacity. This unyielding spirit they deem a virtue. This might answer if people were not liable to err; but as we are liable to form wrong judgments, and to imagine we are right when we are wrong, it is fitting for all to receive counsel, and to be open to the conviction of truth.

This heavenly wisdom is full of mercy and good fruits. God delights in mercy. He has given us unmistakable proofs that he is merciful, and that his tender mercies are over all his works. The more merciful we are, the more godly do we become. "By their fruits ye shall know them." In the text it says, "Full of mercy and good fruits." Hence these fruits are to be numerous and abundant.

And this wisdom is without wrangling and without hypocrisy. Disputing, wrangling and acrimonious feelings are not in accordance with Christian faith and practice. The moment these creep in the spirit of holiness departs. They cannot co-exist. Where the wisdom that is from above enters, these evils cease, and the person acts as if in the presence of the all-seeing God. Such then, as briefly given, is the teaching of this 17th verse of the third chapter of James, and you will be surprised to find how much corroboration the whole of the New Testament gives to these words of our text, and the exposition we have given. The theory of the New Testament is, love worketh no ill to his neighbor. Christ taught us to pray, "Forgive us our debts as we forgive our debtors." But what if our prayers should be answered? As we hold on to our hatred we should not be forgiven of God, but lost forever.

Now as to the practicability of peace principles we remark they are as practicable as Christianity is. Did the apostle speak of these graces, meaning to say, now these are all very good, but wholly impracticable? Or was *he deceived*, think you, and only laid down beautiful theories which in our age of the world are found to be impracticable? You are not willing to say as much as that, I suppose, but many do say that war is justifiable, and loudly affirm that it cannot be averted. Professed disciples of Christ forget the first principles of Christianity, and fly to arms when they hear the bugle of war sounded. They listen to the specious arguments of those who are for war, and if any scruples do arise they drown them in the rising tide of excitement which war produces.

Those engaged in the cause of peace are *applying* Christianity. They are telling the world that in order to inaugurate a better condition of things on earth they must apply the gospel. Theories have been preached for over eighteen hundred years, and now *we want to put them in practice!*

Why all these gospel sermons, and wherefore are there thousands of churches, and hundreds of thousands who profess to love and serve Christ? Do these not mean "Peace on earth, good will towards men?" And we might say here if peace principles were adopted in all communities of our land they would produce the best of results. Jealousies, bickerings, wranglings, and the various discords which are now so common in almost every village, hamlet or town, would not continue. A spirit of reconciliation would set things right, which now go creaking and jarring along, causing so much irritation of feeling.

Consider the affirmations of such as consider the principles of Peace Societies impracticable.

First, "To adopt such principles would lead enemies to take advantage." The idea is, "so long as others keep standing armies and engage in war so long must we, or our *rights* will be trampled upon." But might not one say of religion, so long as we live in a cheating, lying, sinful world what use is there in trying to be better than others? If we cannot meet them on their own ground then our rights will be taken from us, while they will laugh at our simplicity! How much reform would there be in the world if such ideas generally obtained? The apostle said, "Be not overcome of evil, but overcome evil with good." The spirit of war is, "Overcome evil with evil." It entirely reverses the gospel plan, and sets aside Christianity. The facts of the case are, as to the application of peace views, peaceable communities, and peaceable neighbors, and peaceable nations, get along charmingly, and do not have their rights trampled upon so much as those who hold to a spirit of war. People suffer from their own bad tempers and bad actions, and warlike attitudes. They see their own image reflected upon others, and then cry out, "There is no such thing as peace principles prevailing."

Their ill-temper and frenzied minds have converted the world into a battle-field wherein they do a certain amount of fighting in order to be as well off as others. Others affirm that we must wait in this movement until the principles of the gospel are felt more in the world. But, my friends, we want to do what we can to keep professed disciples of Christ from wrangling and from wars. We desire to keep our fellow-Christians in remembrance that good actions should follow so many good words. We say with the apostle, "Be ye doers of the Word, and not hearers only!" While we look forward to the millennium with joyful expecta-

tions, we should do what we can to usher in that day "when nation shall not lift up sword against nation, neither shall they learn war any more."

The clergyman then spoke of peace principles as practicable in the Joint High Commission, and the Geneva Arbitration. In closing he said: "Let us thank God that the spirit of the gospel has entered the councils of two great nations, who would feel dishonored if not called Christian nations. They have applied the gospel as it has never been applied since the Christian era."

## A LETTER OF ENCOURAGEMENT.

BY L. M. STANLEY.

Cromwell, Union County, Iowa, Jan. 13, 1873.

DEAR EDITORS:—For more than two years I have taken the *Advocate*, and during this time duty has urged me to contribute to your columns but a delicacy has hitherto hindered me. Today I throw this aside, and launch into my new sphere by a hearty approval of the noble cause for which you labor, and admiration for the ardent zeal manifested in perpetuating it.

The peace cause, to a liberal-minded, unbiased person, needs no argument to establish its truthfulness. Such a one has only to appeal to justice and humanity and the problem is solved, but like every other reformation this must undergo the scrutiny of the critic, the uncharitable reproach and cold civilities of "*public opinions*."

It is only one among the many stepping-stones between heathenism and Christianity, and like all others its infancy is accompanied by opposition. This opposition however, seems to be in its last stage of existence. The public mind seems to be fast ripening, and the fruit already being plucked. Methinks that history records no instance of so speedy and unanimous adoption of any principles of reformation as that of peace. Yet there is great room for work.

"When Cataline attempted the overthrow of the Roman liberties, he commenced by corrupting the minds of the young men," and it still remains true that great changes in public opinions are more successfully effected in the minds of the young than others, hence my great estimation of the *Angel of Peace*. It strikes directly at the heart of the evil by educating the minds of the rising generation differently upon this subject. We meet with persons daily who are *sincere* in the belief that a resort to arms is the only way to settle difficulties between nations, merely because they are not informed on the subject.

Let the *Angel of Peace* go into every household on the globe. Let every child therein become informed. Let the dark and bloody demon war be contrasted with the mild, peaceable and Christ-like method of arbitration, and when the next generation shall take upon them the political responsibility of nation, war will be looked upon with as much horror and disgust as we of the present age look upon the torture at the stake for *witchcraft*, or the more recent evil, *slavery*.

## PEACE CAUSE AT THE SOUTH:

BY W. G. HUBBARD.

BROTHER MILES:—I have just returned from a very pleasant visit through some of the Southern States. I am glad to say that nearly everywhere I was well received. The greatest obstacle I had to contend with was the prostrate condition of society, making it very difficult at most points, to obtain an audience, but when the people were gotten together, I think I may say without boasting, that I never failed to interest them in the great theme of peace. In fact I never had better success in carrying the people with me in all my conclusions than I had in the twenty or more lectures which I gave in Virginia, North Carolina and South Carolina, and yet I don't think I ever took higher grounds, or talked plainer.

But I find that if one talks in the real spirit of peace, the plainest words, well oiled with the love of the gospel, give no offence.

I lectured in the State House at Richmond, the Capital of the Confederacy, and at Columbia, S. C., where the first seces-

sion ordinance was passed, and at Greensboro, N. C., where Johnston surrendered to Sherman, and peace was concluded.

I find the people of the South, as a rule, longing for true national peace, and glad to hear the doctrine taught. I found the churches ready to open their doors to me, with but one exception, and that was at Charlotte, N. C., where I spoke in the Court House, because the church officers feared my lecture would be a political harangue. But I believe I ought to say that the Baptists received me most cordially, and seemed most inclined to endorse the doctrine of any except the Society of Friends. I labored under the discretion of the peace committee of North Carolina yearly meeting of Friends; but everywhere the Baptists expressed a cordial interest, and at Darlington, S. C., I had the privilege of attending and addressing the State Convention of the Baptists of South Carolina. Many of the preachers attending expressed their interest in the work, and one of their finest speakers told me he felt so deep an interest that he would be willing to spend a few years preaching and lecturing on the subject if he could only make a living by it. But the people of the South are too poor to give much to the cause, and I feared to encourage him to depend upon contributions, and as our Peace Societies are so poor, we could not offer to employ him.

This made me want to encourage the wealthy friends of peace to place at the disposal of the Peace Societies the means to employ every available person and agency in spreading peace on earth, and good will to men.

While at Columbia I met Brother Sidi H. Browne, the editor of the *Christian Neighbor*. He is one of God's noblemen, and is doing a good work with his tongue and pen. He has been instrumental in organizing, and is the President of the South Carolina Peace Society. Everybody ought to help him by taking the *Neighbor*. But lest I should make this letter too long, I will conclude by saying, that my heart was never more encouraged than on my return from the "Sunny South."

### THE VOICE OF THE PRESS.

**THE LAW OF NATIONS.**—A committee consisting of eminent jurists of different nations was appointed at the meeting of the British Association for the Promotion of Social Science, held at Manchester, in September, 1866, for the purpose of preparing the outlines of an International Code, which might serve as the basis upon which the nations accepting it, after such revisions and amendments as might be necessary to secure its adoption, would agree to conduct their intercourse with each other. David Dudley Field, the member of the committee representing this country, at whose suggestion the appointment was originally made, has been engaged in the work for the last six years, and the result we have in an outline draft of an International Code, a few copies of which have been published for private circulation. Other members of the committee, as we presume, have been occupied with the same task. In the end the result of their joint labors will be submitted to the Association; and after this will come the effort to procure its adoption by this country and the leading governments of Europe.

The initial work to be done is a vast one, embracing nothing less than the codification of all the existing and acknowledged principles of international law, with the omission of what has become obsolete, with the amendment of what is defective, and with such additions to the public law of civilized nations as the principles of Christianity and the general interest of humanity seem to require. Let this conception be realized, and then authoritatively adopted by even a few of the leading nations of the world, and a long step will have been taken toward the millennium of peace and good-will on the earth. It is hardly possible to overestimate the moral grandeur of the idea, or the benefits to mankind that would ensue from its reduction to practice.

What is proposed by the committee is not only to improve this law, but by its formal adoption invest it with an authority and power which it does not now possess, and thereby increase its utility. One would think that nations might come to a common understanding with each other, and that they might clothe this understanding with the force and solemnity of a specific agreement, written in words and formally subscribed, which

should be to them an international code. Such a code would be simply a treaty binding them to the observance of all the laws which it contains. If two nations can make a treaty upon any subject affecting their mutual interests, why cannot a dozen nations agree with each other as to the general rules which shall be their common code in all matters springing out of their relations as nations? The purpose of the British Association for the Promotion of Social Science is to find out what this code should be, and then take the proper steps for submitting it to the governments of Europe and this country, in the hope that it will ultimately be adopted. Such a purpose must necessarily be slow in its execution; yet, no matter how much time it costs, the end, if gained, would be an abundant compensation for all the labor.

The whole question of an International Code which Mr. Field has developed in more than a thousand sections, appearing as general statutes and supplemented by numerous explanatory notes, is one of so much importance that it may well engage the attention of the jurists of the world. If writers on public law, and indeed all the great sources of public opinion, can, by the discussion of the question, even though it should take a century to accomplish the result, gain the end, they will have bestowed a benefit upon the race over which Heaven would rejoice and earth might well be glad. What the other members of the committee have done we do not know; yet philanthropy thanks Mr. Field for making the suggestion, and also for his exceedingly able contribution to its accomplishment.—*The Independent*.

The Peace Society is not an organization that makes much noise over its work, and as it does not often come before the general public even by the presentation of a contribution box, we are apt to forget that there is any such form of organized philanthropy amongst us, save as we peruse the voluminous statistics of the May anniversary meetings. And yet we are satisfied that though a noiseless, this is one of the important movements of the day, and not a visionary enterprise of impracticable and sentimental people. In the moral economy of the world we need a band of workers whose business it shall be to hold up to presidents, emperors and kings, to statesmen and legislatures, and to warriors as well as potentates, the evils of war, the blessings of peace, and the eminent rightfulness and good sense of settling all national disputes by substantially the same means that all enlightened communities adopt in the adjustment of private differences of individuals. The civilized world looks to-day with a friendly eye upon efforts to hasten the day of universal peace; and all honor and encouragement to those who have made this work the leading idea of their philanthropic labors.—*Salem Gazette*.

It is advisable to keep continually before the people the burdensome cost of war. It is the heaviest financial yoke laid upon the people of this age, and in some countries it crushes them to the last point of endurance. It not only strips them of their money, but barbarizes public sentiment, by making the mere soldier honored above the worthiest benefactor, and it diverts the public energy from the paths of industrial development and prosperity. Everything, therefore, which tends to break up this hateful dominion of violence ought to be encouraged, like those influences which have nearly put an end to duelling in enlightened communities. Duels among nations are yet to be equally condemned by public opinion.—*Boston Journal*.

**"GIVING IN."**—It is better to yield a little than quarrel a great deal. The habit of standing up, as people call it, for their (little) rights is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickering which attends such a disposition; and, unless a very momentous affair indeed, where other people's claims and interests are involved, question if it is not wiser, happier and more prudent to yield somewhat of our precious rights than squabble to maintain them. True wisdom is first pure, then peaceable and gentle.

If a man be gracious to strangers it shows he is a citizen of the world; and his heart is no island cut off from other lands, but a continent that joins them.



## THE ADVOCATE OF PEACE.

BOSTON, MARCH, 1873.



## REMOVAL.

The Office of the American Peace Society is removed from 36 Bromfield Street to 1 Somerset Street, Boston. Letters in relation to publications, donations, agencies, etc., should be directed to Rev. J. B. Miles, Secretary, or Rev. H. C. Dunham, Office Agent, 1 Somerset Street, Boston.

## EDITORIAL CORRESPONDENCE.

OVER THE OCEAN.

*Paris, France, Feb. 3, 1873.*

The officers of the American Peace Society in view of the interests of the great cause which it represents, and resolved to do all in their power to secure the best results from the grand triumph of arbitration at Geneva, determined that in no better way could they accomplish their end than by having a conference with the friends of peace in Europe, in the hope that some practicable plan may be adopted for the institution of an International Peace Congress, the general character and design of which were indicated in the February number of the *Advocate of Peace*.

To forward this end the Secretary was commissioned by the American Peace Society to visit foreign nations, and to confer with prominent publicists, jurists and statesmen in their respective governments, and with the friends of peace in their respective countries, and to concur with them in any and all arrangements, that, after free and full consultation, might be decided upon for the convening of such a Congress.

The Society most cordially recommended its Secretary to the kind offices of those to whom he might present his credentials, and pledged its hearty co-operation in whatever measures might be adopted. His mission was also accredited and heartily endorsed by many of the most distinguished and honorable names in all parts of the United States.

The Secretary naturally shrank from any undertaking of such magnitude and difficulty, and yet the course of duty seemed to be plain. Accordingly he sailed for Liverpool from New York on the 8th of January in the steamship *Parthia* of the Cunard Line, and arrived at Liverpool, Sunday morning, January 19th. The passage, on the whole, was a fair one for the season. We encountered several storms, and one especially severe in the vicinity of Queenstown, so that we were unable to stop there, and were obliged to proceed without a pilot. We cannot refrain from an expression of our admiration of the noble steamer, and of the efficiency, skill and fidelity of her captain and officers, and indeed of the discipline and fidelity of the crew. The steamer is excellent in all its appointments, and its management is worthy of great praise. In our opinion those who have occasion to cross old ocean are fortunate if they secure a passage in the *Parthia*.

Among our fellow passengers were the Hon. John T.

Hoffman, Ex-Governor of New York, who was one of the first to sign our "Call" for a Peace Congress. We had, also, representatives of England, Germany and other countries, all of whom agreed that the time is ripe for such a movement as the Peace Society had instituted, and bade us "God speed" on our mission of peace and good will to the nations.

On arriving in Liverpool we were received with great courtesy and kindness. By invitation of that able and ardent philanthropist, A. B. Hayward, Esq., Honorable Secretary of the Liverpool Peace Society, quite a company of gentlemen gathered in the parlors of the Adelphi Hotel to extend a welcome to us. The occasion was a very pleasant one, and before the company dispersed adopted a minute of welcome and sympathy in the objects of our mission.

The Liverpool Peace Society is an organization of which the Rev. Hugh S. Brown, one of the most eminent and popular preachers of Great Britain, is the president, and it has upon its roll of officers and members a large number of very intelligent and enterprising workers in the peace cause. It finds much work to do in Liverpool and vicinity, and it is doing that work with great energy and wisdom.

From Liverpool we went directly to London, and were fortunate in finding Henry Richard, Esq., M. P., Secretary of the London Peace Society, and the able champion of arbitration in Parliament and out of Parliament, of arbitration as well as of all other measures, humane and wise. There are few men in the kingdom more thoroughly and more deservedly honored than Henry Richard, M. P. His position is a high one, and he is indebted for it not to wealth or family connection, but to his integrity and genuine ability and worth. He is a man of the people and the people appreciate and love him. His influence is large and increasing. Mr. Richard gave us a cordial welcome, and kindly invited the friends of international peace in and around London to meet us and hear the proposal of the friends in America. That meeting was a delightful one, and the result to which it came is indicated by the resolution which follows:

*Resolution* proposed by the Rev. J. Pillans, seconded by Dr. Ellis and unanimously agreed to at a meeting of the committee and friends of the London Peace Society, held at the society's office, 19 New Broad street, London, 27 January, 1873, Charles Wise, Esq., in the chair.

That this meeting desires to tender a cordial welcome to the Rev. James B. Miles, the Secretary of the American Peace Society, as the representative of the friends of peace in the United States. That they have listened with great interest to the statement he has made of a proposal to convene a congress of jurists for the preparation of a code of international law as well as the holding of an international peace congress, and appoints a committee to consider the question submitted to this meeting by Mr. Miles, consisting of the following gentlemen, with power to add to their number, viz: Mr. Henry Richard, M. P., Professor Leon Levi, Rev. Newman Hall, Mr. T. B. Smithies, Mr. Edmund Sturge, Mr. Frederick Pennington, Mr. Charles Wise, Rev. J. Pillans, Mr. F. Wheeler, Mr. Henry Binns, Rev. W. Tyler, Mr. H. Evans and Mr. Brittan.

Among the gentlemen who assembled on this occasion was the Rev. Newman Hall, the distinguished pastor of Surrey chapel, a clergyman to whom both America and Great Britain owe a large debt of gratitude for his able and eloquent advocacy in America, of the things that made for peace between the great kindred nations, at a time when there was much misunderstanding and irritation, not to say bitterness of feeling. It was very

grateful to our feelings to have an opportunity to bear testimony to the eminent service he rendered to both nations by his visit to America. It was our privilege, through his kindness, to address a large public meeting in Surrey chapel, on Monday evening, January 27th, and convey to our British cousins the congratulations of the American people, upon the peaceful settlement of all the differences between us and the cheering prospects of the permanent friendship of the two great nations.

Our reception was most gratifying, and the references to the Geneva arbitration were heartily applauded, even as much so as in America. By especial invitation we accompanied Mr. Richard, on Wednesday, January 29th, to Darlington, some two hundred and fifty miles from London, to attend a meeting in behalf of international arbitration. Darlington is a city of nearly forty thousand inhabitants, the home of the Pease family for several generations distinguished for benevolence and their interest in all good works. Henry Pease, Ex-M. P., and President of the London Peace Society, greeted us on our arrival, and entertained us most hospitably at his mansion. We felt it was well worth a visit to Darlington to have the pleasure of the acquaintance of such a man as Mr. Pease. His father was the patron of George Stevenson, the inventor of the locomotive engine, and we saw the first engine constructed by Stevenson. The meeting at Darlington was very large and influential, and its proceedings were fully reported in the papers, from which I cull a few items only.

A Conference to urge the adoption of a permanent and recognized Tribunal or Court of Arbitration for the amicable settlement of all international disputes was held in the Central Buildings, Darlington, yesterday afternoon. The circular convening the meeting was signed by fifteen gentlemen residing in various towns and localities in South Durham and North Yorkshire; and in response to the invitations there was a large and influential attendance, including Mr. Henry Richard, M. P.; Mr. J. W. Pease, M. P. for South Durham; Mr. E. Backhouse, M. P. for Darlington; the Rev. Mr. Miles, Boston, United States of America; M. William Coor Parker, Darlington, the convening secretary.

The Chairman said he had been rather unexpectedly called upon to take the chair on that occasion, and was at a disadvantage through not being conversant with the proceedings that had taken place previous to that meeting being called. He stated that there were several gentlemen who had hoped to have been present, but who were unable to attend, amongst whom were the Rev. J. G. Pearson, the worthy clergyman of St. Cuthbert's, who regretted his inability to be present in consequence of the state of his health. There were two gentlemen who he hoped would be present before the Conference was closed—Mr. Henry Richard, M. P. for Merthyr, who was a strong advocate of the cause of International Arbitration, and he would be accompanied by a gentleman from America (Rev. Dr. Miles), both of whom would address the meeting in the evening. He (the Chairman) was happy to see so many gentlemen who had taken an interest in the subject come there that afternoon; many of them had come from a distance. It was not, as he understood the association, to be at all confined to the town, but to embrace the whole district.

Henry Richard, M. P. spoke ably both in the afternoon and evening, in response to resolutions commending his measure in Parliament.

At half past seven a public meeting was held in the Central Hall, which was well filled by a highly respectable audience. The chair was occupied by Mr. R. Luck, the mayor of Darlington, who was supported by Mr. J. W. Pease, M. P.; Mr. H. Richard, M. P.; Mr. E. Backhouse, M. P.; Mr. H. Pease; Mr. W. C. Parker (honorable secretary).

As showing the profound satisfaction with the adoption of the

principle of Arbitration in carrying out the Washington treaty and the friendly feeling toward America, we give one of the resolutions adopted unanimously at the great meeting in the evening, and the report of the remarks made upon it as given in the Darlington paper.

"That this Conference desires to express its great satisfaction that the late serious differences between England and America have been settled by Arbitration, and that in the course of the negotiations, both the late and present Administrations in this country and the American Government have all admitted that a reference to Arbitration was the best mode of settling the complicated and irritating questions in dispute. The principle of Arbitration having thus been successfully adopted in this and many other cases, this Conference earnestly recommends its invariable application in all International disputes.

Mr. Edmund Backhouse, M. P., proposed the second resolution, (see second resolution of the Conference.) The Hon. member remarked that it was probably not a very pleasant thing to pay three millions of money, nor a very pleasant duty for a neutral court to adjudge us guilty, however unwittingly, of a branch of international law. But there was one thing more unpleasant still, which was to sit with the consciousness of injustice hanging over their heads—(hear)—and he was quite sure that there was no one present who did not feel that, however innocently we might have wronged the American nation in a time of supreme difficulty, they ought willingly to pay the damages assessed by reason of our negligence, and so make the best reparation in their power. (cheers.)

The value of the recent treaty could not be over-estimated. Principles had been established which were not only a decided advance on the hazy outline of the old international law once commonly appealed to, and which reflected the higher civilization which the world had reached, but which constituted an invaluable basis for future contingencies. Mr. Backhouse concluded by congratulating his Worship on his position as president of the meeting, and by expressing his own personal pleasure in being present at a meeting so unanimously in favor of peaceful arbitration between nation and nation.

The Rev. Mr. Miles, from America, supported the resolution in an eloquent speech.

He stated that England had no gem in her diadem more glorious than that recently added by the part she had taken in the illustrious transaction alluded to in the resolution he was called upon to support. He did not only appear in England as the representative of the American Peace Society but as the representative of the great American people and he had brought with him the good wishes and benedictions of clergymen, judges, lawyers, and statesmen representing all parts of the land. He brought with him the endorsement of their Secretary of State, the Honorable Hamilton Fish, and the endorsement and sanction of the Chief Magistrate of America, Ulysses S. Grant. (Cheers.) After referring to the reception accorded to him on his arrival in Liverpool, he alluded to the settlement of the Alabama dispute, and said that although one of the speakers had said that England had lost by it, he had to bring to them the esteem of the American people, for the magnanimity and forbearance of the Government in that great transaction. They felt in America that the party in that transaction that had shown the most forbearance, that had shown the most magnanimity, that had made the greatest concessions, was the party that had not been beaten, but had risen to the highest eminence (Cheers.) In the United States of America there was the Supreme Court, where all disputes were settled, and as that Court tried all disputes between State and State, so it was proposed by an International Court of Arbitration to settle all disputes between nation and nation. As illustrative of the horrors of war, he said that during the siege of Paris, 12,000 little children under four years of age died of starvation, and in one hour 800 widows were made by a single Prussian regiment. Last year, Christian nations had paid five dollars for the purposes of war, against one-half dollar to send the Gospel to the heathen. Was the time not come for Great Britain and America to join hands in that great and glorious movement to carry it to a successful issue, for the God they worshipped was a God of Peace, and the Saviour was the Prince of Peace? (Cheers.)

The motion was then put and carried.

Mr. Henry Pease then proposed a vote of thanks to Mr. Richard and the Rev. Mr. Miles.

We have given but a hasty and most imperfect account of what has been done in prosecution of our mission. Let me close by saying the voice of the noble British nation is for peace. We have found a degree of sympathy and interest in the movement of the friends of International Peace which we did not anticipate and which is most animating. Let our friends at home take courage, and persevere in their efforts with new zeal. The time for work in this great cause is most auspicious. Let it be improved.

J. B. M.

### THE FALL OF NAPOLEONISM.

BY PROF A. CROSBY, SALEM.

We would not exult over the fall of any one; but we cannot be insensible to the greatly brightened prospects of the world through the overthrow of the late Emperor Napoleon. "The Empire—it is *Peace*," was one of his most frequent and favorite declarations; but such was his deceptiveness of character that the world had learned to interpret his utterances by the *rule of opposites*. These smooth and specious words fell heavily upon the ears of the intelligent, as if they had been spoken thus, "The Empire—it is a constant *menace of war*." Hence, the nations of Continental Europe, apprehending that the storm of war, for which he kept such a vast accumulation of men and arms in readiness, might at any moment burst upon them, felt constrained in turn to keep up vast armaments in constant preparation to repel an attack. We cannot say that he was solely responsible for the terrible incubus of this system, so crushing to the interests of humanity; but certainly the apprehension of danger from him was the standing excuse with governments for turning a deaf ear to the pleas of the friends of peace and their over-burdened subjects in favor of disarmament. That this danger was not imaginary was fully shown by his last war. Desiring at home the prestige of military success, how eagerly did he seize upon the most frivolous pretext for declaring war; and how suddenly did he follow the declaration by the advance of his armies, in order to take Prussia by surprise! It was simply a *tiger-spring* upon his fancied prey; and how great would have been the calamity had the spring been successful! But, happily, he had entirely mistaken his strength. He was hurled back from the frontier, over which he had anticipated so easy and triumphant a passage. Defeated in battle after battle, he was driven to Sedan and there compelled to surrender. Then came abdication, in the vain hope of saving the crown for his son, imprisonment, and exile.

" 'Tis done—but yesterday a King  
And arm'd with Kings to strive—  
And now thou art a *nameless thing*:  
So abject—yet alive!  
The Desolator desolate!  
The victor overthrown!  
The Arbiter of others' fate  
A suppliant for his own!

"Thanks for the lesson—it will teach  
To after-warriors more  
Than high Philosophy can preach,  
And vainly preached before.  
If thou hadst died as honor dies,  
Some new Napoleon might arise,  
To shame the world again—  
But who would soar the solar height,  
To set in such a starless night?"

We cannot but hope that this lesson so emphatically taught not only by the first, but now again by the last Napoleon, will not be in vain; and that the poet's words will now prove true in a fuller and more absolute sense than when they were first uttered:

"That spell upon the minds of men  
Breaks never to unite again,  
That led them to adore  
Those *Pagod things* of sabre-sway,  
With *fronts of brass* and *feet of clay*."

And what a penalty upon ambitious France, so infatuated a devotee to military glory! So many of her sons sleeping their last sleep upon the battle-field!—such beautiful provinces wrested from her, so that she is now wholly separated from the Rhine, which she had so arrogantly claimed as her natural boundary!—such a crushing weight of indemnity for the war! and, perhaps severest of all for so proud a nation, the overthrow of her warlike fame! She may, however, find a full compensation, and yet more, if she will now seek a higher fame, striving to be first in the arts of peace and righteousness, rather than in the atrocities of war, if she will establish a good system of universal education, and will mature and render permanent her republican government. The recent decease, in exile and disgrace, of the bold, bad man who treacherously and bloodily overthrew the Republic of 1848, at the head of which he had been placed by too confiding a people, and which he had solemnly sworn to preserve, gives a more assured hope for the future of France, and for the interests of general peace. It was his very nature to plot; he breathed an atmosphere of selfish, cold-blooded schemes and intrigues; and the nations can breathe more freely now that he has ceased to breathe. They can now more securely lay down their arms, and trust to treaties and oaths.

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! They that see thee shall narrowly look upon thee and consider thee, saying, 'Is this the man that made the earth to tremble, that did shake kingdoms! Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.'"

May this be the last of Napoleonism!

### "MILITARY OR RELIGIOUS?"

Under the above caption the *Baptist Union* refers to the fact that Bowdoin College proposes to increase its popularity and prosperity by introducing a military department, and justly remarks that the measure "will not relieve them. We are not a warlike people, and colleges should not attempt to foster that spirit. The spirit of the gospel will do them far more good. This movement will not draw, it will rather repel. War has no charms for American youth, and the stiff, constrained etiquette of cadets has attractions for very few. Scholarly enthusiasm, Christian devotion, lively sympathy with the conquests of civil industries and skill, the magnetism of enterprise and purpose to do a grand work for Christ, and the world would afford a far better relief than this appeal to Mars."

ANOTHER INTERNATIONAL ARBITRATION CASE.—GREAT BRITAIN AND PORTUGAL.—The statement that England and Portugal have chosen M. Thiers as arbitrator in the question for several years pending relative to certain territory on the Eastern Coast of Africa is officially confirmed. A protocol to this effect was signed at Lisbon on the 25th September. The *Temps* remarks that England affords an excellent example in thus continuing to have recourse to arbitration to settle pending disputes. The *Temps* and the *Journal des Debats* regard the choice of M. Thiers as a mark of high respect and consideration for the Republic and its illustrious President.

## ARTHUR HELPS ON WAR.

## MISERIES OF WAR.

It seems but a trite subject to dwell upon, the miseries of war and conquest; but really the extent of woe which history discloses is something portentous, and should occasionally be brought back to our minds. A single page which you read coldly and calmly through—a dull one perhaps, hurried over and soon forgotten—often contains the record of an amount of misery which must have touched a hundred thousand hearts, and an amount of destruction which must have called for the labor of a generation of hard-working men in replacement and reconstruction. The more we extend our researches the more we are impressed by the extent and penetrating nature of this misery and destruction. Oftentimes, after following the regular blood-stained tramp of history, Babylonian, Assyrian, Median, Persian,—the wars of those bitter little Greek States—the formation of the Macedonian empire—the dissolution of that empire—the overwhelming movement of the remorseless Roman, crushing down all nations under his feet—the irruption of countless hordes of barbarians, with their Attilas, and afterward their Timours and Ghengis Khans—the endless small bickerings, bathed in blood, of counts and dukes and roitelets, Merovingian, Carolingian and Capetian—the grand and foolish and pre-eminently blood-thirsty Crusades—the fierce disputes of pope and emperor and antipope—desolating religious wars, perhaps of thirty years' endurance—the hideous conquest of the New World, and the steady business-like wars of aggression and succession and annexation—the student thinks he knows something about the wreck and ruin which the quarrelsomeness of mankind has produced upon the earth. But then, deviating some day from the usual course of history, he comes upon the records of some corner of the world, which he supposed to have been neglected by the demon of discord, and finds that there, too, there have been immense, continuous and blood-thirsty wars, and what they call splendid achievements of all kinds, not hitherto much written about because the names are hard and the provinces obscure, but which have not been neglected from any deficiency of atrocity.—until at last the wearied student begins to think that the surface of the earth, if rightly analyzed, would prove one ensanguined mass of buried ruin.

Now, I ask, has nothing been gained by the study of all these records? It sometimes seems as if there had not, and as if mankind were ready, now as ever, to rush, upon the smallest provocation, into the accustomed track of deliberate carnage and certain desolation.

A more instructive course of reading could hardly be laid down for a student of history than his taking the records of some considerable town, and seeing the evils it had suffered from its foundation to the present day by wars and sieges. A good town to choose would be the most ancient town in Europe, Padua. Let the student see and consider the injuries that Padua has received from the bellicose disposition of the world. It is not taking an extreme case; for there is Padua, visible on the face of the earth, after all that it has suffered: whereas, of how many once flourishing towns may it be said that they now only furnish disputes to rival antiquaries, who do battle about the sites of these towns, which, in their utter destruction, afford a grand field for learned argument—and final doubt.

## WHO IS BENEFITED BY WAR?

On the other hand, it will, I know, be contended that war is not all loss.

"*Multis utile bellum*" is a well-known saying, and there is, unfortunately, some truth in these unpleasant words. But has any one numbered the millions to whom peace is useful? Let us enter into reckonings upon this matter. War may be useful to contractors, armorers, the population of some seaport towns and arsenals, occasionally to certain classes of ship-owners and merchants, and generally to those through whose hands the money raised for war passes. But how very small a proportion do these people bear to the great bulk of the population! How insignificant and transient are their interests compared with those of the mass of the people—a mere vanishing quantity, as the mathematician would say. We may also admit that war

raises the price of provisions. Is that a benefit to the many? It is not even a benefit, in the long run to the producer, whose sure gains are based upon the gradual improvement and permanent well-being of the great masses of the people. That the poorer classes should be able to buy a little more bread, a little more meat, and be able to house and clothe themselves a little better, is of far more importance to the land-owner, the corn-grower, the manufacturer, and the merchant, than any fitful gains that may be got out of the disordered state of things which war inevitably produces.

But to place the question on much broader grounds. In every country, Great Britain being by no means an exception, an immense amount of reproductive work, requires to be done, in addition to that which is already going on. Can anybody contend that it is for the general interest that this reproductive work should be indefinitely deferred, and the most wasteful work that can be imagined, i. e., active warfare, be undertaken in its stead? Men's energies are limited, and the two things, internal improvement, and external outlay for war, cannot go on together. Who would not wish to have seen those seventy millions of money, lately expended in the Russian war, appropriated instead to reproductive work at home, especially when we find it an exceeding difficulty in our greatest city to obtain three millions for the most urgent public purposes?

I suspect that few people thoroughly believe, or at least realize to themselves, the fact that those seventy millions have been spent in war, and that the Queen's subjects, far and near, are so much the poorer, for that money having been so laid out, and would have been so much the richer, and more too, if it had been expended in industrial pursuits.\*

People read of credits voted, year by year, for millions of money, of issues of Exchequer bills, of certain great financiers attending at the Chancellor of the Exchequer's office, and as they read these important announcements, they almost think that the expenditure is in some mysterious way provided for by words and paper and certain financial jugglery. They do not fully comprehend the fact that so much solid capital has gone from them and their heirs forever. Then again, taxation is a subtle thing, and you have to follow it into all its ramifications before you discover and rightly appreciate the mischief which it does to you and your descendants, when the bulk of the money raised by that taxation has been spent unproductively. To insure good internal administration, to maintain such a readiness for war as may prevent war, or such as may make war, when it comes suddenly, less expensive—no money judiciously spent can be considered to be wasted. But all beyond that is pure waste, if not for the few, at least for the great mass of the people, whose interests every statesman is bound to consult first. There is then, I contend, no argument for war to be found in the fact that it may be useful to some private persons, or to some few classes of the community.

Amongst the greatest curses attendant upon European wars, as they affect this country, are foreign loans. We cannot prevent money going where it pleases. It is one of the freest of earthly things. It will not be besieged, or impressed, or severely controlled in any way. Still it is well to note the mischief that occurs from its free movement in any particular direction. Every improving man, every person who is striving to produce more and more out of land, or by manufactures, is to a certain extent stayed and hindered by these foreign loans. They must make money dearer for him. If this is not a great national evil, it would be difficult to say what is.

When I am asked, "But what plan do you propose for reducing the military establishments of Europe?" I cannot say that I have any plan, or that I believe that any one else has.

\* I sent this essay of Milverton's, while it was in type, to a well-known statesman of long standing in her Majesty's councils, with whom I had become acquainted when at college. The truth is I was afraid lest Milverton should have been led into exaggeration upon some of the above points. This statesman, however, instead of restraining the argument, carries it further. These are his words in a note upon the above passage.

"We raised a Parliamentary loan of £3,000,000 for India last year, and a further sum of £12,000,000, in England and India, will probably be required during the present session. How different would have been the result, if these immense sums could have been applied in growing the raw materials for our manufacturers in the valley of the Ganges, raising there the wages of the ryot and facilitating the payments of the landed proprietors in India, extending the manufacturing and commercial industry of Lancashire and of the West Riding, thus benefiting simultaneously the Eastern and Western dominions of our Queen."

But we may gradually induce such a state of feeling and of opinion, as would almost unobservedly lead to that reduction. Men, I know, are seldom satisfied with these undefined and distant hopes. The human mind delights in specifics, and is apt to believe that for every evil there is a specific remedy. If something hitherto unknown were found out, there would, they are apt to think, be no more wars. But there is no specific, I fear, to be found out for persuading potentates to disband armies; and there is always the pretext, and often the good excuse, for a potentate, that he cannot disband any portion of his army while a neighboring potentate maintains his in full force. And who is to begin the good work? Happy indeed would it be for mankind if the work were of a nature that could be left to obscure students to settle. All that they can do is to point out the nature and extent of the evil, and to dwell upon it without exaggerating it; to illustrate from the rich resources of history the magnitude of the evil; to prophesy disaster from it when they can honestly do so; and to show that its consequences are such as in the long run to promote the destruction, rather than the stability of empires. If they can sow any of this good seed they must leave it to fructify in the minds of other men of their own time, and in the minds of other men of future generations. For this is not an evil that will be cured in a day.

#### TEMPTATION AFFORDED BY LARGE STANDING ARMIES.

As some excuse for monarchs, we must own that the natural disposition of mankind is to make use of whatever they possess, whether it be advisable to use it or not. The man who has the gift of eloquence cannot bear an enforced silence, however injurious to himself it may be for him to speak out,—

*"Et sua mortifera est facundia."*

The man who has the rare faculty of exquisite expression will write books, though the writing of books is, as some think, the most deplorable occupation, except grinding metals or working in a coal-pit, that has yet been invented by human beings. Something, however, has to be said for this use of certain faculties, as there is generally behind these faculties a force and power which require to be used. Nature seldom makes such incomplete beings as those would be who had a wonderful power of expression, but yet had nothing to express. The danger from an injudicious use of power is much greater when the power is arrived at by accident, and is not by any means innate. Hence the man who has half a million of soldiers to play with is grievously tempted to use them, whether the use be wise or not. You might nearly as well trust a child with a large whip, and expect him not to slash about with it in a most inconsiderate manner, as to expect a man who has at his command immense armies (perhaps an hereditary acquisition) not to do something with them, however uncalled-for that something may be. Hence in all states the wholesome dread that there should always be, of large standing armies being maintained upon any pretext whatever. This is the great merit of constitutional government, that, with a view to home affairs, it naturally has a wise jealousy of the existence of such armies. Constitutional governments are not much more averse from foreign war than despotic governments are; but fortunately the means for immediate warfare are never so ready to their hands.

It may be noticed that these large standing armies are comparatively a modern invention. When barons and their retainers were summoned by the tenure of feudal service to assist their monarchs in a foolish war, if they chose to go, they went, and pillaged, and devastated; but when they came back, and were disbanded, the country had not to bear the expense of a standing army, and the barons returned to their private affairs, perhaps to carry on feuds with one another (their private business), and the state was not exhausted by maintaining men-at-arms for the especial purposes of monarchs.

#### THE MISCHIEF OF AN ARMED PEACE.

After what I have said of the evils of actual warfare, you cannot charge me with underrating them. But I really do believe that the mischief, if not the misery, of an armed peace, is more to be apprehended. This sword hanging over us takes somewhat of the savor out of every banquet. A great war ended,

there is some chance of disbandment; and for the masses of mankind it is the maintenance of large armies, and not the war itself, that may prove the greatest evil, causing general depression, augmenting taxation, hindering trade, and circumscribing adventure—moreover perpetrating all this mischief steadily, as a matter of course, that attracts comparatively, but little notice. There is no end to the increase of armies; it goes on silently from year to year, and every year valuable materials of all kinds are used up in a way which will soon go out of fashion. We find it difficult enough, in northern climes, to provide warmth for our poor people; think of the coals used for war-steamers even in times of peace. In fine, it really becomes a question whether we had better not have a war once in every ten years, which might lead to some considerable disbandment, than a peace full of daily alarms, which gives good reason for a constant increase of armies, and a constant addition of expenditure for warlike purposes.

#### PROMISE OF PEACE.

Experience, far from dooming us to unbelief, as some affirm, shows us on the contrary, that in spite of the hindrance to common sense in a world where folly and ignorance have on their side the heavy battalions, every century removes some of the lamentable prejudices which have been regarded as basis of the social order. Cannibalism, slavery, serfdom, the accursed religious persecutions, the death-penalty so lavishly administered, the stupid trials for witchcraft (to mention no more), were not all these looked upon by our ancestors as necessary, as much as war! Before Beccaria, the most humane judge used as an indispensable means of detecting guilt, what a French poet has described so well in his line:—

*"La torture interroge, et la douleur répond."*

Yet the legitimate influence of a great philanthropist, inspired by the genius of good sense and humanity, freed the world from one of the worst infamies which ever disgraced legislation. If some improbable catastrophe does not plunge the civilized world into the night of a new "Middle Age," war, too, will have its turn. Its opponents are no longer scattered; those who themselves bear the sword feel an ominous pain in their own hearts; popular sentiment is so far from opposing the propagation of peace-doctrines that wherever the martial theory is dominant, emigration becomes almost an Exodus, and we see whole populations crossing the ocean in mass to escape the barracks. "The signs of the time," as the Gospel calls them, instead of indicating that the peoples will bear the crushing burdens which wars lay upon them, from which they gain nothing, show that if the governments, which are not usually brilliant in their shrewdness, go obstinately on in this way, they will give new food to the alarming social agitation, the symptoms of which, every day more manifest, set to thinking all judicious souls. They ought not to overlook the fact that a narrow horizon no longer bounds the vision of the nations. The husbandman, not less than the artisan, knows now that there are States like the great American Republic, where the terrible "blood-tax" is drawn from no one, and where the labor which is going to transform our earth is more in honor than the temper of fighting. So this powerful State, which needs no war for its marvellous increase, each year gains the population of a whole French Department, and has found ways of making continual "annexation" at the expense of the European kings, without losing a man or a dollar. It realizes thus in one sense that prophecy of the Sermon on the Mount, which so much scandalized our warlike ancestors, "Blessed are the meek, for they shall inherit the earth."

—Dora D'Istria.

NEVER DESPAIR.—Look at the good things around you. Accept your lot as a man does a piece of rugged ground, and begin to get out the rocks and roots, to deepen and mellow the soil, to enrich and plant it. There is something in the most forbidding avocation around which a man may twine pleasant fancies, out of which he may develop honest pride.





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No. 3.

"SPERO MELIORA," OR I HOPE BETTER THINGS.

BY MRS. A. L. ANGLIER.

"Spero Meliora—though trouble be near,  
This motto the sorrow-bowed spirit can cheer,  
Spero Meliora, this watchword can give  
Fresh courage to labor, new motive to live.

Spero Meliora—when billows run high,  
From thy tempest-toss'd ark, bid Hope's messenger fly,  
And she will return with a green branch of peace.  
Sure pledge that the storm is beginning to cease.

Spero Meliora—the promise of good  
Was writ in the rainbow, o'er-arching the flood;  
A light in the cloud could the old Prophet see.  
What that sign was to him, be this motto to thee.

Spero Meliora—this watchword hath power  
To nerve for the struggle in trial's dark hour;  
Spero Meliora—then banish despair:  
Give thy fears to the winds, for life's battle prepare.

Spero Meliora—an anchor will prove  
On our voyage through time to the haven above;  
And Spero Meliora our motto shall be  
When we launch our frail bark on eternity's sea."

DEWDROPS OF THE LAW OF KINDNESS. NO. 11.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

A POOR DAME'S PAY FOR KIND ACTS.

No man, boy or girl is too poor, too old, or too young to do kind acts. Such acts need not be great and brave, as the world holds the deeds it crowns with praise. It is the heart that one puts in a kind act that God looks at, and which gives it all the worth it has in His sight.

Some few years since, the wife of a poor man who had long been dead, though poor and old, paid for kind acts done her in a way that I will tell you of. She dwelt in a gap in the wild woods far from a town. Her one child, a girl of twelve years, lived with her, and she fed and clothed both with what she

could earn by hard toil. She kept a large lot of hens, and their eggs she took to a town ten miles from her small hut in the woods. She at first walked all the way, for she was too poor to ride on the rail-road train that passed near her. But the man who had charge of it came to know her as she walked by the track to and fro. He was a kind man, and thought he did no wrong to the men who owned the road when he gave her a ride to or from the town free of charge. All the men on the train were kind to her, and loved to say a good word to her.

Well, the day came when this poor, old dame could pay, in what was worth far more than gold, for all these kind words, thoughts and acts.

Once, in the rough month of March, when the deep snows felt the sun and flowed down the high hills in deep and swift streams, and the winds blew, and the floods beat upon the bridge that crossed a deep, black chasm near her house, she heard a loud, long crash in the dead of night. The floods, with their thick blocks of ice, had crushed it like the shell of an egg. The night was black and wild. The winds blew, and the rain fell fast. In one half hour the train which had borne her to town once a week, free of charge, would be due at the bridge. The life of the kind man in charge of it, and the lives of all on board, hung, under God, on what she could do in that half hour. She did not waste one breath of time on the thought that came swift to her mind.

She cut the cords of her one bed, and took the dry posts and side-beams in her arms, and climbed up to the track of the rail-road, a few rods from the steep walls of the bridge that was gone. Her young girl took both their chairs with a pan full of live coals. In quick time the dry wood was in a blaze, and made a light that could be seen a long way. But the fire would soon go out, and they could not feed its flame with the wet, green wood in reach. The old dame took off her red gown, and put it at the end of a stick, and stuck it up on the track a few rods from the fire, and there she stood with a heart that quaked with fear.

She had done all she could. Would it save the train and all on board from a death so full of dread to think of? She will soon know. Hark! it comes at full speed. She hears it on the far side of a curve in the road. There! its great red eye comes in sight, and casts its light on the rails all the way to the red gown on the pole. Sharp it screams like a live thing on the edge of death. It quakes with dread. A cry and shout run from end to end. The men at the brakes bend with



all their strength to check the speed. The wheels grind so hard on the rails that they strike fire in the rain and dark. They now turn round more slow. A rod from the blaze of the bed-posts and two chairs, the train comes to a stop.

On the black edge of that deep chasm, filled with the loud flood piled high with blocks of ice, the train stops. Then all on board see what a death they have been saved from. First the kind man in charge comes to the front and looks down that chasm. Then he kneels by the still wheels, so near its edge, and sends up his thanks through the rain to God for His grace. The men with hard hands at the brakes come and kneel by his side, and thank God with hearts too full for words. Then all those on board, who had slept up to the verge of that swift death, come and kneel in line, and in a long row they thank God that He has so saved them through the means of the poor old dame and her young girl.

So you see that, in this case, that kind acts paid for all the thought, and for all else they cost. The man in charge of the train, and the men at the brakes judged right when they felt that they did no wrong to those who owned the road when they gave her rides free of charge. Did they not all get their pay for these kind acts? and does not this case prove that no one is so poor, or so young that he or she may not do such acts in thought, look, word, or deed? For, sometimes, mere looks, thoughts, or words are acts which take hold of the hearts of men and do them good.

### "LO, THE POOR INDIAN!"

I suppose the readers of the *Citizen* have heard of Logan, the famous chief of the Cayuga tribe of Indians. This chief was born within the limits of what is now Auburn, and through the generous efforts of friends has been erected to his memory on the summit of Fort Hill, a locality which derives its name from an Indian fort of very ancient construction, the outlines of which are still visible. This hill, together with surrounding grounds, constitutes a most beautiful cemetery, situated in the very heart of the city. The mention of Logan brings to mind the history of this noble and distinguished chief, though his end on earth somewhat eclipsed the former part of his career. Early in life he became a convert to Christianity, and upon being baptized received the name of Logan, out of respect to James Logan, formerly secretary of the Province, for whom the Indians entertained great regard. Logan was a true friend of the whites, and for years used his authority to promote peace. But after the Cayugas had settled on the banks of the Ohio, a war broke out in which Logan became involved. A large part of his family while crossing the Ohio one day was most wickedly murdered by a company of men under command of a Colonel Cresap. This rendered the hitherto peaceful Indian chief almost insane with rage and revenge, and he immediately raised the war-cry which struck terror into the hearts of his pale-faced brethren. The Indians, however, were eventually overcome, and scattered in confusion.

A council of the whites and Indians was called to reconcile matters between them, but Logan refused to attend, sending, instead, a message to the governor of the colony, which, for beauty and force of expression has rarely, if ever, been excelled. "I appeal," said he, "to any white man to say, if he ever entered Logan's cabin hungry, and he gave him not meat; if he came cold and naked, and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate of peace. Such was my love for the whites, that my country-men pointed as they passed, and said: 'Logan is the friend of the white men.' I had even thought to have lived with you, but for the injuries of man. Colonel Cresap, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not sparing even my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it. I have killed many. I have fully glutted my vengeance. For my country, I rejoice at the beams of peace. But do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is THERE TO MOURN FOR LOGAN? NOT ONE."—*Lowell Citizen*.



### SATURDAY NIGHT.

Placing the little hats all in a row,  
Ready for church on the morrow, you know;  
Washing wee faces and little black fists,  
Getting them ready and fit to be kissed;  
Putting them into clean garments and white;  
That is what mothers are doing to-night.

Spying out holes in the little worn hose,  
Laying by shoes that are worn through the toes,  
Looking o'er garments so faded and thin—  
Who but a mother knows where to begin?  
Changing a button to make it look right—  
That is what mothers are doing to-night.

Calling the little ones all 'round her chair,  
Hearing them lisp forth their soft evening prayer,  
Telling them stories of Jesus of old,  
Who loves to gather the lambs to His fold;  
Watching, they listen with childish delight—  
That is what mothers are doing to-night.

Creeping so softly to take a last peep,  
After the little ones all are asleep;  
Anxious to know if the children are warm,  
Tucking the blanket round each little form;  
Kissing each little face, rosy and bright—  
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,  
Lowly and meekly she bows down her head,  
Praying as only a mother can pray,  
"God guide and keep them from going astray."

Mrs. Samuel Colt makes out of her revolvers \$800,000 a year. She supplies the New York markets liberally, as is proved by the frequent murders that are perpetrated with her pistol. It is almost time this Colt was tamed.

There is a large and fertile space in every life, in which might be planted the oaks and fruit trees of enlightened principle and virtuous habits, which, growing up, would yield to old age and enjoyment a glory and shade.

Be not stingy of kind words and pleasing acts, for such are fragrant gifts whose perfume will gladden the heart and sweeten the life of all who hear or receive them.

## HEAPING ON COALS.

A man had been in the habit of stealing corn from his neighbor, who was a member of the Society of Friends. Every night he visited the corn store and filled his bag with the grain which the good old Friend's toil had placed there for preservation. Every morning the old gentleman observed a diminution of his corn. This was very annoying, and must be stopped. But how? Many a one would have said, "Take a gun, conceal yourself; take a gun, wait till he comes, and fire." Others would have said, "Catch the villain, and have him sent to jail."

But this pious Friend was not prepared to enter into any such severe measures. He wanted to punish the offender, and at the same time bring about his reformation if possible; so he fixed a sort of trap close to the hole through which the man would have to thrust his arm in getting the corn.

The wicked neighbor proceeded on his unholy errand at the hour of midnight, with a bag in which to carry off his spoil. Unsuspectingly he put forth his hand to get the corn, but lo! he found himself unable to withdraw it. In vain he tugged and pulled, and alternately cried and swore; his hand was fast, and every effort to release it only made it the more secure. After a time the tumult in his breast partially subsided; he gave over his useless struggles, and began to look around him. All was silence and repose. Good men were generally sleeping comfortably in their beds, while he was compelled to keep a dreary, disgraceful watch through the remainder of that long and tedious night, his hand in constant pain from the pressure of the clamp which held it; his tired limbs, compelled to sustain his weary body, would fain have sunk beneath him, and his weary eyes would fain have closed in slumber—but lo! there was no rest, no sleep for him; there he must stand and watch the progress of the night, and at the same time he desired and dreaded the return of the morning. Morning came at last, and the person whom he had been attempting to rob looked out of his window, and found he had "caught the man."

What was to be done? Some would say, "Go out and give him a good beating, just as he stands, and then release him; that will cure him." But not so said this Friend; such a course would have sent the man away embittered, and perhaps meditating revenge. The good old man hurried on his clothes, and started at once to the relief and punishment of his prisoner.

"Good-morning, friend," said he, as he came within speaking distance. "How dost thou do?"

The poor culprit made no answer, and burst into tears.

"O, fie!" said the Friend as he proceeded to release him; "I'm sorry that thou hast got thy hand fast. Thou put it into the wrong place, or it would not have been so."

The man looked crestfallen, and, begging forgiveness, hastily turned to make his retreat.

"Stay," said his persecutor, for he was now becoming such to the offender, who could have received a blow with much better grace than the kind words that were falling from the lips of his injured neighbor—"stay, friend, thy bag is not filled. Thou needs corn, or thou wouldst not have taken so much pains to get it. Come, let us fill it." And the poor fellow was obliged to stand and hold the bag while the good man filled it, interspersing the exercises with the most pleasant conversation imaginable—all of which were like daggers in the heart of his chagrined and mortified victim. The bag was filled, the string tied, and the sufferer hoped soon to be out of the presence of his tormentor; but again his purpose was thwarted.

"Stay," said the good old gentleman as the man was about to hurry off, having muttered once more his apologies and thanks—"stay; Ruth has breakfast ready ere this; thou must not think of going without breakfast. Come, Ruth is calling."

This was almost unendurable. This was "heaping on coals" with a vengeance. In vain the mortified thief begged to be excused; in vain he pleaded to be released from what would be to him a punishment ten times more severe than stripes and imprisonment; his friend was inexorable, and he was obliged to yield.

Breakfast over. "Now," said the old farmer as he helped his victim to shoulder the bag, "if thou needs any more corn, come in the day-time and thou shalt have it."

With what shame and remorse did that guilty individual turn from the dwelling of the pious man! All, we presume, who have read this article will be ready to say that they suppose he never again troubled the Friend's corn heap; no. I have something better to tell you—he at once repented, was reformed, and my informant tells me that he afterward heard him state, at an experience meeting, the substance of what I have related, and he attributed his conversion, under God's blessing, to the course the Friend had pursued to arrest him in his downward course.—*Christian Advocate.*

## THE MARCH WINDS.

BY REV. PHEBE A. HANAFORD.

Blow fiercely winds of March! amid your howling,  
I hear the sighing of the summer breeze,  
And fancy brings to mind the blossom season  
When soft the zephyrs play amid the trees.

First month of Spring art thou, oh stormy March!  
And thus we hail thee, tho' the stormy blast  
Flies through the valleys, sweeps among the hills,  
And bends upon the deep the swaying mast.

So do we hail, amid the sounds of battle,  
The prospect of a coming day of peace,  
When o'er the earth there shall no death-balls rattle,  
And strife and error shall together cease.

And tho', like blustering winds the promise come,  
And peace is conquered first on many a shore,  
Yet the glad anthem, of good-will succeeds,  
And spears to ploughshares change forevermore.  
*New Haven, Conn.*

## "A LITTLE CHILD SHALL LEAD THEM."

An esteemed clergyman writes thus:

Very recently a little boy in my parish, only six years of age, was sent by his mother to fetch his father from a public house.

He found his parent drinking with some other men. One of them invited the little fellow to take some beer. Firmly and at once the boy replied:

"No, I can't take that; I am in the Band of Hope."

The men looked at one another, but no one was found to repeat the temptation.

The man then said:

"Well, if you won't take the beer, here's a penny for you to buy some bull's eyes"—a kind of sugar confectionery.

The boy took the penny, and said:

"I thank you; but I had rather not buy bull's eyes. I shall put it into the Penny Bank."

The men looked at one another, and for some moments were entirely silent. At last one of them rose and gave utterance to his feelings in these words:

"Well, I think the sooner we sign the pledge, and put our savings in the Penny Bank, the better."

The men immediately left the house.

Such was the effect of the two speeches of a boy only six years old. How many old people have made much longer, but less effective, speeches! "A little child shall lead them!"—*Gem.*

"In small things," says Spurgeon, "lie the crucibles and the touchstones. Any hypocrite will come to Sabbath worship, but it is not every hypocrite that will attend prayer meetings, or read the Bible in secret, or speak privately of the things of God to the saints."

## A GOOD FIGHT.

It is a sad thing to see a *man* contending for a livelihood under disadvantages; but to see a delicate *woman*, with helpless little ones at her back, fighting the giants of poverty and sorrow, is more affecting. It was a humble home; and passers-by knew not that within those four walls were displays of courage more admirable than that of Hannibal crossing the Alps, or in the pass of Thermopylæ, or at Balaklava, where "into the jaws of death rode the six hundred." These heroes had the whole world to cheer them on; but there were none to applaud the struggle in that humble home. She fought for bread, for clothing, for fire, for shelter, with aching head, and weak side, and exhausted strength, through the long night, by the brook Jabbok. Could it be that none would give her help? Had God forgotten to be gracious? No! contending soul the midnight air is full of wings coming to the rescue. She hears it now, in the sigh of the night wind, in the ripple of the brook Jabbok—the promise made so long ago, ringing down the sky: "Thy fatherless children, I will preserve them alive; and let thy widows trust in me." Some one said to a very poor woman: "How is it that in such distress you keep cheerful?" She said: "I do it by what I call 'cross-prayers.' When I had my rent to pay and nothing to pay it with, and bread to buy, and nothing to buy it with, I used to sit down and cry. But now I do not get discouraged. If I go along the street, when I come to a corner of a street, I say: 'The Lord help me.' I then go on until I come to another crossing of the street, and again I say: 'The Lord help me.' And so I utter a prayer at every crossing; and since I have got into the habit of saying these 'cross-prayers,' I have been able to keep up my courage."—*Talmadge*.

## A LETTER FROM ENGLAND TO THE CHILDREN IN AMERICA.—No 6.

DEAR YOUNG FRIENDS:—I am writing this letter to you on New Year's Day. You will not see it, I suppose, just yet, and when you do you will perhaps think me rather late in wishing you a very happy New Year; still "better late than never," so as I was, through illness, prevented writing to you last month, I send you my best wishes now.

The way, dear children, to be happy is to be loving and affectionate to every one; first of all to God, and also to one another. An unkind thought, an angry word, is enough to make us sad for a whole day, so as I want you to be glad at heart I hope you will "see that ye love one another."

Now what am I to tell you about to-day? I think you will like to hear of a little house near here called the "Emigration House." It is another of the links which bind America and England together. It is not a simple link though, but a chain made up of links; not a golden, nor an iron, nor a silver, but a *human* chain. This house is kept by a good gentleman named Middlemore, and his plan is to take poor deserted little boys and give them a home for some months, where they are cared for and taught, and then when he thinks them fit for it he takes them over the sea to Canada to gain their living there. Poor little fellows! They come to him dirty and wretched, poor children who have known hunger and thirst and cold, and have not known love and tender care.

I made my first visit to this Home a day or two ago, and saw the fourteen little boys gathered round a long table having a lesson. They looked bright, eager and happy. A good, motherly woman takes care of them, and Mr. Middlemore does all he can to make them happy. I went up stairs and saw the little beds, side by side, where the boys sleep, each having one to himself; and the wooden boxes where each lad keeps his clothes, and I heard that in April they are all coming over to you in America. I hope they will grow up good, useful men, and that you will be kind to them and make them happy with you.

Do you know an English face when you see one? If you do will you speak a gentle word to any little lads who may come in your way, because, perhaps, they feel rather sad in being so far away from their native land. For every true-hearted English boy loves his country, just as I have no doubt you love

America. I think if ever I have the opportunity of travelling about, I shall choose first to come to see all the great wonders of your beautiful country, your grand mountains and woods and falls;—how glorious they must be! but that is not likely to be yet.

This evening I am going again to the little Home to spend an hour with the lads when they have had their tea. I am going to read and talk to them, and I shall tell them I have been writing to you to-day.

Besides this Home for little boys Mr. Middlemore has another for girls, and they are to come out to you as well; but I cannot tell you much about them yet, for I have not been there. What a good thing it is for us that our poor people who cannot find work to do here, can come over to you and find plenty. You are like a big sister holding out her arms to the little ones and saying, "Come to me and I will take care of you," and just as a big sister is always happiest when she is kindest, so the kinder you are to our poor little ones who come to America, the happier you will be. Especially to the poor children be good and kind for Jesus loves them; "Of such is the kingdom of Heaven," and we read that their angels do always behold the face of our Father in Heaven. Be good to them for Jesus' sake, and you will not lose your reward.

Again wishing you a happy year, I remain your English friend,  
PHILIPPA.

## MARK THIS, BOYS!

"Did you ever know a man who grew rich by fraud, continue successful through life, and leave a fortune at death?" This was the question put to a gentleman who had been in business forty years. After reflecting a while, he replied, "Not one! I have seen many men become rich as if by magic, and win golden opinions, when some little thing led to an exposure of their fraud, and they have fallen into disgrace and ruin. Arson, perjury, murder, and suicide, are common crimes with those who make haste to be rich, regardless of means."

Boys, stick a pin here! You will soon be men, and begin to act with those who make money. Write this good man's testimony in your minds, and with it put this good word of God: "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him."

Boys recollect this.

You who can drink one glass of wine and feel no craving for the second may, by your example, tempt another to his ruin; some, alas! do more than this; they place the cup to their neighbor's lips and then turn away unmindful of the misery they have wrought.

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# THE ADVOCATE OF PEACE.

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## "REASON VERSUS THE SWORD!"

To the Editor of *The Advocate of Peace* :

DEAR SIR:—One of the greatest wants that I have felt in my peace labors for the past five years is a good supply of peace literature to put into the hands of reading and thinking men, that will have sufficient moral and literary weight, to command the attention of the most profound. The tracts and pamphlets we have had have been good—have indeed, many of them been jewels worth their weight in gold. But hitherto nearly all our documents have been small. But our subject is of sufficient magnitude to occupy many octavo volumes to give but a moderate discussion of its merits. And one of the most encouraging signs is the announcement of the new volumes on peace that we have recently heard of both in this country and in Europe. I am glad to add one more to the list.

G. P. Putnam's Sons, of New York, have just issued a volume of 470 pages, entitled "*Reason and the Gospel against the Sword.*" I have made arrangements to give away about two or three hundred copies to leading journalists and literary men of the country, for investigation and criticism. I shall be surprised if this volume does not make some stir in the literary world. But rather than give my own opinion, I will beg to call attention to the following expressions from competent judges, viz :

RICHMOND, IND., Nov. 14, 1871.

"Having heard, read and examined a large portion of the manuscript, entitled '*Reason versus the Sword*,' I desire to express my deliberate conviction that it is an unanswerable argument in favor of Peace, presenting it from the stand-point of Divine truth: and that it is written in an able, scholarly and elegant manner. Now, at a time when the subject of Peace largely interests the minds of many, we think this production of Rev. J. M. Washburn would be extremely useful. We commend it to the careful reader and seeker after truth.

Very respectfully,

R. E. HAUGHTON, M. D."

"I have examined portions of the above mentioned manuscript, and am well satisfied that it contains much valuable matter that ought to be given to the thinking public. I cheerfully commend its publication."

J. J. THOMAS, Assoc. Ed. *Country Gentleman*,  
Union Springs, N. Y., 8th Mo. 1871.

"With considerable care I have examined parts first and second of '*Reason and the Sword*,' by Rev. J. M. Washburn. It is a bold, scholarly and exceedingly able presentation of the writer's views on the subject—a subject now, more than ever before, demanding and receiving the attention of the people. Without endorsing every sentiment contained, or every position taken in the book, we desire to say that we regard the whole treatment of the subject as thorough, masterly and exhaustive. The book is the product of an earnest, penetrating, analytical, and at the same time reverent and devout mind. It is a great work, a living and important subject, and is eminently worthy of publication."

REV. I. M. HUGHES, A. M.

Pastor 1st Presbyterian Church, Richmond, Ind.

This work can be had of the Publishers, G. P. Putnam's Sons, New York City, or of the undersigned, for \$2.00 per copy. Men who wish to be up with the times will do well to purchase and read every new work on this living theme.

WM. G. HUBBARD,

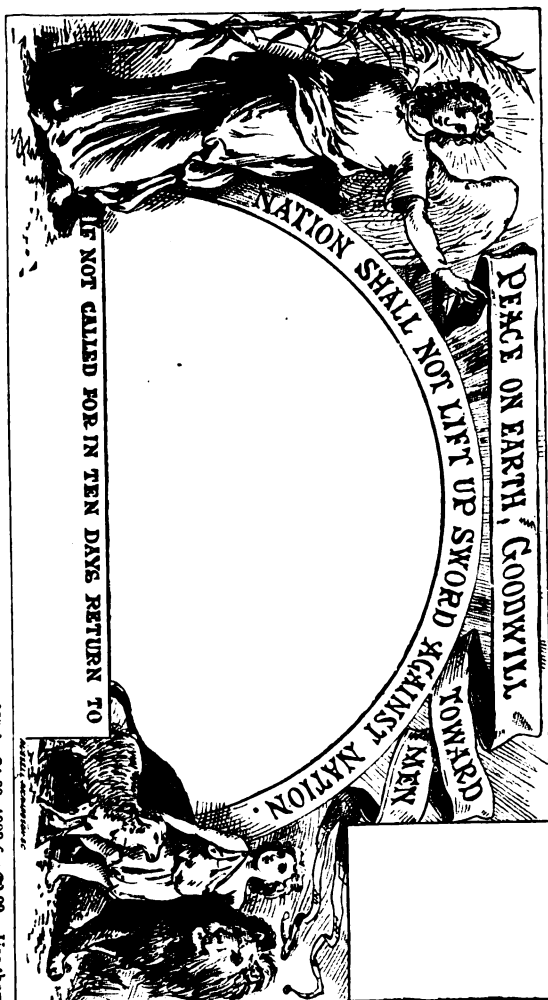
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SPECIAL NOTICE.—We regret to announce that in the great fire in our city the Lithograph stone from which our beautiful certificate of life membership is taken, was destroyed, consequently we shall not be able to furnish certificates until it can be reproduced which of course must require time.



## THE ADVOCATE OF PEACE.

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We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind.

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This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York city, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price 50 cents. Address all your orders to Rev. H. C. Dunham, No. 1 Somerset St., Boston.

### TO THE FRIENDS OF PEACE IN THE WEST.

Having been appointed by the American Peace Society a General Agent for the Western Department, a place made vacant by the resignation of Rev. Amasa Lord, of Chicago, I desire to say to the friends of the peace cause in the Western States that I have temporarily fixed the head-quarters of the Western Department at Manhattan, Kansas.

The impulse given to the peace cause by the great "victory" at Geneva, together with the prospect of convening at an early day an International Peace Congress of eminent jurists, statesmen and philanthropists, is causing the East to come forward with alacrity to aid this *greatest progressive movement of the age*. Shall the West remain indifferent spectators?

Never was there before so auspicious a moment to strike an effective blow for God and humanity, and whoever lends his aid in this glorious work shall be entitled, not only to the blessing pronounced upon the peacemakers, but to the admiration and gratitude of his fellow-men.

Lecturers and ministers are wanted to preach and to teach the doctrines of peace, and with voice and pen enlighten the public mind, and unfold the nature and scope of the proposed movement; also there is urgent need of agents in every State and County to circulate the books and other publications of the Society, extend the circulation of the *Advocate of Peace*, and obtain donations to carry forward the great enterprise.

All friends of the cause in the West are invited to correspond freely with us regarding the progress of the work, and the measures to be inaugurated for its promotion.

Persons willing to enter the service of the Society can ascertain the terms by addressing the undersigned to whom all money due the Society in the West, all unpaid subscriptions for the *Advocate of Peace*, and all donations designed for the Society's use should be directed,

LEONARD H. PILLSBURY,

General Western Agent American Peace Society,

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ESTABLISHED }  
JUNE, 1837. }

BOSTON, APRIL, 1873

{ NEW SERIES,  
{ VOL. IV. NO. 4.

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### THE ADVOCATE OF PEACE.

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### SPECIAL APPEAL OF THE EXECUTIVE COMMITTEE.

#### THE PEACE SOCIETY AND THE FIRE.

Among the sufferers by the great fire that has desolated one of the richest portions of our city, is the American Peace Society. We are grateful that the Wesleyan Building, where we were then located, and which was in great danger at one stage of the fire, was preserved. But the establishment of our printer, J. E. Farwell, Esq., in which were many of our stereotype plates, was consumed with all its contents. In several other ways our Society suffers severely, and by this great catastrophe has been deprived of funds to quite a large amount, which we expected to have received ere this, and which we are in pressing need of for the prosecution of the ordinary operations of the Society; but this loss is especially grievous to us now, as we are greatly enlarging our work, and are engaged in efforts for convening at an early day an International Peace Parliament or Congress, for the purpose of improving the golden opportunity furnished by the Geneva Arbitration, and other Providential circumstances. In view of these facts the Executive Committee earnestly appeal to the friends of peace in all parts of the country, to rally for the help of the Society in this exigency. Let all who are indebted for the *Advocate* promptly remit. Let all who have the ability to assist this Christian and philanthropic cause, rightly considered second to no benevolent enterprise of

this century, have also the disposition to help it forward. A failure for the lack of pecuniary means of the great work which we are now called upon to accomplish, would be most deplorable. Let all the friends of God and humanity weigh the especial claims of this cause at the present time, and make a prompt and generous response to this appeal.

In behalf of the Executive Committee,

JAMES B. MILES,  
*Corresponding Secretary and Assistant Treasurer*

#### MEMBERSHIP.

The payment of any sum between \$2.00 and \$20.00 constitutes a person a member of the American Peace Society for one year, \$20.00 a life member, \$50.00 a life director, and \$100.00 an honorary member.

The *Advocate of Peace* is sent free to annual members for one year, and to life members and directors during life.

If one is not able to give the full amount of a membership, or directorship at once, he can apply whatever he does give on it, with the understanding that the remainder is to be paid at one or more times in the future.

The *Advocate* is sent gratuitously to the reading rooms of Colleges and Theological Seminaries—to Young Men's Christian Associations—to every pastor who preaches on the Cause of Peace and takes a collection for it. Also, to prominent individuals, both ministers and laymen, with the hope that they will become subscribers or donors, and induce others to become such. To subscribers it is sent until a request to discontinue is received with the payment of all arrearages.

THE APOSTLE OF PEACE.—*Memoir of William Ladd.*—By John Hemmenway.—A most remarkable book of one of the greatest and best men that ever lived, well spiced with anecdotes, will be read with lively interest by the old and the young, and should be in every family and Sunday school in the land. This contains about 300 pages, with a fine likeness of Mr. Ladd.

Substantially bound in muslin, \$1.00. Will be sent by mail, postage paid, on reception of the price. Address Rev. H. G. Dunham, No. 1 Somerset St., Boston.

# A THANK OFFERING.

Office Am. Peace Society, No. 1 Somerset St.,

Boston, Oct. 10, 1872.

REV. AND DEAR SIR:

A peculiar exigency exists in the operations of the American Peace Society. The recent successful termination of the Geneva Arbitration furnishes an opportune occasion for bringing the leading minds of all nations together in an INTERNATIONAL CONGRESS. For this reason, *special contributions* are needed at this time, as well as extraordinary efforts to arouse the people, and especially Christians of all denominations, to the importance of energetic and definite action with a view of creating perpetual peace among the nations.

The officers of this Society present an *urgent appeal* to Pastors to secure from their respective churches, an especial contribution, *as a thank offering*, for the grand victory of Peace at Geneva and to aid the Society in this Christ-like and philanthropic work.

We would also invite each Pastor to preach a discourse upon the inspiring subject of Peace on the day the contribution is to be taken.

HOWARD MALCOM, *President.*

ALPHEUS CROSBY, *Chairman Ex. Com.*

DAVID PATTEN, *Treasurer.*

JAMES B. MILES, *Cor. Secretary.*

Please notice the appended endorsement and commendation

The undersigned, cordially approve of the great and beneficent work in which the American Peace Society is engaged, and especially the object of the proposed International Congress.

SIDNEY PERHAM, Governor of Maine.

JULIUS CONVERSE, Governor of Vermont.

SETH PADELFORD, Governor of Rhode Island.

ISRAEL WASHBURNE, JR., Ex-Gov. of Maine.

L. A. WILMOT, Governor of New Brunswick.

HARRISON REED, Governor of Florida.

JOHN T. HOFFMAN, Governor of New York.

JOHN W. GEARY, Governor of Pennsylvania.

E. F. NOYES, Governor of Ohio.

C. C. CARPENTER, Governor of Iowa.

P. H. LESLIE, Governor of Kentucky.

## THE CALL FOR AN INTERNATIONAL PEACE CONGRESS.

The undersigned, believing that the peace and well-being of nations, the best institutions and enterprises of Christian civilization, including all the great interests of humanity, demand a permanent guarantee against the peril and even possibility of war, regard the present as a favorable opportunity for convening eminent publicists, jurists, statesmen and philanthropists of different countries in an INTERNATIONAL PEACE CONGRESS, for the purpose of elaborating and commending to the governments and peoples of Christendom, an INTERNATIONAL CODE, and other measures, for substituting the arbitrament of reason and justice for the barbarous arbitrament of the sword. We do, therefore, unite in the call for such a Congress.

The above has been signed by the following gentlemen, among others:

Theodore D. Woolsey, D. D., LL. D., New Haven.

Mark Hopkins, D. D., LL. D., Williams College.

Emory Washburn, LL. D., Cambridge, Mass.

Hon. Reverdy Johnson, Baltimore, Md.

David Dudley Field, LL. D., New York.

Hon. Gerritt Smith, Peterboro', New York.

Hon. Peter Cooper, New York.

George H. Stuart, Esq., Philadelphia.

Howard Malcom, D. D., LL. D., Philadelphia.

Hon. F. R. Brunot, Chairman Indian Commission, Pittsburg, Pa.

Hon. Elihu Burritt, New Britain, Ct.

Hon. Edward S. Tobey, Boston, Mass.

Amasa Walker, LL. D., No. Brookfield, Mass.

George F. Gregory, Mayor of Fredericton, N. B.

Hon. Wm. E. Dodge, New York.

Hon. G. Washington Warren, Pres. Bunker Hill Mt. Ass'n.

Hon. John J. Fraser, Provincial Secretary, N. B.

C. H. B. Fisher, Esq., Fredericton, N. B.

T. H. Rand, Chief Superintendent Education, N. B.

A. F. Randolph, Esq., Fredericton, N. B.

J. B. Morrow, Esq., Halifax, N. S.

John S. Maclean, Esq., Halifax, N. S.

D. Henry Starr, Esq., Halifax, N. S.

M. H. Richey, Ex-Mayor, Halifax, N. S.

Geo. H. Starr, Esq., Halifax, N. S.

Jay Cooke, Esq., Philadelphia.

John G. Whittier, Amesbury, Mass.

Hon. Charles T. Russell, Cambridge, Mass.

Samuel Willets, New York.

Joseph A. Dagdale, Iowa.

Rev. Henry Ward Beecher, Brooklyn, N. Y.

## Commendation of the Peace Cause by Prominent Men in the United States.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

A. P. Peabody, D. D., LL. D., Cambridge, Mass.

Hon. Charles Sumner, LL. D., Boston, Mass.

A. A. Miner, D. D., Pres't Tufts' College, Boston, Mass.

Hon. Wm. A. Buckingham, Ex-Gov. of Conn.

Luke Hitchcock, D. D., Cincinnati, Ohio.

Leonard Bacon, D. D., New Haven, Conn.

Gardiner Spring, D. D., New York.

Stephen H. Tyng, D. D., " "

Howard Malcom, D. D., LL. D., Philadelphia.

Bishop Thomas A. Morris, Springfield, Ohio.

Rev. T. D. Woolsey, D. D., LL. D., Ex-President Yale College.

E. O. Haven, D. D., Evanston, Ill.

Hon. David Turner, Crown Point, Ind.

J. M. Gregory, LL. D., Champaign, Ill.

R. M. Hatfield, D. D., Chicago, Ill.

John V. Farwell, Chicago, Ill.

Hon. Wm. R. Marshall, Ex-Gov. of Minn.

Hon. James Harlan, U. S. Senator, Iowa.

Rev. P. Akers, D. D., Jacksonville, Ill.

Rev. Noah Porter, D. D., LL. D., Pres. Yale College

Rev. Prof. Samuel Harris, D. D., LL. D., Yale Theological Seminary.

# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE

NEW SERIES.

BOSTON, APRIL, 1873.

VOL. IV. No. 4.

## A REVIEW OF THE SITUATION.

The February number of the Fortnightly Review contains several papers of an attractive kind. The leading article, by Emile de Laveleye, the well-known contributor to the *Revue de Deux Mondes*, is an exposition of "The Causes of War in the Existing European Situation." France, Germany, Russia, Poland, Austria, Turkey, Italy the Scandinavian powers, England and the United States are successively passed in review as to the internal or external provocatives of war that may be discovered in their several circumstances. What he says of our own country, although expressed in very few paragraphs, shows that he treats his subject with remarkable justness of knowledge. He recognizes the fact that the genius of our institutions is averse to war. We quote a few passages from this portion of the paper :

"The pacific spirit of Penn, the religious spirit of the Pilgrim Fathers, the just and loftily humane spirit of Washington, communicated to the whole nation a moral temper far above that of other people. From the beginning of human societies there is none to approach that which grew up in New England down to the time when Europe flooded it with the rising tide of its emigrants. The moral force of the primitive nucleus must have been very powerful to be able to prevail, as it still does, over the impure elements which it has had to assimilate.

In the present day the American people is no longer so pacific as it once was, for various reasons. To begin with, the mixture with European emigration has lowered political morality. Next, the marvellous growth of the great republic inspires it with a pride which is perhaps intelligible, but which leads it to fail in the respect due to other nations, and somewhat to disregard their just susceptibilities. The founder of the State enunciated the principle that the Union ought not to meddle with the affairs of Europe. It has remained faithful to this programme up to the present day; but from time to time there are signs of a readiness to forsake it, and reasons for thinking that in the future this may happen.

Desire of territorial aggrandizement begins to operate. Certain parties go for the annexation, by force of arms if need be, of Canada, of Mexico, of Central America and the Antilles. Still Congress has recently given proof of a sagacity that was hardly expected, and which no European nation would probably have displayed, by refusing to sanction the purchase of two islands in the Antilles, and by abstaining, in spite of the most violent provocations, from intervention in the civil war of Cuba. We have to hope that this spirit of moderation will last. The still unpeopled territory of the Union offers room for hundreds of millions of men, and if it succeeds in upholding its noble institutions, its power of attraction will be strong enough to draw into it the whole American continent without the employment of force. A free government, a modern republic, ought not to make conquests. Even before accepting populations which should seek to be received into the confederation, it ought to examine whether they are worthy of it or whether they would not introduce into it an element of inferiority and disorder.

The most threatening circumstance for the repose of the world, and the most to be regretted from the point of view of progress, is the inveterate hostility of the Americans to the English.—This hostility, kept up as it is by the press, by the school, by traditions, by families, and envenomed at each instant by the agitations of the former, is a thing against nature, and whoever contributes to feed it commits a crime of *lese-humanite*. The

two countries have none but common interests. America produces the cotton, the grain, the meat, of which England has need; England, the iron stuff, the fabrics, which she can manufacture cheaper than America. Their exchanges are already gigantic; they ought to double or even triple for the advantage of both. It is distressing to hear Americans of to-day speak of such a contingency as war; it was not so that their fathers used to talk; those worthies felt a religious horror of war, and they knew that they owed to the world the example of a democracy equitable toward all. It must again be admitted that the Americans have always proposed the solutions which are most conformable to justice, and the most favorable to the sentiments of brotherhood among nations. They have often proposed, and always accepted, an appeal for arbitration as the rule for the settlement of international difficulties, and at the congress of Paris they urged the recognition of the equitable principle of the immunity of private property in war, alike on land and sea, which England committed the blunder of rejecting."—*Advertiser*.

**THE THREE NEW RULES OF INTERNATIONAL LAW.**—The following are the three new rules of International Law agreed upon by the late Joint High Commission at Washington, and taken as a basis by the arbitrators at Geneva appointed by that Commission. This agreement as to the rules are in themselves, and apart from the Geneva Arbitration, a most important advantage to humanity:—

"A neutral Government is bound—

"First, To use due diligence to prevent the fitting out, arming, or equipping, within its jurisdiction, of any vessel which it has reasonable ground to believe is intended to cruise or to carry on war against a Power with which it is at peace; and also to use like diligence to prevent the departure from its jurisdiction of any vessel intended to cruise or carry on war as above, such vessel having been specially adapted, in whole or in part, within such jurisdiction, to warlike use.

"Secondly, Not to permit or suffer either belligerent to make use of its ports or waters as the base of naval operations against the other, or for the purpose of the renewal or augmentation of military supplies or arms, or the recruitment of men.

"Thirdly, To exercise due diligence in its own ports and waters, and, as to all persons within its jurisdiction, to prevent any violation of the foregoing obligations and duties."

The Parliament of England has just fixed the estimates of army expenses for the coming year, at £14,416,400: or seventy-two millions of dollars.

Mr. Cardwell, the Secretary of State for war, gave the following statement as to British war forces. "Regulars 125,000; Militia 129,000; Yeomanry 15,000; Volunteers 160,750; Reserves 35,000. Of those 416,838 are at home: the remainder are in India and elsewhere."

The wages of these soldiers are 25 cents a day; his food and clothing being of course given him.

If this tremendous expense for war, exists in time of peace, what must it be in war! The expenses of the huge British navy are not included in the above.

"DER SCHWERSTE GANG."

"My heart is heavy, and full of fear,  
As though some sorrow were drawing near."

Thus speaks the young wife with deep-drawn sighs  
The grandmother bows, and her little boy's eyes

Turn on them both, as he gently says,  
"My father comes not all these many long days."

The grandmother comforts, though her heart is sore,  
"He soon will come now, the war is just o'er."

In sorrow they sit anxious and sad,  
But the little boy plays again merry and glad.

A soldier comes slowly along the road  
One sees that his heart bears a heavy load.

Still slower his step as now he draws near,  
Did not duty compel, he were not here.

His trembling hand is now on the door,  
It opens, and starting up to the floor,

The young wife wildly towards him springs,  
While pale with anguish her hands she wrings.

"For God's sake, tell me!" she cried; "speak, John,  
Where is my husband, you come alone!"

"Your husband has gone to his last, long rest,  
My hands his dead eyes lightly pressed.

"Not alone he sleeps; of comrades brave  
A hundred lie with him in one grave;

"And the salvo of honor was so strong for the slain  
That thousands felt it through heart and brain.

"For there where we laid our ranks of dead  
The thunder of battle rolled overhead.

"His watch, his note-book, his last farewell  
Are here. This paper confirms my tale.

"For love of the friend of whom now bereft,  
I bring them to you—they are all that is left."

Did the angel of faith and trust draw near?  
For sobs and moaning one scarce could hear.

In sorrow's deepest, bitterest woe,  
Back on the heart will the tears fresh flow.

The soldier turns from the home bereft,  
He crosses himself and the house he has left.

Without fear had he stood before shell and ball,  
But this duty fulfilled was the hardest of all.

—From the German of "Fritz Hoffmann."

LETTER FROM SANDWICH ISLANDS.

MAKAWAO, MAUI, Sandwich Islands,

December 30, 1872.

Editor Advocate of Peace:

MY DEAR BROTHER,—The Hawaiian nation has recently been deprived of their reigning sovereign. On the 11th instant, Lot Kamehameha who ascended the throne as Kamehameha V. departed this life after a reign of nine years and ten days. His death occurred on his forty-second birthday. He was never married, nor did he though requested, name a successor to the throne. He is the third king who has deceased since my residence on the islands which commenced in March, 1828.

As the throne is now left vacant, the cabinet council, in accordance with the constitutional provisions to meet such an exigency, immediately after the king's death issued a proclamation convening the Legislative Assembly on the 8th of January, 1873, whose duty it will be to choose a sovereign from the native aliis or chiefs of the kingdom. I see in the government paper containing the official notice of the decease of the king, the remark that on the following Sabbath both at the morning and evening services at the various churches, sermons were preached suitable to the occasion. The people were wisely counselled to observe quiet and moderation during the trying period to elapse before the next sovereign shall be named by the proper authority. I am happy in the belief that the people generally, from one end of the islands to the other, will heed the advice thus given, and more than happy to add, that, since we heard of the king's death, the God-fearing portion of our people have been incessant in prayer to Him who has the hearts of all men in His hands that He will incline the members of the Legislature to act in His fear and give the nation a sovereign after His own heart, selecting from the three or four candidates whose claims to the throne will be urged.

We shall, I trust, in this exigency see how much the Hawaiian nation is indebted to God for His word, and for the precious gospel of Christ. Formerly on the death of a high chief, especially of a king, there was not only loud wailing, but multitudes of the aged shaved their heads, burned their bodies with sharp sticks which they had set on fire, and knocked out their teeth. On the death of Kamehameha I. the grand-father of the king who now lies in state in his palace at Honolulu, waiting the day of burial, I repeat, on his death all law was suspended, all restraints, even the slight ones which heathenism imposes was taken away, so that it became virtue, so to speak, to commit crime. Those who plunged the deepest in the mire of pollution were regarded as showing the highest respect for their deceased chief. Theft, rapine and murder were let loose to spread far and wide as much havoc as possible. People of all ages and both sexes threw off all covering and all restraint, and a combination of discord and wailing, self-torture, robbery licentiousness and murder, formed the full ingredients of a temporary hell. The late John Young, an Englishman in the employment of the Hawaiian chiefs, declared that during such a scene of outrage which followed the death of Kamehameha I. he guarded his wife with a loaded musket. This was in 1819, when the pioneers of the American mission were on their way to the islands to take possession of them for the Lord Jesus.

In December, 1872, Lot Kamehameha V. departed this life, and how did things about his dying bed, and in his palace and yard, compare with things about his grand-father the great Kamehameha in 1819. I have not heard particularly how it was at the time of his death. Still I can tell nearly how things were conducted. There may have been some wailing in the king's apartment, and about the yard. It is likely there was; and I shall not be surprised to hear that a few old Hawaiian ladies tore their hair and beat their breasts. But on the whole, things I presume were conducted at the king's death, and will be at his funeral, with much Christian propriety. My objection to the method of conducting the funerals of high chiefs, of late years, is founded on the extravagant expenditure in purchasing black broadcloth, and silks, and crapes to be worn at the funeral. A Christian simplicity is lacking; but other than this, chiefs here die like Christians not like heathen, as in the time of Kamehameha I.; and have a quiet, Christian burial, not a tumultuous heathen one as had that somewhat extraordinary chieftain, the founder of the Kamehameha dynasty. From what I see and know (by having resided among the people and labored for their temporal and spiritual benefit during more than *forty* years,) of the influence of the gospel on chiefs and people, I am prepared to predict a quiet and peaceable succession to the throne in accordance with the decision of the Hawaiian legislature at their coming session. Had not the precious Bible been translated into the Hawaiian language, and the people taught to read it, and had not the glad tidings of a crucified but risen and exalted Saviour been proclaimed in their ears these more than *fifty* years, the two princes, candidates for the occupancy of the throne, being of nearly equal rank, would seek to shed each other's blood, and to embroil the nation in a senseless



and ruinous war. As things now are I have very little fear that either of these young chiefs have any such intention or desire; and if they had, my confidence is strong that the people would refuse to follow these leaders in a war of succession. I hope that this feeble nation will show to more powerful ones the advantage of cherishing the spirit of peace.

For many years my old friend, George C. Beckwith, sent me the Advocate of Peace. In a few instances I furnished articles for the periodical, and I ought to have done more for a cause which is near my heart. I now send you an item of intelligence in the death of the king of Hawaii. If spared, and my health continues as firm as it is at present, you may hear from me again, if you need and desire the aid of a laborer on Hawaii who is old enough to lay down the pen, but who desires to use it while the Saviour spares him. The Lord greatly bless you and the cause you advocate. So prays your brother in labor for Christ and His cause.

J. S. GREEN.

## IS THE MILLENNIUM TO COME FIRST TO NORTHFIELD, VT.?

BY REV. W. H. H. MURRAY.

Many speculations have been indulged touching the locality of the Millennium in its first appearance on the earth. The writer of this article confesses that in common with many others he has shared this anxiety, and often bewildered himself with many reflections touching the matter. But at last the problem is so far solved as to relieve him of anxiety. He has no doubts but that the reign of universal peace and blessedness will begin, if indeed it has not already begun, in the town of Northfield, Vt.; and the reasons of this belief he will now proceed to give in the form of a reminiscence.

Not long since I found myself in the village of Northfield, a cosy out of the way spot, nestled down among the hills which girt it about on all sides. Now and then you find a place so walled in and protected that it suggests peace and rest and happy calm. Now Northfield suggests not inaction and laziness, but a kind of benevolent, restful indolence, and this always seemed to me one of the conditions of the millennial state. Smart people, people that are forever rushing along like a rail car and spinning like a Japanese top; people that rise at five o'clock in the morning in winter, and before sunrise in summer, as if man was put into this world only to work and make a buzz saw of himself,—people that are forever in a hurry, and out of breath—what will such people find to do and worry about in the millennium? For everything will be finished up and in perfect shape then, with nothing to fret over and little to do save to take care of and enjoy one's self. Oh, the blessedness of indolence, the sweet repose and quietude of work completed and tasks performed! To wake and yet rise not but take a long fresh breath of conscious life, and then lapse gradually into forgetfulness again! To rise at last after the full measure of needed slumber is received, bathe leisurely and inhale in delicious slowness the dewy air! To eat with slow and easy effort that the senses may interpret all the delicious flavors that lurk in meat and fruit! Ah me, this is life and blessedness of state indeed.

Now Northfield suggests this celestial pause and rest of all the faculties. Here, said I to myself, as I sat gazing out of my chamber window upon the mountains, along whose sides and top the atmosphere itself seemed to rest, here indeed is repose. Here is quiet, and surcease of anxious thought, emancipation from irksome duty and a chance to draw one's breath in peace. So musing, and ministered unto by the restful genius of the spot, the hours passed until the shadows darkened, and night whose motion is noiseless, lent a still deeper charm to the quietude of the place.

But an interruption came, the spell was broken and my peace intruded upon. A loud rapping at the door announced a visitor, and the inevitable Judge Blank appeared. Now I have never found a town in Vermont that hadn't a judge. Maine is noted for its colonels, Vermont for its judges. I have met Judge Blank at thirty different places. If he was not at the depot when I arrived, I invariably found him at the hotel. They grow up

there. Now of all the judges I have ever met this judge was the chief. I knew what his errand was when he entered the door; it was to inveigle me out of the room, and into some public gathering. This gathering was a religious sociable, an "annual sociable," he assured me, "*of all the religious denominations of the place.*"

"Of what?" said I. He repeated the assertion. Amazed and incredulous, I assured him that I could not attend, but the Judge would take no refusal. He explained, he made additional statements, he made it a matter of personal favor. His manner was so cordial, his spirit so kindly, and his importunity so courteous, I yielded and went. A minute's walk brought us to the hall. The place was full of people; men, women and children; the white headed and the golden; young men and maidens. But full as it was with people, it was fuller yet of the sweet noises of happiness. The buzz of merry conversation, the peal of hearty laughter, the prattle of children, and all the sweet tumult of joyous spirits were there. Tables there were also reaching from side to side of the hall, loaded down with food and fruit, and lighted up here and there with odorous plants and brightly colored flowers. Through the jubilant throng the Judge piloted me. Never was there a sociable so social. Never faces happier; never fellowship more lovingly familiar than I beheld that night in that little hall. It was a family party, and such love and joys as sanctify the family group were there; no stiffness, no coldness, no embarrassing restraint, but free, unfettered utterance, born of unanimity and confidence.

"I thought," said I to the Judge, as I looked around upon the joyous faces, "that this was a meeting of the *different* denominations."

"Well, so it is," he replied, and I will now introduce you to the several clergymen."

And there in very truth they were, happy as the happiest; the Congregationalist pastor cracking jokes with the Baptist; the curate of the Episcopal church hob-nobbing with his Methodist brother; the Universalist and Calvinist preachers with mouths stretched in hearty laughter. There they all were together, the lion and lamb lying down side by side in peace, literally. And then and there from the lips of the reverend curate, whose wit and courtesy I shall not soon forget, I learned the following facts.

For some ten years, while other villages have been filled with rivalry between competing clergymen and contending churches, Northfield has lived in love and peace one with another: Once every year each of the churches organize a sociable and sends forth an invitation to the pastors and members of all the other churches to meet them in fraternity and happy fellowship. And they come, one and all, like children thronging to their common home; come to enjoy in each other's company the good things of life, and in happy ways praise God for his goodness toward them. Of course in such a village and in such churches there can be no sectarian combats; no denunciations of a brother's piety, and breach of Christian courtesy.

Late in the evening, blessing the good Judge, by whose kindness my eyes had been permitted to see this sweet fulfillment of the Gospel promise—"Peace on earth and good will to men," I parted from my professional brethren and the good curate, who assured me that "they didn't propose to go home 'till morning," and returned to my room, and seating myself in my chair mused long and earnestly over what I had seen. An unusual tenderness crept into my heart, and a gladness I cannot describe pervaded my soul. I was a better man because of what I had beheld. The torch of faith and hope in man's progress was kindled anew and burned with a purer and steadier flame. I felt that I, myself, might yet live to see the dawn of peace among men and stand above the grave in which was buried the last sectarian feud.

Go on, dear Northfield, in thy sweet work of love, nor cease to "cultivate the things that make for peace," for in so doing thou shalt be an example unto many and cause the Millennial light to rest in vital warmth and brighter colors perpetually along your native hills. Reader, has the Millennium begun in Northfield, and if so, why might it not come to your parish?—*Congregationalist.*

## THE ADVOCATE OF PEACE.

BOSTON, APRIL, 1873.



## EDITORIAL CORRESPONDENCE.

Rome, Italy, Feb., 1873.

My last communication to the *Advocate* closed with a brief account of the most interesting and important meeting held at Darlington, England. From England I hastened to Paris where my reception was most cordial, and the interest manifested in the mission upon which I had been sent was exceedingly encouraging. The distinguished representatives of our own country, in that metropolis, the Hon. E. B. Washburn, Minister Plenipotentiary, Col. Hoffman, Secretary of Legation, and Gen. J. Meredith Mead, Consul General, were very prompt in the expression of their sympathy with the movement, and afforded every facility in their power to secure its success.

That eminent scholar and philanthropist, Frederic Passy, Professor at the Sorbonne, received our proposition with great favor, and after the interval of only a few days very kindly convened quite a large number of prominent gentlemen for the purpose of giving me an opportunity to make known to them our plans and purposes. The interview was one of great interest, and the result of it is briefly stated in the following note received the day after the meeting from Prof. Passy.

## REPORT OF THE MEETING IN PARIS BY PROF. F. PASSY.

[Translated from the French.]

For want of an official report, that the shortness of time prevents me from preparing before the departure of Rev. J. B. Miles, I consider it a pleasure and a duty to give him at least the summary abstract which follows of the meeting at which he did us the honor of being present.

Rev. James B. Miles, Secretary and delegate of the Peace Society of America, has come to Europe in this quality in order to arrange with the persons designated by their zeal and competency, the means of preparing the basis of a code of nations on International Law destined to generalize and regulate the employment of arbitration so happily applied in the affair of the Alabama.

After having been heard in England with great sympathy in several important meetings, Mr. Miles, before going into the other capitals of Europe, has stopped some days in Paris, and has put himself into communication with the Society of the friends of Peace in France, to which he had special recommendations.

A meeting, extraordinary, was quickly organized, and he made yesterday, February 6th, in the rooms of the Society, the explanation of the mission with which he is charged, insisting energetically, on the disposition of the great American nation, in whose name the documents of which he is the bearer, authorize him in some manner to speak.

At this meeting, besides the members present of the Committee of the Society, there were present a certain number of guests of distinction known from their sympathy in favor of the cause of peace. We remarked among others M. de Parein of the Institute, formerly President of the Council of State, and M. Marbeau, founder of the Infant Asylums. Several, such as M. Labourlaye, M. Labelouye, were detained in the National Assembly. M. Coquerel was indisposed and not able to be present. Mr. Washburn, the son, represented his father, the

Minister of the United States, and General Meredith Reed, Consul General of the same nation, attested by their presence the great interest that this great nation takes in the work of which Mr. Miles is one of the most noble workers.

After the account given by the honorable visitor, and the observations of some of the persons present, the meeting voted unanimously to the Rev. J. B. Miles and his assistants the warmest thanks, and begged him to be the interpreter of their sentiments to his compatriots. The Society, unanimously also, expressed the opinion that the great international movement in which the new world unites with the old, must preserve a character non-official, and spring entirely from the action of enlightened opinion.

It finally named a committee of five members to study the question, and render an account in due season.

After leaving Paris the next place at which I tarried was Turin, Italy. The home of his Excellency, Count Sclopis, late Minister of State, and one of the most honored and eminent names in the whole kingdom of Italy.

The readers of the *Advocate* need not be informed that his position as President of the Geneva Court of Arbitration has given him a world-wide celebrity, and the ability, wisdom and grace with which he discharged the duties of that most honorable and unique position, have won for him the gratitude of all the nations of the earth. We were especially desirous to submit our proposal to him, feeling that his judgment in regard to the main proposition for the Congress, and the mode of carrying it into execution should be of the greatest value. Going with letters of introduction from Prof. Passy and others, we were invited to an interview at his residence, and were received with great courtesy and kindness by himself and the Countess, his wife, a very accomplished and affable lady.

His Excellency assured me the purpose of my mission was the subject in which more than any other he felt a lively interest. He promptly endorsed the general plan, and proposed to give me his endorsement in writing, as also, his views in regard to the course to be pursued.

He conversed very freely in reference to the illustrious transaction to which he contributed so essentially, and with which his connection was so honorable.

I had the honor in the name of Judge Warren, President of the Bunker Hill Monument Association, to present to him a richly bound copy of the proceedings of that Association at its last annual meeting, containing the names of the early, and also of the honorary members of the Association, and together with other matters, Judge Warren's annual address, in which he makes a happy and eloquent reference to the Geneva Arbitration.

He expressed much pleasure in the reception of the token of regard from America, and with the terms in which the Geneva Court, and its great work are spoken of. Upon seeing the name Adams upon the roll of Honorary Members, he inquired if that was the family to which the Hon. Charles Francis Adams belonged. On being answered in the affirmative he proceeded to speak in the warmest terms of that distinguished gentleman. He gladly bore testimony to the pre-eminent ability and wisdom displayed by him in the discharge of his delicate and difficult duties as a member of the Court of Arbitration.

Very grateful for the encouragement received from Count Sclopis, I proceeded on my way *via* Florence to this city, Rome, where the endeavor to carry into effect the ideas of the friends of peace in America has been crowned with glorious success. It was the height of the season in the old classic seven-hilled

city when we arrived, and we found the city crowded with people from all quarters of the globe.

We were favored with letters of introduction to several of the professors in the University, as well as members of the Parliament, and also to our excellent and efficient Minister Plenipotentiary, the Hon. George P. Marsh. Mr. Marsh has long been an earnest friend of arbitration, and has written much and ably in advocacy of arbitration as a substitute for war. He treated us with great kindness, and added his influential name to our cards of introduction, and expressed to us the warmest words of sympathy and wishes for our success. Thus endorsed, and accompanied by a friend, whose services were invaluable, the Rev. Mr. Burchell, a clergyman of the English church in Rome, we waited upon the distinguished gentlemen whose cooperation in our great enterprise we desired.

We cannot enter into details. Let it suffice for us to say our reception in all instances was exceedingly gratifying. The statement of the object of our mission was received with the greatest delight.

"There is no hope for Italy," said these gentlemen, "as long as the present war system prevails among the European nations. We cannot bear the enormous burden of our standing armies. We have full faith in the practicability of Arbitration, and we rejoice in an opportunity to join with the people of America and Great Britain in an endeavor to carry it into effect."

We received in writing an endorsement of our scheme, and an elaborate exposition of the method to be pursued for its practical realization from the most eminent men in Italy. Among them Comm. L. S. Mancini, formerly Minister of State, now member of Parliament, and Professor of Law in the University of Rome. Auv. Cov. Augusto Pierantoni, Professor of Law Constitutional and International in the University of Naples. Mons. Crispi, M. P., Mons. Levy the representative of the Jews, and a scholar and public man of great reputation and influence.

I have given only a hasty and imperfect account of my reception in Italy, and yet I trust that even from this hasty letter our readers may derive the assurance that the great, and noble, and most interesting country, Italy, is ready to cooperate with us in all wise and well-advised measures for the establishment of peace among the nations.

In view of our success in this nation we are constrained to say  
Glory to God in the highest. J. B. M.

## INTERNATIONAL PEACE CONGRESS IN AMERICA.

*To the Editor of the New York Times:*

It may not be too early to call the attention of the public mind to what may be regarded the most interesting assembly ever convened on this continent, and which will probably open its first session about the middle of next October. The friends of peace, both in America and Europe, have looked upon the High Court of Arbitration at Geneva, and the precedent which the two foremost nations established before that tribunal, as a new departure in the history of governments and peoples—a departure from the old blood way and barbarism of brute force for the better road of justice, reason, humanity and human happiness. In this view, belief and hope, they are now proposing to convene a congress of the most eminent publicists, statesmen and philanthropists, to meet probably at New York, next Fall, for the purpose of taking up the line of effort begun at Washington by the Joint High Commissioners, and of carrying it

through to a consummation that shall give to the world an international code, elaborated by the best judicial authorities in Christendom, and which shall also provide for that permanent high court of nations which shall be to and for them all what our Supreme Court at Washington is to this great continental family of States. Rev. J. B. Miles, Secretary of the American Peace Society, is now visiting different countries in Europe, consulting with their most eminent jurists, publicists, and statesmen, with the view of securing their presence and active co-operation at such a congress, and the reception of the proposal has exceeded the best anticipations of those most directly interested in his mission. As I was to accompany him, and was only prevented from doing so by an injury received on a railroad journey early in December, his success is peculiarly gratifying to me, as showing that I was not needed to help him in the work he is so fully accomplishing alone. I am sure a few passages from a letter just received from him, written at Venice, will interest many who believe that the settlement of the Alabama difficulty presents a golden opportunity which should be made the most of for the good of mankind.

After mature consultation with friends of the movement here, Mr. Miles was to propose to publicists and other eminent men abroad this peculiar feature of an International Congress in America, which should distinguish it from all the peace congresses held at Brussels, Paris, Frankfurt and London twenty-five years ago. That it should consist of two distinct bodies, meeting at different places, and for different objects; that one of these should be a senate of publicists, consisting of thirty or forty of the first writers and authorities on International law, who should meet by themselves and elaborate an international code, clause by clause, bringing all their erudition to bear on this great work. The other body should be a large popular assembly of philanthropists, economists, ministers, editors, etc., from different countries, who should meet, for perhaps a week, to present all the moral, religious, economical and humanitarian aspects of the general subject of peace. As this congress will be held in the same month as the Evangelical Alliance, many distinguished men from abroad connected with that assembly may be expected to be present at a meeting so congenial with the object of their visit to America. But the senate of publicists is to do the great practical work aimed at by the friends of peace, and it will be seen from Mr. Miles' letter how favorably this part of the proposition has been received. He writes:

"At Paris I had a very large and influential meeting. The proposition for a senate of jurists was heartily indorsed, and the decision was unanimous that the governments could not be expected to take the initiative. In other words our American plan was entirely approved. The meeting was attended by the most distinguished men in Paris, and our minister, Washburne, was represented by his son and secretary, and Gen. J. M. Read was also present. I am to have another and much larger meeting in Paris on my return. My reception was most cordial. \* \* At Turin I had a long and full conference with Count Sclopis, President of the Court of Arbitration. He endorses our plan fully; says the senate must be ungovernmental, and he is to give his views at length in writing. \* \* At Rome I have had great success. I have conferred with the most eminent members of the Italian Parliament and writers upon international law. They enter into the movement very enthusiastically. Mancini, the leading member of Parliament, Professor of Law in the University, etc., has given me his indorsement in writing, as also others have done. They all say that the only hope of Italy is in the direction we are now moving; they also say our American plan is the true one. Count Sclopis and Mancini will be members of the Senate, if we desire, and esteem it a great honor. Italy is all right. I am on my way to Vienna to confer with Mr. Jay and others; thence to Berlin, the Hague, Brussels, etc.; and let me assure you, dear friend, the time is ripe for our glorious enterprise. Nothing stands in the way of making it the most benign and memorable movement of the age. Tell the American people what glorious encouragement I am meeting with."

I could not comply with this closing injunction more effectually than by asking admission for the foregoing extracts from Mr. Miles' letter describing the reception of the subject of his mission to Europe. They do indeed afford a "glorious encouragement" for the hope that here, in this young country of

our hope, love and pride, a structure of law, justice, equity, humanity and reason will be erected by the representatives of all nations, which shall be broad enough to give perpetual peace, harmony and safety to them all, and to protect forevermore the great commonwealth of mankind from the bloody and cruel barbarisms of war, which have so long wasted the fields and blighted the harvests of Christian civilization. E. B.

NEW-BRITAIN, Conn., Monday, March 17, 1873.

### BOOTLESS COMPETITION.

For a hundred years, an ardent competition has been maintained by the nations of Europe, each endeavoring to transcend the others in the destructiveness of implements of war. Great ingenuity has been displayed, and vast sums expended to make more effective muskets, bayonets, and balls. Cannon are now rifled and enlarged, and war ships have plated armor to resist them. This armor has grown thicker till further increase would sink any wooden structure. First the cannon was enlarged to carry a ball of 200 pounds, then of 400 hundred pounds, and now, at last, of 700 pounds.

But so soon as one nation increased the destructiveness of its guns, or the security of its war ships, others came up to the same standard. Cannon are now made that can penetrate, at a thousand yards, any armed ship that can be made to float. Thus, after all that ingenuity and expense can do, the nations are on a level, just as when the *improvements* began.

The strife of guns against armor, and armor against guns, being thus "played out," there is all the more hope that common sense, backed by necessity, will introduce a new way for nations to secure themselves; and rulers must resort to the only way left untried, viz., *international law*. That can make mankind one family, and nations can settle disputes as citizens settle theirs. To this result we seem to be coming. Measures are even now in progress. A "World Congress" is about to meet and commence the formation of international law. The two strongest nations of the world have just avoided imminent war, by an amicable settlement of a case which presented as much occasion for one as has ever existed.

Let every editor, every preacher, every legislator, help on a movement which will put a stop to wholesale murder, and intolerable taxation; to say nothing of cripples, widows, orphans, and poverty.—*National Baptist*.

### THE INDIANS' FAITH.

THEIR TRUST IN PRESIDENTS WASHINGTON AND GRANT—HISTORICAL FACTS.

The famous "Six Nations," also called the "League of the Iroquois," were the firm allies of Great Britain, therefore they fought against the Colonial Government in its effort to throw off the yoke of bondage to a foreign power. Deserting Indian allies has, with a few honorable exceptions, been the rule; therefore it is not strange that Great Britain, in its negotiations for peace with the United States, made no stipulation in favor of the Iroquois, but left them to the mercy of the nation against which they had been fighting. General Washington, with his characteristic magnanimity, so tempered justice with mercy that he soon won the full confidence of these Indians, as is beautifully depicted in the following extract from the "League of the Iroquois," published by Lewis H. Morgan, of Rochester, in the year 1861:

"Among the modern beliefs engrafted upon the ancient faith there is one which is worthy of particular notice. It relates to Washington, whom the Iroquois called 'Ha-no-da-ga-ne-ars,' which signifies 'Town-Destroyer.' According to their present belief, no white man ever reached the Indian Heaven. Not having been created by the Great Spirit, no provision was made for him in their scheme of theology. He was excluded both from Heaven and from the place of punishment. But an exception was made in favor of Washington. Because of his justice and benevolence to the Indian, he stood pre-eminent above all other white men. When, by the peace of 1783, the Indians were abandoned by their English allies, and left to make their own terms with the American Government, the Iroquois were more exposed to severe measures than the other

tribes in their alliance. At this critical moment Washington interfered in their behalf as the protector of Indian rights and the advocate of a policy towards them of the most enlightened justice and humanity. After his death he was mourned by the Iroquois as a benefactor of their race, and his memory was cherished with reverence and affection. A belief was spread abroad among them that the Great Spirit had received him into a celestial residence upon the Plains of Heaven, the only white man whose noble deeds had entitled him to this heavenly favor. Just by the entrance of Heaven is a walled enclosure, the ample grounds within which are laid out with avenues and shaded walks. Within is a spacious mansion, constructed in the fashion of a fort. Every object in nature which could please a cultivated taste had been gathered in this blooming Eden to render it a delightful dwelling-place for the immortal Washington. The faithful Indian, as he enters Heaven, passes this enclosure, he sees and recognizes the illustrious inmate as he walks to and fro in quiet meditation; but no word ever passes his lips. Dressed in his uniform, and in a state of perfect felicity, he is destined to remain through eternity in the solitary enjoyment of the celestial residence prepared for him by the Great Spirit."

"Surely the piety and the gratitude of the Iroquois have jointly reared a monument to Washington above the skies, which is more expressive in its praise than the proudest recitals on the obelisk, and more imperishable in its duration than the syenite, which holds up the record to the gaze of centuries."

President Grant is likely to regain the confidence of the Indians, as it seems that God long since prepared him for this great work. When he was a young lieutenant his spirit was deeply stirred at the outrageous wrongs inflicted on the Indians, and he then resolved that he would strive to right those wrongs if raised to a position of influence. May it not be that he was brought "to the kingdom for such a time as this?" Surely superhuman strength was needed to wrest five millions of dollars annually from those who claimed Indian appropriations as legitimate party patronage, and who then prophesied defeat in the late Presidential campaign if the party was thus despoiled of its life's blood! It was no small achievement to resist the persuasions and threats of certain Senators and Representatives and other party leaders. This was effectually done, and a body of counsellors on Indian affairs was selected from a class of men who have the confidence of the community, and want no office. As commander-in-chief he restrained the hot blood of some of his officers, and this was no easy task where there was a popular cry to exterminate the Indian. The last inaugural address of President Grant reveals the great underlying principles of his action. "Our superiority of strength and advantages of civilization should make us lenient towards the Indian. The wrong inflicted upon him should be taken into account, and the balance placed to his credit."

"The moral view of the question should be considered, and the question asked, cannot the Indian be made a useful and productive member of society by proper teaching and treatment?" \* \* \* "If the effort is made in good faith, we will stand better before the civilized nations of the earth and in our own consciences for having made it."

The heart of the Indian as well as that of the white man responds to these sentiments. Lost confidence is being restored, and the Indian now begins to believe that all white men are not liars. It was very touching to see a chief of the Lower Brule Sioux send to President Grant a large silver medal, much prized by him because given to his grandfather by President Jefferson, asking in exchange a medal of the "Great Father" who was the Indian's truest friend. A Sioux of another tribe, at the promptings of his own heart, also sent a Washington medal, that he might possess the image of the father who is making his red children hopeful for the future of their people.

Spotted Tail, at his last interview with President Grant, said: "I hear that there is soon to be an election for President, and I do hope that the choice will fall on you, because you have been the friend of my people." There is hope that our greatest national disgrace will be rolled off; but we must all remember that the valor of this leader can accomplish little unless he has the active co-operation of the great army of the Republic. The President has notified all the missionary associa-

tions of the land that without their help this Government cannot Christianize a heathen people: therefore the responsibility rests upon the Christian Church in a higher sense than ever before.

The seeming hopelessness of converting, or even of civilizing the Indian, has thus far been a ready excuse with lukewarm Christians. It is true that migratory tribes of men cannot progress much in civilization; and even the descendants of Abraham degenerated during their wandering, and discontinued almost entirely the established rites of their religion. Another vain excuse for neglecting the Indian arose from a prevalent belief that he was doomed to perish, through the agency of the white man's vices and diseases! Providentially, even these vain excuses can no longer be offered, as Indians are being settled on permanent reservations, where their government is placed in the hands of Christian people, and during the last four years Indian tribes thus favorably circumstanced have almost invariably increased in population. Indeed, the reliable author of "The League of the Iroquois," already referred to, testified that the remnants of the six nations began to increase as soon as they were settled on reservations, and engaged in herding and agriculture. If, under the present favorable circumstances, the missionary spirit of the Christian Church is not exerted in behalf of our home heathen, the plea for foreign missions will be weak indeed. Fortunately, churches everywhere are being stirred up to this long-neglected duty. It may be stated as an additional incitement, that the Lord Bishop of Rupert's Land has just made an urgent appeal to the Bishop of Nebraska for an Indian missionary to aid in Christianizing the Sioux Indians who took refuge in Canada after the Minnesota massacre of 1862. Some of the very Indians who were engaged in the massacre are now among the most consistent Christians in Nebraska, and are honest, sober, industrious workmen—their enemies being their judges and bearing this testimony. Even Bishop Whipple, of Minnesota, who had not seen them for ten years, was amazed at their progress in Christianity, and general intelligence, and industry, at his visit to Nebraska last autumn. WM. WELSH.

PHILADELPHIA, March 7, 1873.

## EIGHT REASONS AGAINST WAR.

BY H. M. MOOD, SOUTH CAROLINA.

While I cannot claim a theory on the subject of war which may be entirely unobjectionable even to my own mind, yet I must plant myself on the peace side of the question for the following reasons:

1st. I see nothing in the precepts of the New Testament which either directly or indirectly sanctions war in theory, sentiment, spirit or practice.

2d. There is nothing that I can find in the lives of Christ, the apostles, or the Christians living in their day, which gives it countenance.

3d. Many precepts are most positively against the use of carnal weapons, and many more against a warlike spirit; in fact, the whole tenor of the New Testament is against its spirit and practice.

4th. If war could be used harmlessly and with benefit to our race at all, it certainly would have been used in the diffusion of Christianity; and it seems to me that the apostles would either have made use of it themselves for the extension of the blessings of Christianity, as Mahomet did in the spread of his tenets, or arranged for their followers to have done so; but they have done neither.

5th. For the first three centuries the Christians were entirely disconnected with war, and suffered death rather than engage in it. In fact, their non-belligerent attitude was so positive that it provoked the most violent persecutions.

6th. War is the great enemy to civilization, destroying its works of art, science and morals, and protracting indefinitely its infancy or destroying it altogether.

7th. It greatly impedes the missionary operations of the

modern church, presenting to the savage mind the most palpable of all contradictions—Christian nations the most warlike of all nations!

8th. It is the most immoral of all immoralities, becoming at once the occasion and cause of every species of crimes, even the most revolting.

## TO REV. J. B. MILES.

ON HIS MISSION FOR THE AMERICAN PEACE SOCIETY, IN BEHALF OF AN INTERNATIONAL CONGRESS.

Servant of God! Thou hast gone forth  
With willing feet and hopeful heart,  
And hasted o'er the main,  
Bidding adieu to loved and kindred ones,  
Deeming it but small sacrifice  
If thou canst but fulfil  
Thy mighty mission!

Our hearts go with thee, and we pray  
The God of peace and love attend thy  
Footsteps, and safe return thee  
Fraught with triumphant blessing,  
Bringing the incense of union and good will  
From the far, foreign shore toward which  
We look with eager stretch of thought  
For the blest issues thine errand  
Seeks to accomplish.

So, bidding thee "God speed,"  
We breathe the farewell word  
Till we shall welcome thee again  
Unto thy native shore.

H. E. H.

MULTUM IN PARVO.—The development and organization of military forces was the main cause of the Franco-German war, and there can be no doubt that the bellicose passion has received an impulse from the great successes on the one side, and the great disasters on the other. The love of glory has become, alas! too national in Germany—the desire for revenge rages fiercely in too many a French breast. Nor will the antecedents of the President give us much encouragement; his history of the Consulate and the Empire shows too plainly how much he has been *eboui* by the glare of conquest, and how far he has ministered to the military *furor* of the people. If the mighty influences which have fanned the warlike flames could be directed towards a general disarmament, or to a diminution of armed forces proportioned to the present scale, what an immense economy of money, what a beneficent transfer of wasted strength to useful production, what a security for the future peace of the world! And this would be the most appropriate answer to those who tell us how little we have studied or rather how little we have obeyed the commands of the Great Pacific Teacher whom we profess to recognize as our Lawgiver and Lord, and this the best evidence of our obedience to His commands.—*Sir John Bowring.*

Spurgeon says, "George Fox has left us a great legacy, namely, his *testimony against the abomination of war*. When I first read his life I could think of nothing but Christ's Sermon on the Mount. It seemed to me that he had been reading that so often that he himself was the incarnation of it; for his teaching is just a repetition of the Master's teaching there—just an expansion and explanation of the primary principles of Christianity. When I hear of a man who is in the profession of arms being converted, I rejoice; but when I hear of a converted man taking up the profession of arms, I mourn. If there be anything clear in Scripture, it does seem to me that it is for a Christian to have nothing to do with carnal weapons. May the day come when war shall be regarded as the most atrocious of all crimes, and when, for a Christian man, either directly or indirectly, to take part in it, shall be considered as an abjuring of his principles. The day may be far distant, but it shall come, when men shall learn war no more. A right view of the true character of war may hasten that happy era."



## INTERNATIONAL ARBITRATION.

The successful issue of the Washington treaty by means of the Geneva arbitration seems to have excited a more hopeful interest in the settlement of international controversies, without an appeal to war. Certain members of the English Parliament are prepared to bring in a measure for the establishment of a Court of Arbitration, to which international disputes may be referred.

We are not sanguine of the success of the proposed measure, even if it should secure the adhesion of the leading powers of the civilized world, and yet we should rejoice to see it brought forward in the English Parliament or the French Assembly. It would indicate progress. It would make more conspicuous and familiar the possibility of evading war. It would throw a larger discredit on the sudden and passionate appeal to arms which has so often disgraced our modern civilization. It is not probable that any court which might be constituted would arrest the aggressive policy of Russia, placed as she is to-day, when all her prestige is staked on persevering adherence to that aggressive policy, which may yet bring her into collision with England in Central Asia; but for all this it might not be useless, and if properly constituted and conducted, its own precedents would ere long invest it with a moral power that would go far to uphold a just cause, even though weak in arms.

We are not sure that the time is ripe or the world ready for it, neither can we doubt that we are nearing the period when it must be introduced and command the respect and confidence of civilized nations. If our own example with that of England in the Washington treaty and the Geneva arbitration, shall conduce to the desired result, it will be a matter of congratulation, not only to us but to the whole civilized world.—*N. Y. Evangelist.*

## NEW PUBLICATIONS.

**HEART'S DELIGHT.**—The history of an invalid child, deprived of the power of locomotion, yet possessing a meek and quiet spirit, who by her life and constant cheerfulness, was the means of inclining many young hearts to trust in Jesus and do good as opportunity offered.

**OUR FOREST HOME.**—A book containing an interesting and instructive lesson for the young.

**MARION ROSENBAUM.** The history of a Jewish family—their conversion to the gospel of Jesus—happy lives and deaths. An interesting story showing the power of the gospel to make wise unto salvation.

**THE CITY OF NOCROSS.** An allegorical work written of the manner of Pilgrims Progress.

**JESSIE'S WORK,** or Faithfulness in Little Things. A story for girls.

**ADVENTURES OF KMEI,** the Chinese girl.

The above are from Henry Hoyt, the veteran publisher, who survives flood and flame, and will furnish Sunday School literature for the million.

**LITTLE SUSIE.**—By Mrs. H. N. Green Butts, Hopedale Mass. A deeply interesting and pathetic story, growing out of our late civil war, written in the author's best style, making Clarence Almy the hero and Susie Clinton the heroine. This book will do good, and may be had at twenty cents each by addressing the author, as above.

What sunshine is to flowers, smiles are to humanity. They are but trifles, to be sure; but scattered along life's pathway, the good they do is inconceivable. A smile accompanied by a kind word has been known to reclaim a poor outcast, and change the whole career of a human life. Of all life's blessings, none are cheaper or more easily dispensed than smiles. Let us not, then, be too chary of them, but scatter them freely as we go; for life is too short to be frowned away.

## MOTHER'S DAY.

I have spoken sometimes, in these columns, of my work done or attempted in England, last Summer, to promote the co-operation of women in the study and culture of Peace. At the risk of wearying those who may be tired of hearing of this in a cursory manner, I ask leave to make one more statement from these columns in the same connection.

The easiest and pleasantest method of initiating anything like a general concert and action among women to the end named above, seemed to me and my friends, the appointing of a certain day to be observed by them in as many places and countries as possible. Mother's Day would not be an inappropriate name for this occasion. We desired to leave to individuals the greatest freedom in the mode of observance. The women, according to our plan, should come together in a hall, church, or parlor, as should best suit their numbers and inclinations. They should hear a sermon, an oration, an essay, an ode. They should sing hymns and offer prayers if they chose. But the theme of all or any of these should still be how to bring God's peace on earth. A record of the proceedings in each place should be made and preserved, and a copy of this should be sent to a central committee, charged with the publication and circulation of an appropriate report.

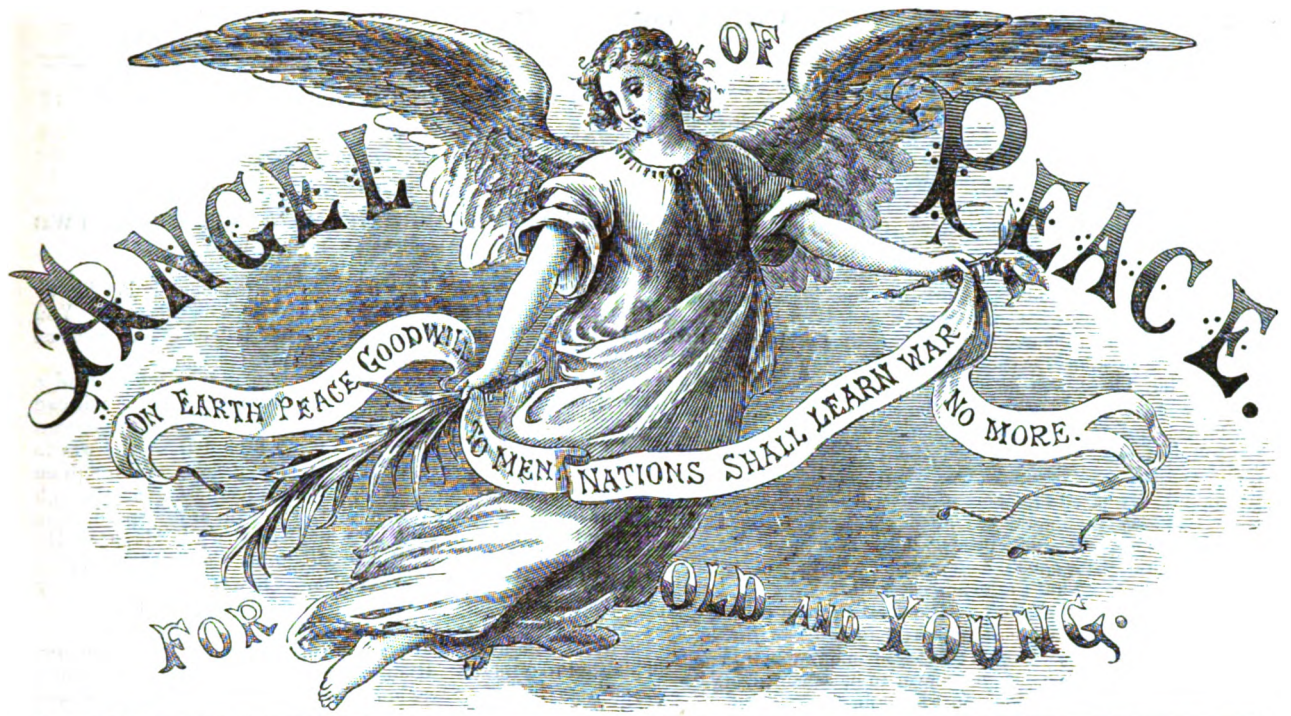
Let me now say, that a number of the friends of peace propose to observe the second day of June, 1873, in the manner and for the purpose above mentioned. Existing associations of women, whether formed for literary, religious, or reformatory objects, are hereby requested and invited to take part in the arrangements necessary to secure suitable and useful meetings in various places. Special committees should be formed for this work, in which correspondence will play an important part. The occasion may be made as public or as private as those interested may desire. From a gathering of friends in a drawing-room to a public meeting in a hall or church, any sincere contribution to the proceedings proper for the day will be gratefully received. I am quite sure that the friends of the Woman's Peace Movement in England, will unite with us in our celebration, and I hope to extend it to the continent of Europe, if not further.

It would be very desirable that women should themselves furnish no inconsiderable part of the literary matter to be presented at the meetings here contemplated. This they are at present amply able to do. The most eminent literary women and artists of the country, should be appealed to under this new pressure. But, should these refuse their aid, let not those of smaller culture withhold their gifts. Nor should the aid of noble men be wanting. These always spring up, like fresh flowers, around the steps of pure and good women. We must have music too, heart-music which shall indicate that true music of the future in which all social discords shall be mentioned only to be solved, and in whose measures the whole company of God's dear children shall join. And with our woven garlands we must bring our human flowers, those tender and beauteous blossoms which should ripen not into ashes and bitterness, but into angelic fruit.

Let me say in conclusion that much of the power and many of the opportunities of women are wasted because what they can do seems to them so small when compared with the great operations which men are able to institute and to carry out. But let them remember that these extensive movements are made up of small and petty details, without which the great undertaking would remain a dream, with only chaos to wait upon it. We women are accustomed to working in detail, but not to large and generous combination among ourselves. Let us emulate, not only the industry, but also the harmony of the ant, the bee, and the coral insect, and our efforts, insignificant in isolation, may build up institutions and sentiments which shall bless and protect the whole human race.—*JULIA WARD HOWE, in the Woman's Journal.*

MAN judges of the inward disposition by the outward acts :  
God judges of the outward acts by the inward disposition.





THE LIFE CLOCK.

There is a little mystic clock,  
No human eye hath seen,  
That beateth on, and beateth on,  
From morning until e'en.

And when the soul is wrapped in sleep,  
And heareth not a sound,  
It ticks and ticks the livelong night,  
And never runneth down.

O wondrous is that work of art  
Which knells the parting hour!  
But art ne'er formed, nor mind conceived,  
The life clock's magic power.

Nor set in gold, nor decked with gems,  
By wealth and pride possessed;  
But rich or poor, or high or low,  
Each bears it in his breast.

When life's deep stream, 'mid beds of flowers,  
All still and softly glides,  
Like the wavelet's step, with a gentle beat,  
It warns of passing tides.

When threatening darkness gathers o'er,  
And hope's bright visions flee,  
Like the sullen stroke of the muffled oar,  
It beateth heavily.

When passion nerves the warrior's arm  
For deeds of hate and wrong,  
Though heeded not the fearful sound,  
The knell is deep and strong.

Such is the clock that measures life,  
Of flesh and spirit blended;  
And thus 'twill run within the breast  
Till that strange life is ended.

—Episcopal Methodist.

A LETTER FROM ENGLAND TO THE CHILDREN OF AMERICA.—No. 7.

DEAR YOUNG FRIENDS:—In my letter of this month I should like to write to you about courage. It is a great thing to be courageous, and I expect there is not a lad amongst you who would not blush to be called a coward. Now, I think those who belong to the Peace Society should be especially courageous people; first, because they require courage, manfully to bear the scoffs and jeers of those who say they are "afraid of war," "dare not fight a battle," and such like spiteful things; and secondly, because they ought in themselves to give no cause for such remarks. Courage, too, is wanted for other things beside fighting; it is needed to save lives as well as to destroy them. I will tell you the true story of a little Scotch boy who was a real hero. In Scotland there is a small town called Wick; the great business of the place is herring-fishing, the men earning their living at it and the boys being brought up to follow the trade of their fathers. Now it happened that rather more than a year ago a lad thirteen years of age, named Sutherland, went out fishing in company with six other boys and they were in their little boat not far from the shore, when something in the water catching their attention they crowded to one side to look over, the boat capsized and they were all thrown into the sea. In this case many would think only of themselves and eagerly secure their own safety; but our little hero was not so selfish. He directly caught hold of his nearest companion and holding him fast, swam with him to the shore. They and another boy were now safe, but to their horror, the four others, unable to swim were struggling in the water. Sutherland stayed not a moment, but dashing into the sea went back to the boys and seizing another swam again to the shore. And now the brave boy started again and saved another; but there were still two more and Sutherland was tired, so tired he could hardly spread out his arms and legs to swim, but yet he went and the sixth boy was saved. Now one more remained but Sutherland's strength was spent and it seemed like facing death to start again. He, a brave child of thirteen, had saved the lives of four others and now must he try for the fifth? Yes, the courageous boy would rather die than neglect his friend. Again he began to swim, but the effort was too great, his strength was all gone, he could no longer stretch out his arms; and his lifeless body sank in the water, and lay on its sandy bed.

Now I will tell you another story about courage of a different kind.



Hadley Vicars was a gay young officer in the army, surrounded by all the light and thoughtless; he was a bright, merry fellow, much beloved by his comrades, but he was not a Christian. He and his friends made fun of religion and religious people, and for a man to speak a word for Jesus, would be to bring down ridicule upon himself. Hadley Vicars however had not long been in the army when God taught him about Himself, about His great love for sinners, and for him, yes, even for him, who had cared nothing for God.

Hadley Vicars was now a Christian and he must confess Christ, for whosoever is ashamed to confess Christ before men of him will He be ashamed before His Father in Heaven. It is a hard thing to subject oneself to the scoffings of all one's companions, but Vicars was no coward. He placed his Bible one morning upon the table and laid the colors of his regiment on the open page. He thought his friends would be calling and so they did; at first they laughed and would not believe that their comrade had become a Christian, but he confessed the truth, and bearing all the jeers of the worldly, Hadley Vicars from that day to the day of his death acknowledged Jesus Christ to be his Lord and Master. I can tell you this, dear boys and girls, it took more courage to lay that open Bible on the table than to go out to the fiercest battle.

And now, children, I want you to seek for true courage, for such courage as should cause you to try to save the life of another at the risk of your own; but still more for that moral courage that shall enable you never to be ashamed of Jesus Christ. To God alone you must look for this, to Him "who giveth power to the faint, and to them that have no might increaseth strength." "Be of good courage and He shall strengthen thine heart." I am your English friend,

PHILIPPA.

### GOOD LIFE.

He liveth long who liveth well—  
All else is life but flung away;  
He liveth longest who can tell  
Of best things truly done each day.

Then fill each hour with what will last  
Buy up the moments as they go:  
The life above when this is past  
Is the ripe fruit of the life below.

Sow love, and taste its fruitage pure:  
Sow peace, and reap its harvest bright:  
Sow sunbeams on the rock and moor,  
And find a harvest-home of light.

**SWEET SPEAKERS.**—During the late war a man out West, [and one up North, and one out East, and one down South,] in a small gathering of friends, was urging upon their minds the importance of enlisting. "Go, my brave friends," said he; "fight for your country—die for it, if it be necessary, for it is sweet to die for your native land." "But," said one, "if it is sweet to die for one's country, why don't you go?" This was a poser, and for a moment disconcerted him; but rallying, he declared that he, as an individual, "was not fond of sweet things."

Another war would doubtless bring its quota of these sweet speakers to the front—of the *stand*.

"War," says Luther, "is one of the greatest plagues that can afflict humanity; it destroys religion, it destroys states, it destroys families. Any scourge is preferable to it. Famine and pestilence become as nothing in comparison with it." Again, "cannon and fire-arms are cruel and damnable machines." When he heard that Zuingle was appealing to arms in defence of the reformed doctrine, he was deeply grieved, and said, "Christians fight not with sword and arquebus, but with sufferings and the cross." There is testimony in one of Sir Thomas More's works to the fact that, in the general estimation of their opponents, the doctrines of the Reformers were, and, as it were, *must be*, the doctrines of peace.

### DEWDROPS OF THE LAW OF KINDNESS. NO. 11.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

### THE RAILROAD-BRIDGE MAN WITH THE TWO CRIES IN HIS EARS.

In my last dewdrop I told you of the old dame in her hut by the railroad, and how she paid for free rides on the cars. You saw how kind acts paid in their own kind to rich as well as poor men.

I will now tell you of a poor man who was set to tend a draw-bridge that crossed a wide, deep stream for a railroad track. Small ships and crafts with sails passed down this stream to the sea. When they came to the bridge this man was to move it round as you would a gate, and let them go through on their way. Well, one day one of them had just gone through when the railroad train came on to the stream at full speed. The scream of the steam-horse was loud and sharp in his ears. He had moved the bridge half way back to its place when he heard such a cry as steam could not make. It was the cry of his boy of four years whom he had let play on the bank of the stream. He had gone too near. His feet slipped, and he fell out of sight in it. Could a man have two cries in his ears at once to pierce his soul like these? His boy was at death's door, and he could shut that door if he would leave his post. It may be this was all the child he had, and a few more breaths in the deep stream and it would die. Think of that! He thought of it; O, how he thought of it in one breath of time! He thought of it with all a man's heart could hold of love for his child, but he had to think of lives as dear as his boy's was to him. There were scores of such lives close to the door of death, and in that quick death they would plunge if he left his post to save his own child.

The brave, true man stood true to his post with the two cries in his ears, and deep down in his heart. He brought back the bridge to its place. The train crossed it safe like a bird on its wing. Not one on board knew what his life had cost the poor man. There were scores in those swift cars who had dear young boys at home, and home they went to take them in their arms, and dance them on their knees. Bright-eyed ones they were in such nice clothes as the poor man's dead boy in the stream could not wear.

The brave and true bridge man went down to it with all the joy and life gone out of his heart. He saw that face so dear to him lie pale and dead in the slime, and those bright curls that once touched his own gray hair with the tint of gold as he held him to his breast now blent with the coarse marsh weeds. He raised him out of the bed of the stream, and pressed the cold form to his breast. He would have been glad to give to him his own life to see him live once more, but he could not do it. The spark had been put out in the stream while the brave, true man stood to his post to save scores of lives as dear to their homes as the one he had lost was to his own.

They did not and could not know how near they were to death, or what their lives had cost him. They flew past at such speed that they could not have seen the dead child in the stream though they had known that it lay there to save them. They did not and could not thank the poor man for what he had done. In their bright, glad homes they did not and could not know how the light of his was put out for their sakes.

So the poor man bore back to his small house his dead boy. It was as hard for him to lay that form in the grave as if he had owned half the railroad which he had watched at such cost. But He who could not, or would not save his own life, though He had power to save a world, He knew what the poor man did, and why he did it, and what it cost him to save scores of lives which, all in one sum, might be worth more to the world than the one he gave up to snatch them from death.

These are acts which are good for boys and girls, for young and old, rich and poor, to read, to think of, and to love. No tales of war can show such acts as these; none so brave, true and good; none so void of *self*, so free from the love of praise and fame; none that God holds as pearls of such worth in the lives of men.



### AFRICANER, THE PEACE-MAKER.

Africaner was the chief of a tribe of Hottentots, and the terror of the country in which he lived. He attacked the villages, burned the farm-houses, and carried away the cattle. He was a skilful soldier and very strong. He attacked a missionary station, and burned the chapel. He was called "the wild lion of the desert." But he heard the gospel preached. The Holy Spirit changed his heart. He laid aside his weapons of war, and became a pious, useful, and peaceful man. After this he met Berend, an old chief. They had not seen one another for twenty-four years, and then they had met as enemies. Then they fought for five days with great loss of life. Now they met as believers in Christ; the gospel had turned their enmity into love. They asked forgiveness from each other for former injuries, knelt together in prayer, and then united in praise to God. Africaner was now known as "the peace-maker." He heard of two parties of Hottentots who were ready for battle. He hastened to the spot, and implored them to put away their spears, and to live in peace. "What," said he, "have I now for all the battles I have fought, and all the cattle I have taken, but shame and remorse."

### COMPENSATION.

BY J. A. FROUDE.

One day an Antelope was lying with her fawn at the foot of the flowering Mimosa. The weather was intensely sultry, and a Dove, who had sought shelter from the heat among the leaves, was cooing above her head.

"Happy bird!" said the Antelope. "Happy bird! to whom the air is given for an inheritance, and whose flight is swifter than the wind. At your will you alight upon the ground; at your will you sweep into the sky, and run races with the driving clouds; while I, poor I, am bound prisoner on this miserable earth, and wear out my miserable life crawling to and fro upon its surface."

Then the Dove answered, "It is sweet to sail along the sky, to fly from land to land, and coo among the valleys; but, Antelope, when I have sat above amidst the branches and watched your little one close its tiny lips upon your breast, and feed its life upon yours, I have felt that I could strip off my wings, lay down my plumage, and remain all my life upon the ground only once to know the blessedness of such enjoyment."

The breeze sighed among the boughs of the Mimosa, and a voice came trembling out of the rustling leaves: "If the Antelope mourns her destiny, what should the Mimosa do? The Antelope is the swiftest among animals. It rises in the morn-

ing; the ground flies under its feet, in the evening it is a hundred miles away. The Mimosa is feeding its old age on the same soil which quickened its seed-cell into activity. The seasons roll by me, and leave me in the old place. The winds sway among my branches as if they longed to bear me away with them, but they pass on and leave me behind. The wild birds come and go. The flocks move by me in the evening on their way to the pleasant waters. I can never move. My cradle must be my grave."

Then from below, at the root of the tree, came a voice which neither bird nor antelope nor tree had ever heard, as a Rock Crystal from its prison in the limestone followed on the words of the Mimosa.

"Are ye all unhappy?" it said. "If ye are, then what am I! Ye all have life. You! O Mimosa, you! whose fair flowers year by year come again to you, ever young, and fresh, and beautiful—you who can drink the rain with those leaves, who can wanton with the summer breeze, and open your breast to give a home to the wild birds, look at me and be ashamed. I only am truly wretched."

"Alas!" said the Mimosa, "we have life, it is true, which you have not. We have also what you have not, its shadow—death. My beautiful children which year by year I bring into being, expand in their loveliness only to die. Where they are gone, I too shall soon follow, while you will flash in the light of the last sun which rises upon the earth."

### THE FIRE THAT OLD NICK BUILT.

Here is a capital imitation of the style of "The House that Jack Built," worthy to become a household favorite:

War—This is the fire that Old Nick built.

Standing armies—This is the fuel that feeds the fire that Old Nick built.

Military schools—This is the ax that cuts the wood that feeds the fire that Old Nick built.

Love of Glory—This is the stone that grinds the ax that cuts the wood that feeds the fire that Old Nick built.

Public opinion—This is the sledge with its face of steel that batters the stone that grinds the ax that cuts the wood that feeds the fire that Old Nick built.

Peace Convention—This is one of the blows we quietly deal to fashion the sledge with its face of steel that batters the stone that grinds the ax that cuts the wood that feeds the fire that Old Nick built.

Peace Society—This is the smith that works with a will to give force to the blows that we quietly deal to fashion the sledge with its face of steel that batters the stone that grinds the ax that cuts the wood that feeds the fire that Old Nick built.

Eternal Truth—This is the spirit so gentle and still that nerves the smith to work with a will to give force to the blows that we quietly deal to fashion the sledge with its face of steel that batters the stone that grinds the ax that cuts the wood that feeds the fire that Old Nick built.

**THE HEROIC MOTHER.**—We see a household brought up well. A mother who took alone the burden of life when her husband laid it down, without much property, out of her penury, by her planning and industry, night and day, by her wilfulness of love, by her fidelity, brings up her children; and life has six men, all of whom are like pillars in the temple of God. And oh! do not read to me of the campaigns of Cæsar; tell me nothing about Napoleon's wonderful exploits; I tell you that, as God and the angels look down upon the silent history of that woman's administration, and upon those men-building-processes which went on in her heart and mind through a score of years, nothing exterior, no outward development of kingdoms, no empire-building, can compare with what she has done. Nothing can compare in beauty, and wonder, and admirableness, and divinity itself, to the silent work in obscure dwellings of faithful women bringing up their children to honor and virtue and piety. I tell you, the inside is larger than the outside. The loom is more than the fabric. The thinker is more than the thought. The builder is more than the building.—*H. W. Beecher.*

## "WHERE IS MY BOY?"

BY MARY D. BALFOUR.

Thus ask'd the mother, o'er her buried child,—  
Tell me, Oh God,—I ask,—in accents mild,—  
Where is the one, I fondly call'd my child,—  
Where is my boy?

Free from all suffering,—hear the Father say,—  
Where dwells no night, but one eternal day,—  
In my 'sweet home,'—your little one doth stay.—  
I have your boy.

A seraph,—mid the bright angelic band,—  
Crown on his forehead,—harp within his hand,—  
Here in this happy,—far off happy land,—  
Here is your boy.

Do not distrust me; calm your ev'ry fear.—  
Each setting sun but brings the moment near,—  
When from the portals,—thou the call shalt hear,—  
To meet your boy.

Walk then in faith: my grace is thine each day,—  
Till thou at last, from earth art call'd away,—  
Never in anguish, or in doubt again to say,—  
Where is my boy?

But through the ages,—as they roll along,—  
Give God the glory,—and make Christ your song,—  
Who conquer'd death, and sin, and every wrong,—  
And kept your boy.

## END OF FOUR GREAT CONQUERORS.

The four conquerors most conspicuous in the world's history, are Alexander, Hannibal, Cæsar, and Napoleon Bonaparte. What was their end?

Alexander, after climbing the dizzy heights of his ambition, his temples bound with chaplets dipped in the blood of millions, looked down upon a conquered world, and wept that there were no other worlds for him to conquer, set a city on fire, and died in a drunken revelry and debauch.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps, and put all her armies to flight, stripped "three bushels of gold rings from the fingers of her slaughtered knights," and made her very foundations quake, fled from his own country, hated by those who once exultingly united his name with that of their God, calling him Hani-Aal, and died at last by poison administered by his own hand, unwept and unhonored.

Cæsar, after conquering eight hundred cities, dyeing his garments in the blood of millions of his foes, and pursuing to death the only rival he ever had on earth, was miserably assassinated by those whom he considered his nearest friends, and in the very place which it had been his greatest ambition to reach.

Napoleon Bonaparte, whose mandates kings and popes obeyed, after spreading everywhere the terror of his name—after deluging Europe with blood, and clothing its nations in sack-cloth, closed his days in banishment, on a lonely island, literally exiled from the world.

What comments on the evanescence of human greatness, especially the greatness won by the sword! These men all stood for a time on the very pinnacle of what the world calls greatness, and each in turn made the earth tremble by their tread or their bare word; yet they severally died a miserable death—one by intoxication, or by poison mingled with his wine; another, by his own hand, a suicide; a third, murdered by his friends; and the last, a lonely exile! How wretched the end of such greatness!

The *Episcopalian*, commenting on the folly of a war establishment, remarks: "How many millions of waste of material and money, now consumed in the manufacture of war material and in the support of standing armies would be saved! What a multitude of idle officers and soldiers would be liberated to increase the wealth of the country!"

## TO THE "OLD AND YOUNG."

With this number of the good *Angel of Peace* we issue twelve thousand copies and will not conceal our joy at its success and the favor with which it is universally received. The *Angel* goes to all parts of our country, to Europe, to the Sandwich Islands and to Africa, and we trust ere long will visit every continent and island of the sea. Some one has proposed "an *Angel of Peace* in every household on the globe"—a beautiful idea! One friend of our blessed cause has paid for one thousand copies per month for 1873—twenty-four thousand for free distribution. Blessed are the peacemakers.

Now we design to make the *Angel* a pure gem, and to send it out at cost, and can with confidence invite the aid of all who love "the things that make for peace" in extending the flight of the *Angel* singing "On earth peace and good will to men"—"Nations shall learn war no more." This can be done, first by getting up clubs in every neighborhood, secondly by sending for copies for gratuitous distribution, and thirdly by sending us the means of scattering our paper in fields uncultivated, sowing the gentle seeds of truth and peace, trusting the Lord of the harvest for the increase. Friends of peace help! D.

**HARD AND BITTER WORDS.** We all speak and write too many hard and bitter words. We try to break, not to mend the bruised reed. While we strive to be strong in faith, let us not despise the faith of the weakest; for there will come a day to all of us when, in the giving way of the powers of nature and the pouring in of the great water-floods, we may grasp at something which may hold up and carry us over. And then, not how much we have searched out and know, not how much we have disputed and prevailed, will help us, but how much we have lived on Christ and imbibed his spirit.—*Dean Alford.*

**A KICK FOR A HIT.** "When I was a little girl," says a lady, "I was looking out of a window into my father's farm-yard, where stood many oxen, cows and horses waiting for a drink. The morning was very cold; the animals stood meek and quiet, till one of the cows wanted to move and tried to turn round. In trying to do this she hit the one next to her. In five minutes the late peaceful congregation of animals was in great turmoil, furiously kicking and butting each other. My mother laughed, and said, 'See what comes of kicking when you are hit; just so have I seen one cross word set a whole family by the ears.'"

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<b>CLEVELAND.</b>		Jacob Y. Shaniz.....	5 00
Meribah Farmer.....	5 00		
		For Publications.....	158 96
		Total.....	156 21

ALBION, Oct. 4th, 1872.

To whom it may concern :

This may certify not only my faith in the fundamental principles of the American Peace Society as practicable, expedient and imperative, but also in the thorough good sense and ability of its accredited agent, Miss Jane E. Weedon.

At a union meeting of all the churches of this village, held at the Presbyterian church, a few weeks since, she was listened to by a large and deeply interested audience. Ignoring all mere sentimentalism, and dealing in facts alone, her address throughout was replete with instruction. Believing as I do that no community can afford to have her pass through unheard, I most earnestly bespeak for her the pulpits and rostrums of this State.

W. H. PERRINE,  
Prof. Hist. and Belles-lettres, Albion College.

## "REASON VERSUS THE SWORD!"

To the Editor of *The Advocate of Peace* :

DEAR SIR :—One of the greatest wants that I have felt in my peace labors for the past five years is a good supply of peace literature to put into the hands of reading and thinking men, that will have sufficient moral and literary weight, to command the attention of the most profound. The tracts and pamphlets we have had have been good—have indeed, many of them been jewels worth their weight in gold. But hitherto nearly all our documents have been small. But our subject is of sufficient magnitude to occupy many octavo volumes to give but a moderate discussion of its merits. And one of the most encouraging signs is the announcement of the new volumes on peace that we have recently heard of both in this country and in Europe. I am glad to add one more to the list.

G. P. Putnam's Sons, of New York, have just issued a volume of 470 pages, entitled "*Reason and the Gospel against the Sword.*" I have made arrangements to give away about two or three hundred copies to leading journalists and literary men of the country, for investigation and criticism. I shall be surprised if this volume does not make some stir in the literary world. But rather than give my own opinion, I will beg to call attention to the following expressions from competent judges, viz :

RICHMOND, IND., Nov. 14, 1871.

"Having heard, read and examined a large portion of the manuscript, entitled '*Reason versus the Sword*,' I desire to express my deliberate conviction that it is an unanswerable argument in favor of Peace, presenting it from the stand-point of Divine truth : and that it is written in an able, scholarly and elegant manner. Now, at a time when the subject of Peace largely interests the minds of many, we think this production of Rev. J. M. Washburn would be extremely useful. We commend it to the careful reader and seeker after truth. Very respectfully,

R. E. HAUGHTON, M. D."

"I have examined portions of the above mentioned manuscript, and am well satisfied that it contains much valuable matter that ought to be given to the thinking public. I cheerfully commend its publication."

J. J. THOMAS, Assoc. Ed. *Country Gentleman*,  
Union Springs, N. Y., 8th Mo. 1871.

"With considerable care I have examined parts first and second of '*Reason and the Sword*,' by Rev. J. M. Washburn. It is a bold, scholarly and exceedingly able presentation of the writer's views on the subject—a subject now, more than ever before, demanding and receiving the attention of the people. Without endorsing every sentiment contained, or every position taken in the book, we desire to say that we regard the whole treatment of the subject as thorough, masterly and exhaustive. The book is the product of an earnest, penetrating, analytical, and at the same time reverent and devout mind. It is a great work, a living and important subject, and is eminently worthy of publication."

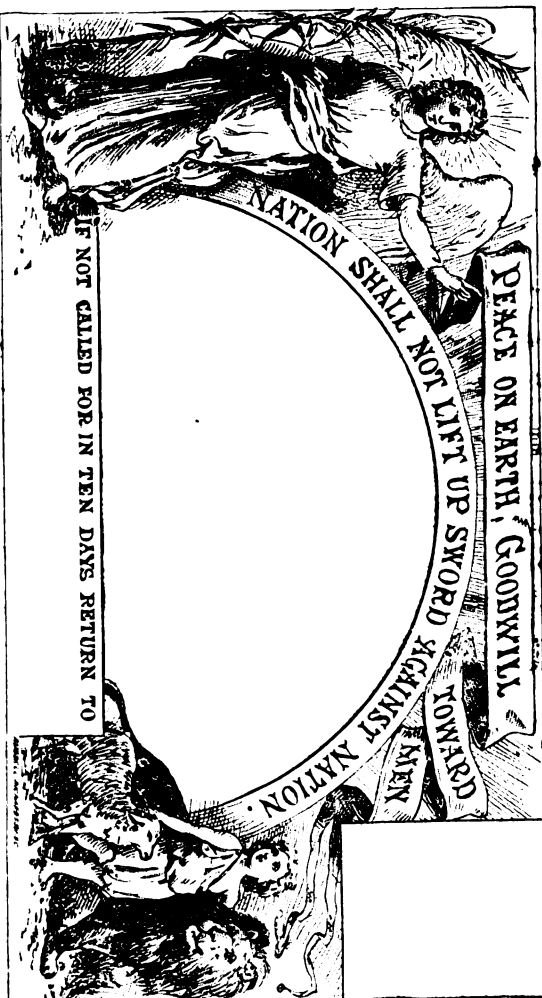
REV. I. M. HUGHES, A. M.  
Pastor 1st Presbyterian Church, Richmond, Ind.

This work can be had of the Publishers, G. P. Putnam's Sons, New York City, or of the undersigned, for \$2.00 per copy. Men who wish to be up with the times will do well to purchase and read every new work on this living theme.

WM. G. HUBBARD,  
COLUMBUS, OHIO.

SPECIAL NOTICE.—We regret to announce that in the great fire in our city the Lithograph store from which our beautiful certificate of life membership is taken, was destroyed, consequently we shall not be able to furnish certificates until it can be reproduced which of course must require time.

Address American Peace Society, Boston, sent by mail 25 for 15 cents, 100 for 50 cents, 250 for \$1.00, 1000 for \$3.00. Use them.



We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind.

The Society has now four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, \$1.00 for two hundred and fifty, and \$3.00 per thousand. Being so cheap, and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our office in Boston for these kinds, which will be sent by mail at the prices named without cost to them for postage.

#### DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York city, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price 50 cents. Address all your orders to Rev. H. C. Dunham, No. 1 Somerset St., Boston.

#### TO THE FRIENDS OF PEACE IN THE WEST.

Having been appointed by the American Peace Society a General Agent for the Western Department, a place made vacant by the resignation of Rev. Amasa Lord, of Chicago, I desire to say to the friends of the peace cause in the Western States that I have temporarily fixed the head-quarters of the Western Department at Manhattan, Kansas.

The impulse given to the peace cause by the great "victory" at Geneva, together with the prospect of convening at an early day an International Peace Congress of eminent jurists, statesmen and philanthropists, is causing the East to come forward with alacrity to aid this *greatest progressive movement of the age*. Shall the West remain indifferent spectators?

Never was there before so auspicious a moment to strike an effective blow for God and humanity, and whoever lends his aid in this glorious work shall be entitled, not only to the blessing pronounced upon the peacemakers, but to the admiration and gratitude of his fellow-men.

Lecturers and ministers are wanted to preach and to teach the doctrines of peace, and with voice and pen enlighten the public mind, and unfold the nature and scope of the proposed movement; also there is urgent need of agents in every State and County to circulate the books and other publications of the Society, extend the circulation of the *Advocate of Peace*, and obtain donations to carry forward the great enterprise.

All friends of the cause in the West are invited to correspond freely with us regarding the progress of the work, and the measures to be inaugurated for its promotion.

Persons willing to enter the service of the Society can ascertain the terms by addressing the undersigned to whom all money due the Society in the West, all unpaid subscriptions for the *Advocate of Peace*, and all donations designed for the Society's use should be directed,

LEONARD H. PILLSBURY

General Western Agent American Peace Society,  
Manhattan, Kan.

#### ADVERTISEMENT.

### SAVE YOUR MONEY!

Everybody should Buy the  
**CHOICEST TEAS AND COFFEES**

AT

**JOHNSTON'S**  
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88 Union Street,  
BOSTON.

# THE ADVOCATE OF PEACE.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED }  
JUNE, 1837. }

BOSTON, MAY, 1873.

{ NEW SERIES,  
{ VOL. IV. NO. 5.

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### THE ADVOCATE OF PEACE.

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REV. WM. STOKES, *Manchester, England.*  
ELIHU BURRITT, Esq., *New Britain, Conn.*  
REV. J. H. BAYLISS, *Chicago, Ill.*  
ABEL STEVENS, LL. D., *Brooklyn, N. Y.*  
JULIA WARD HOWE, *Boston, Mass.*

### SPECIAL APPEAL OF THE EXECUTIVE COMMITTEE.

#### THE PEACE SOCIETY AND THE FIRE.

Among the sufferers by the great fire that has desolated one of the richest portions of our city, is the American Peace Society. We are grateful that the Wesleyan Building, where we were then located, and which was in great danger at one stage of the fire, was preserved. But the establishment of our printer, J. E. Farwell, Esq., in which were many of our stereotype plates, was consumed with all its contents. In several other ways our Society suffers severely, and by this great catastrophe has been deprived of funds to quite a large amount, which we expected to have received ere this, and which we are in pressing need of for the prosecution of the ordinary operations of the Society; but this loss is especially grievous to us now, as we are greatly enlarging our work, and are engaged in efforts for convening at an early day an International Peace Parliament or Congress, for the purpose of improving the golden opportunity furnished by the Geneva Arbitration, and other Providential circumstances. In view of these facts the Executive Committee earnestly appeal to the friends of peace in all parts of the country, to rally for the help of the Society in this exigency. Let all who are indebted for the *Advocate* promptly remit. Let all who have the ability to assist this Christian and philanthropic cause, rightly considered second to no benevolent enterprise of

this century, have also the disposition to help it forward. A failure for the lack of pecuniary means of the great work which we are now called upon to accomplish, would be most deplorable. Let all the friends of God and humanity weigh the especial claims of this cause at the present time, and make a prompt and generous response to this appeal.

In behalf of the Executive Committee,

JAMES B. MILES,

Corresponding Secretary and Assistant Treasurer.

### MEMBERSHIP.

The payment of any sum between \$2.00 and \$20.00 constitutes a person a member of the American Peace Society for one year, \$20.00 a life member, \$50.00 a life director, and \$100.00 an honorary member.

The *Advocate of Peace* is sent free to annual members for one year, and to life members and directors during life.

If one is not able to give the full amount of a membership, or directorship at once, he can apply whatever he does give on it, with the understanding that the remainder is to be paid at one or more times in the future.

The *Advocate* is sent gratuitously to the reading rooms of Colleges and Theological Seminaries—to Young Men's Christian Associations—to every pastor who preaches on the Cause of Peace and takes a collection for it. Also, to prominent individuals, both ministers and laymen, with the hope that they will become subscribers or donors, and induce others to become such. To subscribers it is sent until a request to discontinue is received with the payment of all arrearages.

THE APOSTLE OF PEACE.—*Memoir of William Ladd.*—By John Hemmenway.—A most remarkable book of one of the greatest and best men that ever lived, well spiced with anecdotes, will be read with lively interest by the old and the young, and should be in every family and Sunday school in the land. This contains about 300 pages, with a fine likeness of Mr. Ladd.

Substantially bound in muslin, \$1.00. Will be sent by mail, postage paid, on reception of the price. Address Rev. H. C. Dunham, No. 1 Somerset St., Boston.

# A THANK OFFERING.

Office Am. Peace Society, No. 1 Somerset St.,

Boston, Oct. 10, 1872.

REV. AND DEAR SIR:

A peculiar exigency exists in the operations of the American Peace Society. The recent successful termination of the Geneva Arbitration furnishes an opportune occasion for bringing the leading minds of all nations together in an INTERNATIONAL CONGRESS. For this reason, *special contributions* are needed at this time, as well as extraordinary efforts to arouse the people, and especially Christians of all denominations, to the importance of energetic and definite action with a view of creating perpetual peace among the nations.

The officers of this Society present an *urgent appeal* to Pastors to secure from their respective churches, an especial contribution, *as a thank offering*, for the grand victory of Peace at Geneva and to aid the Society in this Christ-like and philanthropic work.

We would also invite each Pastor to preach a discourse upon the inspiring subject of Peace on the day the contribution is to be taken.

HOWARD MALCOM, *President.*

ALPHEUS CROSBY, *Chairman Ex. Com.*

DAVID PATTEN, *Treasurer.*

JAMES B. MILES, *Cor. Secretary.*

Please notice the appended endorsement and commendation.

The undersigned, cordially approve of the great and beneficent work in which the American Peace Society is engaged, and especially the object of the proposed International Congress.

SIDNEY PERHAM, Governor of Maine.

JULIUS CONVERSE, Governor of Vermont.

SETH PADEFORD, Governor of Rhode Island.

ISRAEL WASHBURN, JR., Ex-Gov. of Maine.

L. A. WILMOT, Governor of New Brunswick.

JOHN T. HOFFMAN, Governor of New York.

JOHN W. GEARY, Governor of Pennsylvania.

E. F. NOYES, Governor of Ohio.

C. C. CARPENTER, Governor of Iowa.

P. H. LESLIE, Governor of Kentucky.

HARRISON REED, Governor of Florida.

## THE CALL FOR AN INTERNATIONAL PEACE CONGRESS.

The undersigned, believing that the peace and well-being of nations, the best institutions and enterprises of Christian civilization, including all the great interests of humanity, demand a permanent guarantee against the peril and even possibility of war, regard the present as a favorable opportunity for convening eminent publicists, jurists, statesmen and philanthropists of different countries in an INTERNATIONAL PEACE CONGRESS, for the purpose of elaborating and commending to the governments and peoples of Christendom, an INTERNATIONAL CODE, and other measures, for substituting the arbitrament of reason and justice for the barbarous arbitrament of the sword. We do, therefore, unite in the call for such a Congress.

The above has been signed by the following gentlemen, among others:

Theodore D. Woolsey, D. D., LL. D., New Haven.

Mark Hopkins, D. D., LL. D., Williams College.

Emory Washburn, LL. D., Cambridge, Mass.

Hon. Reverdy Johnson, Baltimore, Md.

David Dudley Field, LL. D., New York.

Hon. Gerrit Smith, Peterboro', New York.

Hon. Peter Cooper, New York.

George H. Stuart, Esq., Philadelphia.

Howard Malcom, D. D., LL. D., Philadelphia.

Hon. F. R. Brunot, Chairman Indian Commission, Pittsburg, Pa.

Hon. Elihu Burritt, New Britain, Ct.

Hon. Edward S. Tobey, Boston, Mass.

Amasa Walker, LL. D., No. Brookfield, Mass.

George F. Gregory, Mayor of Fredericton, N. B.

Hon. Wm. E. Dodge, New York.

Hon. G. Washington Warren, Pres. Bunker Hill Mt. As'ion.

Hon. John J. Fraser, Provincial Secretary, N. B.

C. H. B. Fisher, Esq., Fredericton, N. B.

T. H. Rand, Chief Superintendent Education, N. B.

A. F. Randolph, Esq., Fredericton, N. B.

J. B. Morrow, Esq., Halifax, N. S.

John S. Maclean, Esq., Halifax, N. S.

D. Henry Starr, Esq., Halifax, N. S.

M. H. Richey, Ex-Mayor, Halifax, N. S.

Geo. H. Starr, Esq., Halifax, N. S.

Jay Cooke, Esq., Philadelphia.

John G. Whittier, Amesbury, Mass.

Hon. Charles T. Russell, Cambridge, Mass.

Samuel Willets, New York.

Joseph A. Dugdale, Iowa.

Rev. Henry Ward Beecher, Brooklyn, N. Y.

## Commendation of the Peace Cause by Prominent Men in the United States.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worth of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

A. P. Peabody, D. D., LL. D., Cambridge, Mass.

Hon. Charles Sumner, LL. D., Boston, Mass.

A. A. Miner, D. D., Pres't Tufts' College, Boston, Mass.

Hon. Wm. A. Buckingham, Ex-Gov. of Conn.

Luke Hitchcock, D. D., Cincinnati, Ohio.

Leonard Bacon, D. D., New Haven, Conn.

Gardiner Spring, D. D., New York.

Stephen H. Tyng, D. D., " "

Howard Malcom, D. D., LL. D., Philadelphia.

Bishop Thomas A. Morris, Springfield, Ohio.

Rev. T. D. Woolsey, D. D., LL. D., Ex-President Yale College.

E. O. Haven, D. D., Evanston, Ill.

Hon. David Turner, Crown Point, Ind.

J. M. Gregory, LL. D., Champaign, Ill.

R. M. Hatfield, D. D., Chicago, Ill.

John V. Farwell, Chicago, Ill.

Hon. Wm. R. Marshall, Ex-Gov. of Minn.

Hon. James Harlan, U. S. Senator, Iowa.

Rev. P. Akers, D. D., Jacksonville, Ill.

Rev. Noah Porter, D. D., LL. D., Pres. Yale College.

Rev. Prof. Samuel Harris, D. D., LL. D., Yale Theological Seminary.

# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, MAY, 1873.

VOL. IV. No. 5.

## NOT TOO FAST.

THE Modocs, or Captain Jack's squad of them, have been doing badly, infamously; and nothing can excuse their murder of General Canby and Dr. Thomas, with the mortal wounding of Mr. Meacham. It is natural that the whole nation should be aroused by it, and excited to demand vengeance upon the perpetrators, or rather to demand that justice be done in the case, and that the majesty of law be made conspicuous in the eyes of those wild men. Surely everything that can be done toward this, should be done, and be done at once, at whatever cost and sacrifice. The murderers should be ferreted out, legally tried, and when legally convicted, should be executed without mercy. Possibly even swifter retribution will have more effect upon the savage mind; of which the proper authorities must judge.

But there is great danger lest, in the exasperation of the moment, the nation should forget itself, and go beyond what would be just and right in the way of retribution. That these bad Indians have committed this outrage—almost as bad as what is going on nearly every day in the purlieu of New York city—is no reason for the “abandonment of the peace policy,” the “turning over of a new leaf,” and “the extermination of every savage,”—which mild and Christian suggestions one already hears on every side.

Let us have a care. And now is the time to have it. We keep insisting that we are so far a Christian nation that it would be quite superfluous to say so in the Constitution; if we are a Christian nation, and if we believe in the God of nations and of justice, and hold ourselves bound to respect His will in our treatment of men—red and black, as well as white—it becomes us, before all things else, to be just toward our inferiors. “Rob not the poor because he is poor; remove not the old landmark; woe to them that take away the right from the poor of My people;” this is the way God talks, and history has demonstrated that He means what He says.

Now what are the exact facts in this case. Let us at least stop long enough before we start on a war of extermination of all Western Indians, to glance at them. The Modocs have been generally hostile to us for the last twenty years. It was only in the autumn of 1864 that the first treaty was blocked out with them, which was not agreed to on their side until (after considerable amendment) in the winter of 1869. Captain Jack, who is chief of one band of the tribe, was to the last hostile to the treaty, but was finally pacified and settled down on his reservation, only to become there the nucleus of all the dissatisfaction of the tribe. Troubles have ever and anon broken out in his neighborhood from that day to this, and now for almost three years the government has been engaged in endeavors to bring him and his fellow agitators to observe their treaty obligations.

What has been the secret of this persistent savagery, on the part of this particular redskin chief? Has that same old cat been under this meal, which has so often—almost uniformly—before, made the trouble with our Indian neighbors in the far West? The very same. As witness the last report from the Indian Department to Congress, where the Commissioner of Indian Affairs states concerning this very Capt. Jack: “This present measure of defiant hostility” is “*in great measure due to the advice and influence of evil disposed [white] persons living at or near Yreka, Cal.*” The commissary in charge reports, 8 May, 1872, that the Modocs are “well armed and clothed, well supplied with ammunition, and undoubtedly encouraged by certain white men in Siskiyou County, who perhaps profit by their trade.” So also Mr. Odeneal, the Oregon Indian Superintendent

gives a copy of a letter from a prominent lawyer in Yreka, Cal., showing his complicity, and says that a state judge of California is implicated; and further declares that, in his opinion, “nine-tenths of the trouble with the Indians is brought about by meddling white men giving them improper advice, and dealing illicitly with them.” Capt. Jack himself avowed last fall: “Our friends and counsellors are men in Yreka, Cal. They tell us to stay where we are, and we intend to do it, and will not go upon the reservation.”

This makes the matter clear. The real murderers of Gen. Canby and Dr. Thomas are these white rascals who—that they may make gain in some way out of these Modocs, have put them up to all this hostility against the government, with these bloody and dreadful results. Capt. Jack and his band ought to be punished, but we shall not deserve to be called a Christian nation—we ought to despise ourselves for our mean injustice—if we get angry with the Indians generally for the crime of this handful, who are but a cat's paw in the cunninger and savager hands of infamous white men, who desire to make money out of the treachery and bad faith of these poor savages. Let us be calm enough to comprehend that such an event as this cannot logically prove that our peace policy toward the Indians is wrong. Let, at any rate, these accomplices with this act of outrage be sought out, tried, convicted, and hanged, before we go mad over the misguided men whom they have led astray.—*Congregationalist*.

## REV. J. B. MILES' PEACE MISSION TO THE CONTINENT.

The Rev. James B. Miles, Secretary of the American Peace Society, having visited France, Italy, Austria, Germany, and Belgium, in pursuance of the objects of his mission (described in the February *Herald of Peace*) has returned to London. On the 23d of March, he met a second gathering of the members of the Peace Society, at the Office, 19 New Broad street, and laid before them various highly interesting communications, both oral and written, relating to his visit to the Continent, and his interviews with a number of distinguished gentlemen, statesmen, jurists, and philanthropists, on the subject of his mission. We hope to present the substance of these communications in our next issue—for, owing to the necessity under which Mr. Miles lay, of leaving the meeting early, in consequence of another engagement, it was thought expedient to adjourn for a week, in order to admit of an opportunity of receiving from him a further statement of the result of his Continental visit, and to deliberate maturely upon the whole question.

In reading to the meeting various documents laid before it by Mr. Miles, Mr. Henry Richard stated that he was anxious to take that opportunity of correcting a serious error which had appeared in the published report of the meeting held in Paris on the 6th of February to receive our friend Mr. Miles. Mr. Miles, by a misconception of his meaning on the part of the reporter, is there made to say, that Mr. Richard had some doubt whether he should proceed with his motion, if the friends of peace on the Continent approved of Mr. Miles' project. But this was an entire misapprehension. Mr. Richard never has had, nor has now, the slightest hesitation or misgiving as to bringing forward his motion. He is fully determined to introduce it on the earliest occasion he can command.—*London Herald of Peace*.



## THE TWO ARMIES.

BY O. W. HOLMES.

As Life's unending column pours,  
Two marshalled hosts are seen—  
Two armies on the trampled shores  
That death flows back between.

One marches to the drum-beat's roll,  
The wide-mouthed clariion's bray,  
And bears upon a crimson scroll,  
"Our glory is to slay."

One moves in silence by the stream,  
With sad, yet watchful eyes,  
Calm as the patient planet's gleam  
That walks the clouded skies.

Along in front no sabres shine,  
No blood-red pennons wave;  
Its banner bears the single line,  
"Our duty is to save."

For those no death-bed's lingering shade;  
At Honor's trumpet-call,  
With knitted brow and lifted blade,  
In Glory's arms they fall.

For these no flashing falchions bright,  
No stirring battle-cry;  
The bloodless stabber calls by night—  
Each answers, "Here am I!"

For those the sculptor's laurelled bust,  
The builder's marble piles.  
The anthems pealing o'er their dust,  
Through long cathedral aisles.

For these the blossom-sprinkled turf,  
That floods the lonely graves,  
When Spring rolls in her sea-green surt  
In flowery foaming waves.

Two paths lead upward from below,  
And angels wait above,  
Who count each burning life drop's flow,  
Each falling tear of Love.

Though from the Hero's bleeding breast,  
Her pulses Freedom drew,  
Though the white lilies in her crest  
Sprang from that scarlet dew—

While Valor's haughty champions wait  
Till all their scars are shown,  
Love walks unchallenged through the gate  
To sit beside the Throne!

## MEN AND WAR.

BY REV. JOEL MARTIN.

It is of prime importance that the gospel extends its influence over the masses in the present age of the world for innumerable reasons, among which stands very prominently one which in the existing state of society and in the haste to get through the world has been almost entirely overlooked. We refer to the movements in the modern systems of war which appear to have been taking a circuit around the globe. Against this scheme of heathen life a comparatively small force has been striving to maintain a successful resistance, and in their self-sacrifice and devotion to the cause of God and humanity, their one grand aim appears to have been to educate the people so that by common consent a higher estimate might be placed upon the lives and souls of men. Rev. Hollis Reid in his new work entitled "Footprints of Satan," published by E. B. Treat, New York,

after devoting two chapters to the loss of time, treasure and blood in the preparation and prosecution of war, says: "No friend of humanity, to say nothing of the patriot and Christian, can give the least countenance to this scourge of his race. He will deprecate it in his prayers—he will himself lead a peaceable life—he will be the advocate and friend of peace. He will do all in his power to contribute his share to create a wholesome public sentiment on this subject. And perhaps in no other way can the patriot and Christian in a nation like ours, more effectually serve his country. We are not, and may never be without men in high official stations whose interests, or whose hot blood and indiscretion would not, at almost any time plunge us into a war. And what hinders that they should do so? Nothing, humanly speaking, but the prevalence of an overpowering public sentiment against it. To this our rulers are obliged to bow; and though submission to public sentiment is obviously becoming more and more irksome to them than it was in the days of a truer patriotism, yet bow to it they still must. They cannot have a war without, or contrary to the will of the people." If this be the true position, and all will regard it to be, we can then trace the intemperance, moral degradation, loss of life, and the other manifold evils which result from war directly back to the family, the feeder of society, and thus will be implicated the pulpit and the press, the bar and the bench, the old and the young, the high and the low, the rich and the poor, who travel in their respective avenues of life. I know of no logical or mathematical process by which to assure myself that the sinner who is killed in battle without faith in God, and without a preparation to meet the Judge of all the earth, is to become a recipient of the Divine favor and find a welcome reception at the right hand of God, any more than the sinner who serves his own selfish ambition in private life can expect to be saved without repentance and faith. If then in every conflict thousands of souls are ushered into eternity unprepared, and there is no probation in the eternal world, is it not time that we awake to the consideration of this, and in the name of the inviolable word of God and our holy Christianity, turn, if it may be, the tide of public sentiment into the proper channel!

The history of the past year with its suicides and murders yet cries to us to urge on men the necessity of striving to cultivate a more sacred and holy regard for human life in the family. If the fountain is thus made pure, all its streams will send forth sweet, refreshing waters, to heal the moral diseases of the nations of the earth, and then in the sight of the world and in the presence of God, before whom we must soon stand, we will not be condemned because of neglect in this regard. All hail, then, to the heralds of peace in their endeavors to educate the people in this effectual way to prevent wars in this golden age of Christian civilization!

## A ROYAL PROCESSION.

BY F. WARD, OXFORD, IOWA.

One of the most thrilling incidents in the life of Jesus, as narrated by the Evangelists, was his triumphal entry into Jerusalem, riding upon "a colt the foal of an ass," and attended by an innumerable multitude of children.

It must have been a time of intense excitement. No military pageant, even with the emperor at its head, could have been half so brilliant and overpowering. The Great Prophet appears in his Kingly character. Meek and lowly in his costume and equipage, yet exalted far above human splendor in actual and impressive dignity. The "Prince of the Kings of the earth" is making his royal procession through the streets of the city of David. His retinue is composed of children, for he is the Prince of Peace. They have come from Jerusalem and the provinces as a guard of honor to escort him who was their patron and friend; who had said "suffer them to come to me and forbid them not." And fired with a portion of that celestial inspiration which once brought down a multitude of the heavenly host to chant the advent song, they gathered in marvellous crowds around their Leader and shouted, as only children can shout, Hosanna. Blessed is he that cometh in the name of the Lord.

Christian parents—teachers of Bible schools—overseers of the

lambs of Christ's flock—gather the children around you and teach them that the Saviour is the "PRINCE OF PEACE." Show them that war is the work of Satan; and that the gospel is intended to silence the hoarse shout of the warrior—to stem the red torrent of human blood—to cast out the evil spirits of hatred, cruelty and revenge—to implant peace in every bosom and joy in every heart—and so completely to conquer and subdue the powers of darkness, that in all the ransomed earth there shall be found no vestige of violence or war, but a pure atmosphere of "peace on earth and good will to men," and a continually ascending tribute of "Glory to God in the highest."

### CHRISTIAN AND SAVAGE WARFARE.

BY REV. N. P. CHARLOT, OF OHIO.

We often justify, or, at least, greatly palliate, in our own estimation, the evils that may belong to, or grow out of, some course of life which we follow, by instituting a comparison between ourselves and others who may be engaged in the very same or like evil pursuit; as well as by making many distinctions in favor of our own course, when, in fact, such distinctions have no existence in the nature of the case. It is truly remarkable to what an extent men, and Christian men too, will tax their ingenuity in making out a self-satisfactory plea for self-justification at the bar of conscience and of public sentiment.

In my boyhood days I used to hear so much said, and read so much about the wicked depredations of the Indian tribes, and of their barbarous and cruel weapons of warfare, the tomahawk and scalping-knife, that my mind was perfectly horrified whenever I thought of those heathen tribes and their most inhuman modes of warfare. But such sentiments as I then entertained on this subject, were purely the result of the very defective system of Christian morals which were in popular favor at that time, and which have not yet gone entirely into disuse. I say defective system of *Christian* morals, for I am persuaded that at that very time the poor, benighted Indians, without the Bible, were so much "a law unto themselves," that they reasoned more correctly, in many respects, upon this subject, than a professedly Christian people who were in possession of that true standard of morality which God gave to man to guide him in all his intercourse with his fellow man.

People generally, in writing and speaking on this subject, were then, as they are still, accustomed to draw such comparisons and make such distinctions between themselves and savage Indians, and the modes of warfare employed on both sides, as made it quite clear that the reasons for our hostile operations against them were almost equal to a Divine warrant; and that our mode of killing them was quite a cultivated, reasonable and Christian mode of taking human life, while they had no justifiable cause of war at any time, and their mode of killing white people was altogether worthy of condemnation, because not practised by any civilized or Christian nations.

My own mind was long since disabused of such prejudicial and unjust views of our relation to the Indian tribes, and to the unnecessary difficulties which have often existed between us and them. I say *unnecessary*, because I believe that if we, as a civilized and professedly Christian people, had profited as we ought to have done by the teachings of the pure and peaceful gospel of the Son of God, and we had been influenced in all our concerns with the natives by such teachings, very few of those bloody scenes which are on record in the history of our country would ever had an existence. Usually, if not always, we have been the aggressive party, and those depredations which the different Indian tribes have from time to time committed upon the lives and property of our frontier settlements were but the legitimate effect of wrongs first committed by ourselves.

And what superiority can we rightfully claim over the poor, ignorant Indians as it regards the mode of warfare? Certainly we are prepared to do the work of death much more scientifically; but do we kill them any more Christian-like than they kill us? How much more humane and praiseworthy is it to shoot a man with a rifle, or plunge a bayonet through him, or tear him literally to pieces with a shell, than to pierce his heart with an arrow, or cut him down with an Indian hatchet, or even burn him at the stake! Indeed, to burn a man to death is not so cruel, (because his sufferings are comparatively short) as

tearing him to pieces, beyond the possibility of recovery, and yet leave him to linger and suffer for days, and even weeks, before the work of death is finished?

I have witnessed several hard fought battles, such as Perryville, Stone River, Chickamauga and Mission Ridge; been on these fields after the battle was over, and have seen many hundreds of human bodies prostrate upon the earth and cold in death; and then, afterwards, I have been in the field hospitals, filled with hundreds of wounded soldiers, many of whom were carried from the field but to languish, and suffer, and die. And yet, in all this, I saw nothing but the legitimate results of war, conducted in an intelligent, humane and scientific manner, and by a civilized and Christian people. No savage barbarity in all this! no Indian tomahawk or scalping-knife was to be found there; yet there was the evidence that more cruel and destructive implements of death had done their work there, for in many places the earth was strown with fragments of human skulls, and scalps, and brains!

But why should we make comparisons between one mode of war and another? We surely do not expect to find one that is not barbarous, inhuman and cruel, for such a thing does not, *cannot* exist. War, no matter *how* or by whom practised, is essentially bad; its prime elements are barbarity, inhumanity and cruelty; it is a wicked thing, and you cannot make it otherwise than wicked; you may give it a Christian baptism and sustain it in practice under the Christian name, as has been done for many centuries past, but you cannot regenerate and make a good thing of it; it remains a work of the devil which our Lord tells us He came on earth to destroy.

O, when will nations learn the ways of peace,  
That human butchery on earth may cease;  
And Christian principle, and love, efface  
The last foul stain of war upon our race;  
When all, as brothers of one family,  
Shall, in this one resolve, at least, agree,—  
That, as they are the workmanship of God,  
They will not help to shed each other's blood.  
But cultivate with all that "*peace, good will,*"  
Which in abundance shall the nations fill,  
When Christ, Who, for our peace, on earth was slain,  
In glory shall return on earth to reign.

**INDIAN PEACE POLICY.**—The egregious folly of our military operations against the poor Indians received another proof during a recent debate in Congress.

On the ninth of last month Senator Thurman of Ohio stated that "one of the expeditions cost \$6,000,000, and the officer in command officially reported that they had killed one Indian. But the Express agents denied the accuracy of the report and claimed that they had killed the Indian themselves. And the Traders stated that both the parties were mistaken as the Indian was still alive!"

Surely we have tried the War Policy long enough. Let us now resolve to employ the Policy of Peace.

**GUNS.** Shot-guns make such nice playthings for children. It is such fun for them to aim at their little playmates, to play war and deer-shooting with them. Of course they are not loaded—oh, no! but sometimes they have a way of going off whether they are loaded or not, and it is safe to say that coroners and undertakers have received as many fees on account of these "empty" playthings, as they have from paraffine. A little fellow tried to frighten another little five-year older by pointing his father's gun at him. The coroner thought the child might have been frightened at one time, but he was cool and collected enough when he called to see him.

The safety of a nation is not to be sought in arms. War reverses all the rules of morality. It is nothing less than a temporary repeal of all the principles of virtue. It excludes all the virtues; and incorporates nearly all the vices. In teaching us to consider a portion of our fellow creatures proper objects of enmity, it removes the basis of all society, all civilization, all virtue. For the basis of these is "*good will to all the species.*"—Robert Hall.

## THE ADVOCATE OF PEACE.

BOSTON, MAY, 1873.



## EDITORIAL CORRESPONDENCE.

PARIS, FRANCE, March, 1873.

The readers of the *Advocate* will remember that in my last letter I gave a brief account of my reception in Italy, and of the deep interest felt in my mission in that interesting country.—From Italy my course was to Austria and to Vienna, its capital. I had anticipated with much pleasure meeting our Minister Plenipotentiary at Vienna, the Hon. John Jay, who has been for many years a greatly honored officer of our Society, and one of its warm supporters. I am glad of this opportunity to record the expression of my hearty thanks to Mr. Jay for his lively interest in my object, and for the wise counsels and many valuable suggestions he kindly gave me in the prosecution of my delicate and difficult, but most glorious mission. Mr. Jay's profound interest in the reform of the Law of Nations and the adoption of Arbitration as a substitute for war is well known. Without violating that reserve which our State Department wisely imposes upon its diplomatic agents, Mr. Jay, at diplomatic dinners and on social occasions in the empire to which he is accredited, has spoken nobly upon the subject, and his influence has been and is very judiciously exerted in strengthening the friendly feelings between the nation he represents and the important empire to which he is Minister. Long may he continue in the high position which he fills with so much credit to his country and to himself. He is the right man in the right place.

The Universal Exposition which is soon to open at Vienna, will enhance the responsibility and greatly increase the labors of his office, but no one more wisely or efficiently than he will exert himself to make that great occasion contribute to the promotion of Peace among all the nations that will be there represented. He has just succeeded in getting the government of Austria to consent to an International Congress on the question of Patent Rights, which is a step in the direction in which we are moving. From Mr. Delaplaine, our able and efficient Secretary of Legation at Vienna, I also received much politeness and encouragement. Even in Austria to which is often applied the epithet "warlike," I found the existence of a very decided peace sentiment. One of the most influential members of the Diet said to me, "I am sixty-six years of age, but I am resolved to devote the remainder of my life to the advocacy of the measures for adjusting the differences of nations by reason and justice instead of having recourse to the barbarism of war. I regard with no favor the present war-system, and anything that I can do to help in the establishment of a National Tribunal that shall obviate the necessity for our enormous standing armies, I will most gladly do." I left Vienna with the feeling that the day will come when the most capacious structures in the beautiful capital of Austria, next to the enormous edifice for the "World's Exposition," will not be soldiers' barracks and soldiers' hospitals.

The European capital at which I next tarried was Berlin. I

confess I went thither with fear and trembling. I had much solicitude in regard to the reception which a scheme looking to Peace among all nations would receive in the capital of one of the very foremost powers of the earth, especially in view of the recent victories that great power had achieved. On arriving in Berlin I sought an interview with our Envoy Extraordinary to Prussia, the venerable and distinguished G. P. Bancroft. I received his own cordial endorsement and assurances of interest in our movement. I was favored with conferences with leading professors in the renowned University of Berlin, as, also, members of Parliament. They without exception gave their hearty approval to the plan submitted for their consideration; and Prof. Baron Von Holtzendorff and Prof. Heffter, Dr. Herr Vichor, among the most eminent authorities upon International Law, have given me their opinions in writing. The conviction of the most intelligent and thoughtful people in Germany and Austria, is well expressed in the following extract from a communication which I have recently received from a statesman here, whose opinions on this subject are entitled to the highest regard. He says:—

"The argument which at this time will tell with a force never felt before upon governments and people, is that the war system is against the spirit of the age—that no minister and no government can successfully resist that spirit—and that any government which persists in the war system as now established, will lose more by the emigration of its people than it can gain by the most successful war. This argument is based upon facts and figures that are already causing profound concern. It is an argument which commends itself to the people as showing not only that the war system is maintained wholly at their expense, but that *it is actually in their power to control it*, despite all efforts and obstacles used to restrain them. While the ability to emigrate exists—and every attempt to impair it will increase the popular tendency to emigration—its statistics, showing the extent to which wars increase the thousands and tens of thousands who resolve to seek peace in our western land, will go to prove that the war system, however convenient and profitable to an aristocratic class, is ruinous to the nation at large, and that the most perfect military organization that may arouse the envy or threaten the safety of other States, is in fact sapping the security, the prosperity, the wealth and happiness of the State where it exists.

What we require in Europe to abolish war, is agitation. The governments do not wish the subject discussed, and perhaps nothing will tend more to secure discussion than the bold assumption by statesmen and political economists in every country of Europe based upon the figures and facts relating to each State, that the military system is banishing not alone the common laborers, but the skilled workmen, the small farmers, the men of culture and of science, who are hastening to a land where they may live in repose, without a constant dread of the falling of the sword of war."

My object in Germany accomplished, I proceeded on my way to Brussels, the capital of Belgium, and was most cordially welcomed by Auguste Visschers, Esq., that ardent friend of all noble and philanthropic movements. He was the President of the Peace Congress held in Brussels in 1848, and Governmental Delegate duly authorized in the International Congress of Geneva in 1864 and 1868. He treated me with great courtesy and kindness, and convened a number of gentlemen of distinction, members of Parliament and others, that I might communicate to them my plans and proposition. The reception given to my proposal was most gratifying and I was assured of hearty co-operation in my endeavor to carry it into effect.

At Ghent I was very hospitably entertained by Dr. Rolin, Jacquemyus chief editor of the International Law Review. Dr. Rolin is one of most eminent writers upon International Law in all Europe, and imagine my delight on learning that at

the time of my arrival at his residence he was engaged in the preparation of an article for the *Law Review*, in which he advocated a movement in all its essential features coincident with my own plan. This gentleman is in correspondence with the leading publicists in Europe, and being in full sympathy with us he will render most important service in the prosecution of the great undertaking. He suggests Ghent as the place for the proposed meeting, and offers generous inducements in favor of the choice of that city.

From Ghent I came directly to this city, where I have received a welcome warmer and more enthusiastic, if possible, than at my first visit. It has been my privilege already to submit my scheme in writing to the most eminent statesmen and publicists of France, and to receive from them a cordial endorsement and an elaborate statement of opinions. Among the distinguished gentlemen who have thus favored me I may name Drouyn d' Lhuys, Prime Minister of France under Napoleon III., Carlos Calvo, formerly Minister to France, Viscount Itajuba, one of the Arbitrators of the Geneva Court, Mons. Hautefeuille, E. D. Parier, etc., etc.

I was very politely invited to a dinner and reunion of the Society of Economists, at the Grand Hotel, at which were gathered a large number of learned savans, and was honored with a request, at the close of the festivities, to address the assembly, and unfold the purpose of my mission.

The views communicated were received with marked favor. I must defer to another letter further account of proceedings in Paris, appending the following minute:—

[Translated from the French.]

Resolution adopted March 7, 1873, by the meeting called to hear Rev. James B. Miles, of Boston, in the rooms and by invitation of the Society of Friends of Peace, France.

The Society, after hearing the statement of Rev. Mr. Miles and the remarks to which this statement has given rise,—

Unanimously renew to this generous representative of the New World, the thanks which have already been extended to him at the meeting of the 6th of February, and beg him to convey to his constituents and fellow-citizens the hearty expression of their most sincere and cordial gratitude.

As to the prominent object which Mr. Miles,—in the name of the Society of which he is the secretary, and of the whole American people,—has come to promote in Europe, the Society declares that it sympathizes most entirely with this object; that it considers the formation of a code of public international law one of the most urgent and imperative needs of the age; and that it sees in the preparation of this code a work most worthy to employ in an united effort, the knowledge and the heart of the most eminent men of the world.

The Society declares, first, that without underestimating the difficulties of such a task, it is far from thinking them insurmountable, and that, on the contrary, it sees in the individual efforts simultaneously put forth in different nations by the most noted lawyers and statesmen, an evident step towards the bringing together the labors of all, which alone will insure success.

The Society feels therefore that there is nothing chimerical or premature in the plan of proposing the early formation of an International Commission, with the intention of doing for the general International Law what the High Commission of Geneva found it necessary to do in certain unsettled questions of maritime rights, before giving their final decision, and it ventures to hope that such a convention, by the moral authority with which it would be clothed, would gradually recommend itself to the acceptance of all civilized nations, without infringing on the dignity or independence of any people.

In order not to excite national rivalries, local prejudices, or political passions, the Society is of opinion that this modern Areopagus which it desires to convolve, ought to have no other character than that of an independent commission and should therefore be without official investiture. The only

authority which it needs, it would receive from a convention called at the request of those Societies which have this great reform at heart, by a previous gathering of statesmen of undoubted authority.

The Society believes that the High Commissioners to whom the world is indebted for the fortunate settlement of the affairs of the Alabama, might be, by reason of this success and by the universal gratitude felt towards them, very properly named as the initiators of this plan.

Certainly there can be no man of wisdom, however high he may stand in the esteem of his peers, who would not think it an honor to respond to such an invitation.

To these same Commissioners it should belong to appoint the place of the first meeting. Without designating any place, the Society would suggest that it should be chosen so as to leave the Commission and its actions free from all suspicion of influence from either of the two great powers between whom strife has just been happily averted.

Therefore the Society believe that a request ought to be made simultaneously from all parts of the globe to the High Commissioners of Geneva, asking them to crown their work by adding to the great service which they have already rendered, in the peaceful solution of a question which threatened to convulse the world, the still greater service of providing a means by which future questions may be peaceably and justly settled.

While awaiting an answer to this request, and the result of the work which it desires to initiate, the Society is of opinion that in the various Parliaments of Europe, the men whose thoughts are chiefly given to the imperfect state of International Law, should be immediately invited to urge, by all means at their disposal, the different powers to acknowledge the three rules of maritime right lately given as preliminary to the final decision of Geneva, and afterward to the adoption of new rules following those.

The Society believes, finally, that nothing should be neglected which will assist by word, by the press, and by all means compatible with respect for the laws, and the observance of national duties, the propagation of ideas of international justice, and of mutual respect, without which the development of material and moral civilization cannot succeed.

A copy of the original act, adopted unanimously by the Society March 7, 1873.

President of the Society, Secretary General of the Society of Friends of Peace, France.

(Signed)

FREDERIC PASSY.

## WAR DEBTS—WHO IS TO PAY THEM?

Few things are exciting a deeper or more serious interest in reflecting minds, than the state of feeling which is so generally awakened in the community upon what is known as the *labor question*. It had its origin abroad, but prevails to a serious extent among the laboring classes here. What is to be its result, or how the difficulties involved in this disaffection, are to be cured, is a problem which few are wise enough to grapple with! It is not our purpose to attempt it, farther than to show from statistics before us, that no small share of the cause or origin of this difficulty has been war, and that war must cease before any one can hope to arrest the causes of uneasiness and discontent on the part of the working classes. In the first place, those who do the drudgery of war in the camp and field and hospital, and swell the list of the dead and wounded in battle, are chiefly the laboring classes, and they are beginning to ask, significantly, whether this burden should fall on a single class and that the least able to bear it, considering the waste of time, the loss of ability to earn a competence, and the habits of thriftlessness by which it is attended! But what becomes a more lasting source of irritation and discontent, is its effects in creating a perpetual burden of taxation upon the industry of the country. This would be bad enough if war was a simple waste

of so much property, and the expenses of it fell, pro rata, upon all classes according to their ability to meet it. But such has never been the case, while war involves the nation, as a whole, in debt, those who supply the material which is wasted, grow rich out of their contracts. Individuals never grow rich so fast as our army contractors did in our late war which left us \$3,000,000,000 in debt, to be paid out of earnings of our trade and industry. The consequence of wars has, accordingly, been, that portions of the nation have grown rich out of the waste and destruction of material which necessarily attend these, raising a few to affluence while it adds a new load to the burden which the less favored classes have had to bear. And what is of still graver importance, the debts which have thus been created, instead of growing less, have grown more and more onerous in the old world with every new war. These have come so often that the first has not been paid before a second has been incurred, till, at last, all hope of ever paying them seems to be abandoned. Who supposes England ever will pay her national debt, or Austria or France? The interest upon these debts is a perpetual and hopeless charge upon the people of those countries. Now it is a familiar fact, that the burden of taxation falls more heavily, in proportion, upon men of small means than large, and upon labor than accumulated capital. It is true in England, and it is the same upon the Continent. The laborer in our own country who pays two or three dollars as a poll tax, when he has nothing else to be assessed for, bears a heavier proportionate burden than the merchant or manufacturer whose hundred thousand is invested in business. The mass of the so called wealth of the country, in the mean time, which is made up in no small degree of the very evidences of indebtedness of the government, held by individuals, has been increasing in volume in the hands of those who possess it, till the prices of every thing have risen in proportion to this increase in wealth. But as price is the mere relation which one article of exchange bears to another in the amount of money which they will respectively command, a person might be comparatively little affected by the nominal price he paid or received for the articles he possesses, if the subjects of exchange rose and fell by this standard of price, in a uniform ratio. But such is not the case with labor in the old world, if it is in our own country. A given amount of labor will not exchange for any more, if so much, of the necessaries of life as it would fifty years ago. In the meantime, there has been a growing demand for other things than men were then content with, mere food and shelter and clothes. Men are finding out that they have brains and souls as well as bodies, and are growing discontented with barely sufficient to keep them from starving. They are getting to care for more comfortable houses to live in, more nutritious food to sustain them, schools for their children and political rights as citizens for themselves. They cannot have all these upon the bare pittance with which they were once obliged to content themselves. And there are enough in every community to minister to this discontent, and to persuade them that the fault is in the law of property, and the only way to redress themselves is by making war upon the order and condition of society. The readiness with which the masses of the working men join in every measure, however unwise, to change their condition, under the idea of improving it, shows that they feel there is something wrong, and that they are earnestly seeking for the cause and the remedy. Nor will they be slow to discover how much the intolerable burden of a war debt has to do with the mischief under which they are laboring. And when they do come to appre-

hend clearly, how this bears upon every thing that enters into their comfort, and goes to make life desirable, is it to be believed that they will quietly see new wars undertaken, new debts contracted, and new burdens imposed upon industry, to settle some balance of power, to avenge some fancied insult, or prop up the fortunes of some decayed or decaying family, with either of which the people have as little to do as with the path a comet takes through our solar system? It may not be in our day, but if there is any logic in human events, we have seen enough in the last fifty years to warrant the belief, that the time is not far distant, when governments will have to settle their disputes in some other way than by detailing their subjects to be shot at for glory. Let us see how the facts stood in regard to what wars have done in the past, towards crushing out the rewards of labor, and how much of every man's earnings now go towards what other generations have wasted and have left for this and those yet to come, to pay. In an article in the last January number of the *North American Review*, a writer tells us that England since 1688, has expended in wars, six thousand millions of dollars in gold. The annual war charge of Christendom is twenty-six hundred millions of dollars, and that nearly nine millions of dollars have to be earned, daily, and set apart for the purposes of war, before labor can reserve a dollar for itself! Will not the men who earn this money, ere long, say to their rulers, this wretched game must no longer be played at their cost? Crowned heads are slow to comprehend the extent to which a growing intelligence upon this subject is penetrating the masses in Europe, or the power of a public sentiment when it has once become enlightened. Russia may not yet have felt it, but Germany has, and is feeling it in the long trains of emigrants constantly leaving her shores for new homes in the west. England is feeling it in the strikes of her farm laborers who, twenty-five years ago, were as little likely to unite in such a movement as the patient oxen which they followed in the furrow. But the people nowadays, have an ugly way of reading or listening to what is published by the press, or hearkening to the harangues of mischievous orators, and these have a perpetual supply of inflammable material with which to set the passions of the people on fire. In the history of the past, the severe self denial to which they are subjected every day, and the hateful presence of the tax gatherer robbing them of a large percentage of their paltry wages to pay for turning some of the fairest fields in Europe into burial grounds for brave men an hundred years ago.

### THE AMERICAN PEACE SOCIETY.

REPORT OF THE REV. J. B. MILES ON HIS MISSION TO EUROPE.

A meeting of the executive committee of the American Peace Society was held April 21st, in the Congregational House, to hear a report from Rev. James B. Miles of his late mission to Europe. Mr. Miles, who has just returned, has travelled extensively since the first of last January in England, France, Austria, Italy, Belgium and other parts of continental Europe. He had met with universal success and cordiality from statesmen, jurists and public men everywhere. The representatives of the United States had constantly paid attentions to him. He had visited the London Peace Society, which had appointed a committee, of which Henry Richard, M. P., was chairman, and Prof. Leone Levi and Rev. Newman Hall were members, to co-operate with him, hailing his mission with enthusiasm. From England he went to France, where a committee of jurists was appointed to confer with him on his project. The committee suggested a senate of jurists and leading men, to be about fifty in number, of the different nations, for the purpose of elaborating international law. At Rome the American min-



ister, Mr. Marsh, introduced him to Mancini, who recommended a congress of publicists to be held next September. At Vienna he was met by distinguished men, who thoroughly approved of the plan, and desired the congress to be held at Vienna. At Berlin assurance was given that Prussia heartily desired peace. The Germans were losing more men by emigration, on account of the army draft, than the French lost in the war. At a dinner in Brussels many editors were present who indorsed his plan, publishing the same in their journals, and the articles attracted great attention in every part of Europe. From Brussels he went back to Paris, where a large public meeting was held. From Paris he returned to London, where the people entered heartily into the work. Mr. Gladstone stated that he favored the carrying into effect the principles of peaceful arbitration in every way possible, and expressed himself greatly satisfied with the results of the Geneva arbitration. From England Mr. Miles returned to this country to report progress.

A large public meeting will soon be held, at which time the fullest possible details will be placed before the public.—*Boston Advertiser.*

#### LETTER TO M. LUCAS BY COUNT SCLOPIS.

Count Sclopis has addressed a letter to M. Charles Lucas, of France, expressing his deep satisfaction at various recent movements for the success of the cause of International Arbitration. He remarks:—"Doubtless the approval of a general Congress and of various scientific bodies, may exercise a valuable influence, in this direction. The Institute of France might assist the cause more than almost any other body. It is necessary to form what Montesquieu termed a 'common feeling,' which might continually impel men in the desired direction. Parliaments, Courts of Justice, Universities, and the Clergy, should especially be invited to unite in accomplishing this high mission."

The Count also writes:—"I must tell you that the success of the Geneva Arbitration has made a very deep impression upon the Italian people. I have never before known amongst us such a united public sentiment as on this question. The most emphatic and unanimous expressions of rejoicing and congratulation have reached me from parties the most opposed to each other."

"You are already aware that by the Sixth Article of the Washington Treaty it is stipulated that the High Contracting Parties shall lay before the other maritime powers the 'Three New Rules' contained in that Article, and invite their acceptance of the same. I shall be glad to see this done as soon as possible. *This would inevitably constitute a real and positive beginning of the Codification of the Law of Nations.* Every wise and enlightened government must feel the necessity for an escape from that complexity and uncertainty which constitute the present condition of the Law of Nations. Every one would be a gainer by getting rid of this state of things."

#### LANCASHIRE AND CHESHIRE INTERNATIONAL ARBITRATION SOCIETY.

A *soiree* arranged by the Executive Committee of the Lancashire and Cheshire International Arbitration Association to welcome the Rev. J. B. Miles, of Boston, United States, Secretary of the American Peace Society, was held in the Trevelyan Hotel, Corporation street, last evening. There was a large attendance.

Dr. PANKHURST, who presided, said the honored guest of the evening had come to this country with an important and definite mission. He had come accredited by the names of high authorities to take practical and efficient steps to encourage the establishment of a code of international law; and in this mission he had the approval of the President of the United States, of Mr. Secretary Fish, of Mr. Principal Washbourne, of ex-Principal Wolsey, and of, among other eminent American jurists, Mr. David Dudley Field. There was no more striking illustration of the necessity for a code of international law than that furnished by the history of the Geneva arbitration. Before we could lay before the arbitrators the task of settling our dis-

putes, we had to agree to the rules by which they should proceed. But if the object of their quest were accomplished, there would no longer be this disordered condition of the rules, principles and practices of international law, but the whole field of international law would be completely mapped out and surveyed, a clear and definite statement of results would be made, and those results thrown into a systematic form, so that every nation might easily and clearly know what its international obligations are. Having established a code, which was the first and principal matter we should want, what would probably grow out of it, a tribunal of the highest jurists and publicists of the civilized world to administer, and to apply, according to their judicial minds, the facts of any case to the settled rules. There would still remain the question as to the mode in which the tribunal's judgment should be enforced. That was a larger and wider question, but was not a pressing and immediate one while those preliminary to it were unsettled. Those present would agree with him that their guest was beginning at the right point, and he was sure there was not an Englishman or Englishwoman who did not wish well to so great and humane a purpose as that by which he was animated. (Hear, hear.) The moment of his arrival was opportune, Britain having recently shown to America its inclination for permanent peace between them. (Cheers.) There was one point with reference to the Washington Treaty which he commended to the attention of Mr. Miles and to the audience as important to England and America both. By that treaty it was proposed to put neutral nations under a greater degree of diligence than had practically been required hitherto. In his (the Chairman's) opinion, it would be equally dangerous to America and ourselves if, being free nations, we were obliged to exercise such a kind of diligence as should unduly restrict the free action and conduct of our peoples as individuals, as traders, and as active units in society. (Cheers.)

The Secretary (Mr. W. Pollard) read letters of apology for non-attendance from Mr. Hugh Mason, Mr. Rylands, Mr. Wright Turner, Mr. John Fildes, Mr. Isaac Bancroft Cooke, Mr. Benjamin Whitworth, Rev. J. Macfadyen, Rev. S. A. Stienthal, and others.

The Rev. J. B. Miles, who was cordially received, said he was glad to come to England with the salutations and congratulations of numbers of the American people on the happy result of the Geneva arbitration, and on the settlement of those great, complicated, and he must admit serious difficulties that existed between this nation and America, by an appeal to justice, reason and the principles of Christianity. He knew that the Washington Treaty and the Geneva arbitration had been criticised in this country and in his own country, and he also knew that they were open to criticism. While, however, these transactions might not have been perfect, he believed they were among the most illustrious transactions of the world, and had resulted in one of the grandest triumphs of civilization. (Cheers.) Not only had the result been the aversion of a probable war between England and America, and that result alone spoke volumes, but the exclusion of the possibility, as he believed, of any future war between the two countries. He said before he left America, and after his observation of the state of feeling in Great Britain, he said again with increased emphasis that he would as soon expect to see the sun turn back in its course as to see a war between England and America after this initiative arbitration. That arbitration would not only, however, in his opinion, affect the destiny of these two nations. It would affect all nations. The proposal he had brought with him, that the leading jurists and publicists of all nations should come together, and bend their thought and their study to the discussion and elaborations of definite statements of the principles of international law, had been endorsed in writing by many eminent men in the United States, and he had procured its endorsement by Count Sclopis and by other distinguished men in the countries which he had named. In France he had been received with the greatest enthusiasm. (Cheers.) He had conferred with and obtained the endorsement to his proposal of many leading men in England. The Premier, though from his official position he could not expect the right hon. gentleman's name to a movement of this kind, had manifested the deepest interest in it during an interview

which he had with him, and Mr. Gladstone had at present in his possession the papers he (the speaker) had received in his travels. General Schenck had assured him of his belief that Mr. Gladstone, being a man "who is bold and ready to express his convictions," would, on reading these papers, give him a communication sanctioning the movement for himself personally, and not as an official of the Government. The rejoicing in America over the arbitration was not on account of pecuniary damages, and he would from his own knowledge contradict the statement which he was told came from the American Congress lately that the award made by the arbitrators would more than cover individual losses. They had a word in America which was very significant, and it was the case that many speeches were made in Congress for "Buncombe." (Laughter.) Such statements as that to which he had referred were to be placed in that category. In his concluding remarks, the reverend gentleman expressed his pleasure at having observed that the parliamentary debate on the Three Rules, to which he had listened, was really in the interest of peace among the nations.

Mr. Branscombe (American Consul) and the Rev. Mr. William also addressed the meeting.

Mr. R. D. Rusden moved, and Miss Becker seconded, a vote of thanks to Mr. Miles for his address. The motion was unanimously adopted, as was also on the motion of Mr. Alderman Walthew (Stockport), seconded by the Rev. Thos. Green, (Ashton), the following resolution:—

That this meeting desires to offer a cordial welcome to the Rev. J. B. Miles, as Secretary of the American Peace Society, and expresses its hearty sympathy with the great movement that has brought him to England, and with the earnest efforts of the American Peace Society to establish permanent peace between nations.

Mr. Miles briefly acknowledged the compliment paid to him personally, and the motion passed in support of his society; and after short addresses from Mr. Elijah Dixon and Mr. W. Stokes, the proceedings were closed by a vote of thanks to the chairman.—*Manchester Examiner*, April 1st.

## SPURGEON ON THE FRENCH AND GERMAN WAR.

"Did either of you ever think of what war means? Did you ever see a man's head smashed, or his bowels ripped open? Why, if you are made of flesh and blood, the sight of one poor wounded man, with the blood oozing out of him, will make you feel sick. I do not like to drown a kitten; I can't bear to see a rat die, or any animal in pain. But a man? Where's your hearts, if you can think of broken legs, splintered bones, heads smashed in, brains blown out, bowels torn, hearts gushing with gore, ditches full of blood, and heaps of limbs and carcases of mangled men! Do you say my language is disgusting? How much more disgusting must the things themselves be? And you make them! How would you like to get a man into your palace-garden and run a carving-knife into his bowels, or cut his throat? If you did that you would deserve to be hanged, but it would not be half so bad as killing tens of thousands, and you know very well that this is just what you are going to do. Do you fancy that your drums and fifes, and feathers and fineries, and pomp, make your wholesale murders one whit less abominable in the sight of God? Do not deceive yourselves; you are no better than the cut-throats whom your own laws condemn; better, why you are worse, for your murders are so many.—Think, I pray you, for your poor people will have to think, whether you do or no. Is there so little want in the world that you must go trampling on the harvest with your horses and your men? Is there so little sorrow that you must make widows by the thousand? Is death so old and feeble that you must hunt his game for him, as jackalls do for the lion? Do you imagine God made men for you to play soldiers with? Are they only meant for toys for you to break? O, kings, their souls are as precious in God's sight as yours; they suffer as much pain when bullets pierce them as ever you can do; they have homes, and mothers, and sisters, and their deaths will be as much wept over as yours, perhaps more. It will be hard for you to think of the blood you have shed when you lie dying, and harder still

to bear the heavy hand of God when He shall cast all murderers into hell. Have pity upon your fellow-men. Do not cut them with swords, tear them with bayonets, blow them to pieces with cannon, or riddle them with shots. What good will it do you? What have the poor men done to deserve it of you? You fight for glory, do you? I am a plain-talking Englishman, and I tell you the English for glory is DAMNATION, and it will be your lot, O, kings, if you go on cutting and hacking your fellow-men. Stop this war if you can, at once, and turn to some better business than killing men. Before the deep curses of widows and orphans fall on you from the throne of God, put up your butcher-knives and patent men-killers, and repent."

**M. GUIZOT AND MR. GLADSTONE ON INTERNATIONAL ARBITRATION.**—M. Guizot, formerly Prime Minister of France, recently took occasion, when an interesting letter by M. Charles Lucas was read before the Institute of France, not only to express his own approval of International Arbitration as a substitute for war, but added that he had special reason to know that Mr. Gladstone is very favorable to the same view ("Il savait notamment que M. Gladstone est très favorable à l'idée d'établir un Arbitrage International.")

M. Guizot also considered that very useful results may be looked for from the several efforts now being made, in various directions, to bring the question of International Arbitration before the leading minds of Europe, as, for example, by M. Charles Lucas in his recent letters to the Institute of France.

**A Prayer offered by William Forster, 11th month 20th, 1798, aged fourteen years:—**

O my God, the prayer of my heart at this time is that Thy hand may not spare, nor Thine eye pity, until Thou has made me what Thou wouldst have me to be. Curb, I pray Thee, my rambling thoughts, when gathered from the world and the cares thereof, to sit down in solemn silence as at Thy footstool. Grant me, O Lord, I beseech Thee, faith to believe in Thy sufficiency, for every good thing, and my insufficiency for the same; and to believe in the redemption from sin unto salvation, through Thy dear Son, Jesus Christ, whom Thou made a little lower than the angels, and sent Him into the world to be crucified for poor fallen man.

Most glorious Father! if I may but call Thee so, renew, if it be Thy ever-blessed will, my faith in Thee and in Thy ever-blessed Son, Jesus Christ! And the prayer of my heart, at this time is, that righteousness might cover the earth, even as the waters cover the sea. Oh! blessed would be the day. Then, indeed, nation would no more rise up in war against nation, nor would the people learn war any more, which at this day is too sorrowfully the case. Oh! the many thousands that have been slain, ay, and the tens of thousands, within these ten years, on the continent of Europe. O Lord, the prayer of my heart is, whilst I am writing, that if it be Thy blessed will, in Thy own time, which is the best time, and must be waited for before we can do anything aright, that Thou wilt extirpate wars from every land.

## SPECIAL NOTICE.

The Annual Meeting of the American Peace Society, for the election of officers and the transaction of other business, will be held at the Society's office, No. 1 Somerset Street, Boston, Monday, May 26th, at 3 o'clock, P. M.

H. C. DUNHAM, Rec. Sec.

Boston, May, 1873.

There would be no evil speakers if there were no evil hearers. It is in scandal as in robbery,—the receiver is as bad as the thief.

They who defend war must defend the *dispositions* that lead to war; and these dispositions are absolutely forbidden by the gospel.—*Erasmus*, 1486.





VOL. II.

BOSTON, MAY, 1873.

No. 5.

### MAY FLOWERS.

BY REV. PHEBE A. HANAFORD.

They're springing forth and fragrant in many a woody dell,  
Arbutus blossoms, fair and sweet! and to my heart they tell  
Of sunny hours and long, bright days, and balmy summer air,  
When all the vales are fragrant, and all the hillsides fair.

Thou trailing plant with perfume sweet as Araby the blest,  
I gladly hail in thee the proof that stormy winds may rest;  
That clouds and gloom may now give place to skies and hopes  
serene,

And in our daily paths the proofs of spring time may be seen.

Ah, welcome to our spirits is each token, fair and sweet,  
Of brighter days in store for earth, when all in peace shall  
meet;

When in good will the sons of men in every land and clime,  
Shall meet with sounds of war no more to mar the holy time.

Our Pilgrim fathers hailed with joy arbutus sweet and fair,  
While "merry May" now gives to us its fragrancy to share;  
To all it is an emblem of brighter days to be,  
Foreshining on the war-cursed earth the peace she yet may see.

New Haven, Conn.

**NOT FOR CHEWERS OR SMOKERS.**—A gentleman, receiving a legacy of ten thousand dollars from his father's estate, gave it to Phillips Academy at Exeter, New Hampshire, for the benefit of poor students trying to master an education. But this proviso is made: they must not use tobacco in any form; for, says the donor, "no boys shall smoke cigars or chew 'fine cuts,' at the expense of my father's labor."

A SKEPTIC who was trying to confuse a Christian colored man by the contradictory passages in the Bible, asked him how it could be true that we were in the Spirit and the Spirit in us. "O," replied he, "dare's no puzzle 'bout dat. It's like dat poker. I put it in de fire till it gits red-hot—now de poker's in de fire and de fire's in de poker."

Govern gently. Govern the child by gentleness; even the camel moves not swifter before the whip than behind the flute.

### A LETTER FROM ENGLAND TO THE CHILDREN IN AMERICA.—No. 8.

MY DEAR YOUNG FRIENDS:—Will you put on the wings of imagination, fly over to England and, taking this for Sunday morning, come with me to St. Luke's Sunday School! It is now two or three minutes to the time for commencing and the hands of the clock are close upon half-past nine. As we enter the porch we may take a peep through an open door at the boys as they sit with nice clean faces and best Sunday clothes in their classes with a kind teacher in front of each class. Then going up the stairs we enter the girls' school; here there are three rows of classes arranged down the length of the room; forms compose three sides of each square and a chair makes the fourth, this last being the teacher's place. Now will you come and sit by me as I take my place and say "Good morning" to my children. First, I will introduce you to the girl at my left hand; she is tall and thin, with a little shade of care upon her face, for she is the eldest of a large family and has plenty to do in helping her mother to keep the house and mind the little ones. Her name is Emily and she is a dear good child of about fourteen, who has been my pupil for some years, declining the offer to go into a higher class, because she likes best to stay with her old teacher. Next to her are two sisters, Florence and Katie, one very quiet and bright, the other gentle but not intelligent. Then come Lizzie and Florence and Emma, and sometimes one or two more, but these are my regular ones. School is now commenced by the superintendent reading the fourth commandment to which we all reply, "Lord have mercy upon us and incline our hearts to keep this law," and then after singing a hymn and joining together in a few prayers we settle down to our work.

First, the lessons have all to be said and then the children read some chapter or part of a chapter in the Bible, and the teacher explains its meaning and tries to persuade the children to follow its teaching. At half-past ten the bell is struck and we all go away, some of us to church and some into the boys' school, where a children's service is held for the little ones. This is one of the bright hours of the best and happiest days of all the seven, and one of the most useful too, for lessons learned in the Sunday School are often remembered in after years and though perhaps for a time the good seed lies hidden and apparently dead, it springs up at last and we learn the truth of God's promise that His word shall not return unto Him void.



The children are not always quiet and good, sometimes they are very naughty and troublesome, but if the teacher tries to be patient, and above all, *loving*, she is often rewarded by seeing an unruly girl grow into a good and useful woman. I will give you an instance of this. The Sunday before last a friend of mine,—who for many years past has been the superintendent of a neighboring parish Sunday School,—was walking past the church when she met a young woman who looked smilingly at her and whose face she thought she knew. Stopping before her my friend said, "I think I ought to know you, I can remember your face." The young woman replied "Yes, ma'am, I am S—A—, and I used to be the plague of the class, but," she added "I love Jesus now and that makes all the difference." Was not that a simple and sweet declaration of faith? My friend inquired where she was living now, and learned that she had been obliged through her parents removal from their house to leave the school, but she still attended at another school. A day or two after this, my friend found on inquiring of her present teacher that S—A— was indeed a good and Christian scholar and "quite a little missionary."

Dear children, it does indeed "make all the difference" when we love Jesus and I want you whether you go to a Sunday School or not to ask yourselves if you love Jesus and remembering this little story of S—A—, try that that great difference shall be able to be seen in your life, not only in your Sunday School but also in your every-day life. This is my best wish for you that you may "love Jesus." Now little birds, flown over from America, I have shown to you one school and my own class—if you stayed for afternoon school you would see more children, for they like best to come in the afternoon but perhaps I have kept my visitors as long as they would care to stay. So good bye, birdies.

Your English Friend,

PHILIPPA.

### WOMAN'S WORK.

BY SIR JOHN BOWRING.

The work of woman is peace, is peace!

She has no nobler work to do—

Man's woes to soothe, man's weal increase:

Let her that noblest work pursue.

- The work of woman is peace, is peace!  
At home, abroad, and everywhere  
Where bliss abounds, where discords cease,  
The place of woman is there, is there!

The path is stony, the task is hard;  
But all worth gaining, by toil is gained.  
The work itself is its own reward,  
And well begun is half attained.

Then onward, woman! your mission's great,  
Our race from bondage to release—  
From bonds of envy, spite, and hate:  
The work of woman is peace, is peace!

### THE TWO FRIENDS.

In the depths of a forest there lived two foxes who never had a cross word with each other. One of them said one day, in the politest fox language, "Let's quarrel."

"Very well," said the other; "as you please dear friend. But how shall we set about it?"

"Oh, it cannot be difficult," said fox number one; "two-legged people fall out; why should not we?"

So they tried all sorts of ways, but it could not be done, because each one would give way. At last number one fetched two stones.

"There!" said he; "you say they're yours, and I'll say they're mine, and we will quarrel and fight and scratch. Now I'll begin. Those stones are mine!"

"Very well," answered the other, gently, "you're welcome to them."

"But we shall never quarrel at this rate," cried the other, jumping up and licking his face. "You old simpleton, don't you know that it takes two to make a quarrel any day?"

So they gave it up as a bad job, and never tried to play at this silly game again. I often think of this fable when I feel more inclined to be sulky than sweet—*Children's Hour*.

### FREELY FORGIVE

It is very easy for us to say we will forgive those who injure us, but it is quite another thing to put it in practice. Many people forgive very much as the little school-girl did to whom her teacher said, "Mary, if a naughty girl should hurt you, you would forgive her like a good little girl, wouldn't you?"

"Yes, ma'am," she said, "if I couldn't catch her?"

Another little Sunday-school scholar had a notion of forgiveness very much like hers. His lesson had been upon this subject, and his teacher asked him if, in view of what he had been studying he could forgive those who wronged him.

"Could you," said the teacher, "forgive a boy, for instance, who had struck you?"

"Y-e-s, sir," said the lad slowly, after thinking a little, "I could—I guess I could;" and then added, in a husky tone, "I know I could if he were bigger than I am!"

These little folks put us in mind of an old gentleman who had a quarrel with a neighbor, and thinking he was about to die, sent for the neighbor, that the difficulty might be settled before he died. "I can't bear," said he, "to leave this world while there is any bad feeling between us. But, mind you," he said with all the energy his feeble voice could assume, "If I get well the old grudge stands!"

Ah, that is not like the teaching of Jesus. The enemy is not only to be forgiven, but treated like a friend. True forgiveness empties the heart of all remembrance of old grudges and hate, and fills it with kindness and love.

### DEWDROPS OF THE LAW OF KINDNESS. NO. 13.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

### THE FRIENDS AND THEIR FAITH AND TEST.

There is a sect of men, on both sides of the wide sea, who will not take up arms to fight in war, nor hire, nor pay men to do it. For this they have had much to bear. They have been put in jail; their goods have been sold to pay the fines put on them for their faith in Christ's words, which, they are sure, teach that no one who loves Him, and loves men as he did, can raise the hand to kill one for whom He died. There was once a great war in Ireland, where men of the same race and tongue, and who claimed to have faith in the same God and Christ, fought like wild beasts, slew, burnt, and worked the work of fiends more than of beasts; for beasts, such as wolves, but kill what they need to eat.

Well, the Friends in this sad land and time, were in a sad case. They stood there with a fire in front and rear, and it roared and blazed on them, as if it would burn them up. The men of war tried to drive them from their faith; to make them fight, now for this side, now for that. They were as mad as they could be, and did all they could to make the Friends take up arms. They put on them scorn, hate and wrong of all kinds to drag them down from their life of peace and good will to all. But these brave men, of soft words and stout hearts, stood fast and firm to their faith. No fire, nor sword, nor door of jail could scare them, for the face of Christ smiled on their souls, and they heard His voice and step by their side, and He helped them to walk with and like Him. He gave them of his power to melt the wrath of their foes. And that power was love, and it burnt like a coal of fire on their heads. And this was the way it burnt:

The two mad sects who were at war could and did slay and burn at their bad will. They made the land red with homes in a blaze, and the sky black with their smoke. But they



could not bleed nor burn out the faith the brave Friends had strong and warm in their hearts. These men of kind eye, hand and voice could and did wield arms with an edge too keen for steel swords to match them. These arms were thoughts and acts of love to their foes on each side. When a day or night of blood was done, they would go out with their wine and oil, like him Christ tells us of, and they would bend down, and, with a hand and voice which He had made soft, would raise poor men out of their blood, bind up their wounds, bring them to their own homes, and watch and tend them, and say to their sad souls words of cheer. With these arms the Friends fought both night and day, and their foes, on both sides, had to yield to a force which their sharp steel swords could not cope with. They could and did slay with hot wrath men who put their trust in swords, but these who armed their hands with deeds of love, and put their trust in Christ, and walked and talked like Him, had a power which they could not break nor bend.

So it came to this: When the men of war rushed on a town, their first cry was, "Spare the Friends!" and they did spare them, and they were safe in the midst of the fire, in the midst of the hail of lead and streams of blood that fell and flowed round them. Mad and beast-like as both sides in the strife were, they would as soon have dried up the springs at which they drank day by day, as to have quenched the life of that love which Christ had put in the hearts of these brave men, and which flowed out in such kind deeds, the same to foe as friend. Thus did the Friends in that time of hate, and fire and blood prove in their own case this truth of so much worth, that, "Where a man's ways please the Lord, He makes his foes to be at peace with him."

#### LICENSE OR NO LICENSE.

Vote yes! and the lava-tide of death  
Over cottage, hall and bower,  
Shall roll its dark, blood-crested wave,  
While madness rules the hour.

Vote no! and the white-winged angel, Peace,  
Shall dwell in the drunkard's home;  
And beams of temperance, truth and light,  
Dispel the withering gloom.

Vote no! and the mother's heart shall leap,  
The sister's eye be dry,  
The poor inebriate clasp his hands,  
And raise his voice on high.

By the cherished heart's great wrong,  
By the spirit's deathless woe—  
In the name of God and the name of man,  
Let every vote be no!

PERHAPS, this little incident may interest your readers. *It is strictly true.*

Two widows, friends, both poor, lived in the same town, not far from each other. One night one of them could not sleep, she was *impressed* with the idea, that her friend was suffering from want. She arose very early, dressed, and with a little dough she had mixed the evening before, and a salt fish, went over to the house of her friend. On entering she said to a daughter, "I hope you will not be offended that I have brought you a little dough for biscuit, and a salt fish."

"Mrs. —," the daughter replied, with much feeling, "we had no supper last night, and my mother is *now* up stairs praying the Lord to send us a breakfast."—*Olive-Leaf.*

The Christian is at peace with his neighbor; and more than this, he is a peace-maker—he brings peace. His words and looks and acts are filled with the patience and gentleness of Christ, and his influence resembles that of his Master, who, because of his work, was called "The Prince of peace."



#### JEM'S ANGEL.

Jem was cold and hungry and miserable. It had been raining all night, and toward morning a sharp north-east wind began to blow, freezing the rain as it fell. Jem's bed was a pretty hard one—a pile of straw partially held in place by what had once been some lengths of blue jean, and covered by the remnants of an old calico quilt. Once Jem had thought himself quite well off, but that was when Bob was alive. Old Lotty, who was a kind soul if she did get drunk, pitied the poor homeless boys and gave them the privilege of sleeping in her garret, at three cents a night. In the morning they went out, often without breakfast, to do anything they could find to do—run of errands, sweep crossings, hold a gentleman's horse for a minute, anything that was not begging.

Bob had splendid dreams of some day becoming a newsboy. The time was always coming—alas, it never came!—when such an amount of surplus funds would be left over after the day's expenses, that Bob would enter at once upon his career, and then good-bye to hunger and cold and all the ills of life. It would take but a few days for Bob to make profits enough to set Jem up in trade too, and then wouldn't they lead a jolly life! Bob's imagination even saw a little cottage in the country, and old Lottie in it, cured of her love of drink, and peace and plenty and comfort everywhere. Jem believed in Bob devoutly. It never occurred to him that such glorious plans *could* fail. Bob had always taken care of him, and always would, of course. He was so much bigger and stronger, and then he was so cheery. There was never a time so dark that he couldn't see something bright just ahead.

Poor Jem! all that light was gone now. Bob was very tired one night, and the next morning he didn't even know Jem, but kept talking about the green fields, though it was in the depth of winter, and the little baby sister who died before Jem could remember. Old Lottie didn't go out that day; she had a few pennies in her pocket, and she did what she could for the dying boy, but it was no use. He smiled once, before he died, on the wretched little boy at his side, sobbing with cold and terror, and said, "Cheer up, Jem; it'll all come right."

The overseers of the poor took Bob away, and Jem was left cold and hungry and miserable.



The sun shone out from a wintry sky that morning after the cold rain. Jem went out. He didn't know where he was going, and he didn't care. He just wanted to be where Bob was. Bob was his heaven. He wandered on. Once he stopped and looked wistfully at a stall; there was hot coffee and rolls and great slices of bread, but he didn't say anything. The man at the stall saw him. "Poor little chap," said he, and threw him a thick slice of rye bread. He felt better after that, still he couldn't see how it was to come right, as Bob had said; but then Bob always knew.

He had got a long way from the garret by this time, but he was very cold. Two little boys, warmly clad, ran along ahead of him. One said, "I'm 'fraid we're late," and then they turned in at a church door. As they disappeared, the chorus, "Yes, Jesus loves me," came ringing out. Jem stood looking in, and wondering what it meant. The singing went on, and then a sudden longing filled his aching heart to learn *who* it was that loved the little boys and girls in there so much. He pushed the door open and entered. A great stove, bright and glowing, stood right by the door; he slipped behind it and no one saw him. Pretty soon they sang again. This time it was, "I am so glad that Jesus loves me." Jem was in a maze of wonder and delight. It was all beginning to come right; he knew it would, but he didn't expect it so soon. Finally the warmth stole into him and he slept.

When he woke a gentleman was talking. Jem rose to his feet and listened. A great card was hanging where all could see it, and though Jem could not read, he knew that the gentleman was talking about the words on the card: "He shall give his angels charge over thee." Jem didn't know what that meant, but he listened, and the gentleman spoke very simply. "Is there anything in all the world to be afraid of, dear children? Why, think! God gives an angel—a great, strong, powerful angel—the charge of you; that means, the *care* of you. He sees that you are not able to take care of yourselves, and so he gives each one of you an angel to go with you and take care of you. He is with you every day, and at night, when you lie down to sleep, your angel watches over you, and keeps you from harm." Jem heard with his heart in his throat. Why, this was just what he wanted, now that Bob was gone. He didn't know who God was, or what an angel might be, but felt pretty sure by this time that the Jesus of whom they sang, and the good God who sent the angel, and even the angel himself, were all one and the same good Being who took care of every body in the world, and so would take care of him. Bob must have known all about it, and that was why he said it would all come right.

They sang again, and then the children went away. Jem wanted to make quite sure. He must ask the kind gentleman about it, so as to know where to find God. Nearly all had gone before the gentleman came. He saw the eager face of the ragged boy before he reached him, and stopped.

"Please, tell me," began Jem, "where is the man what takes care of little boys as hasn't got any Bob?"

"It is the good God, who takes care of every body, my poor boy," said the gentleman, kindly. "But what has become of Bob?"

"I do' no; they took him off an' put him in the ground; he said it 'ud all come right, but I was 'fraid till you said as 'how God ud' send an angel; say, mister, be you the angel?"

"No, my boy," said the gentleman in a husky voice, "I am not an angel, but perhaps God has sent me to you for all that. He takes care of you all the time, and it is he who sent you here to-day."

"Yes, I guess he did. I was so cold an' hungry, an' I didn't know what to do, 'cause Bob's gone an' won't never come back. But I aint 'fraid now. I'll go home an' tell old Lotty. God 'll send an angel to go 'long with me, an' it 'll all come right. Bob said so. Thank you, sir, for tellin' me 'bout it."

The brave little fellow started to go out, but Mr. Brown stopped him to learn where he lived, and the next day sought out the child who had taught him such a lesson of trust. Old Lotty wasn't drunk, and told him how friendless the poor lad was: how his father died of hard drink, and his mother, a gentle lady, struggled a little and then died, leaving her boys too young to know the name of mother. Mr. Brown's eyes grew

moist as she told of Bob's devotion to his little Jem, and when she had ended, he took the child by the hand and went out.

Jem never forgot, in the happy, prosperous days that followed, the lesson of trust he learned that morning in the care of the dear Father, and Mr. Brown's faith is strengthened every day by his simple assurance that every thing will somehow and some time "come right."

### THE CANARY'S WISH.

It is said, but I will not affirm the truth of the story, that a pretty yellow canary, in a fit of fretfulness, cried out one day, 'I wish I were dead!'

Upon this, the tortoise shell cat looked up with a merry twinkle in his eyes and said: 'I don't wonder at it, my dear. Shut up as you are in that cage, it is not strange that you should wish for death.'

'Yes,' replied the bird. 'I am shut up, while my friends are out in the bright sunshine, sporting among the beautiful flowers. It is too bad!'

'So it is,' rejoined the cat, in a tone of tenderness.

'And such a sweet singer as I am,' added the canary.

'Yes, dearest, your songs are sweeter than those of birds that are free. I don't wonder you are wretched.'

'O, I do wish I were dead!' groaned the bird. 'My life is all pain and vexation. I'm a poor, miserable prisoner.'

'My little love,' replied the cat, as he rose to his feet, 'if you will have the pluck to come out of your cage, I will help to free you from all your grief and pain.'

'What! what!' chirped the canary, with a terrible flutter in his heart, as the cat rose up on his hind legs and placed one of his fore-paws on the door of the cage.

'It pains me to do it,' replied the cat, 'yet for your sake I will stifle my grief, and help you out of your misery—'

The bird screamed. A footstep at the parlor door made puss turn his head, and then, seeing his master, he slunk through an open window into the garden. Canary breathed freely again, and having been very near the death it had so foolishly desired, was henceforth a wiser and happier bird.

'Foolish little canary!' I hear a thousand voices exclaim. Yes, a foolish little canary indeed, is that little boy or girl who often utters rash wishes, as 'I wish I were dead!' or, 'I wish I didn't have to go school!' or 'I wish I could get away from home!' or any other equally idle wish. If such a child should be taken at his word, as the cat was about to take the canary, he, too, would learn both the folly and the danger of foolish wishing and fretful feeling.

Believe nothing against another but upon authority, nor repeat what may hurt another unless it be a greater hurt to others to conceal it.

### PUBLICATIONS OF THE AM. PEACE SOCIETY.

ANGEL OF PEACE, four pages monthly.

Single copies, per annum,	15 cents.
5 to 50 " " " to one address,	8 " each.
50 or more " " " " " "	6 " "

*The Advocate of Peace*, 16 pages monthly.

\$1.00

We will send for gratuitous distribution copies of the *Angel*, a fresh and beautiful paper, at the rate of 50 cents a hundred.

Letters in relation to publications, donations, agencies, etc., from the Eastern States, should be directed to Rev. J. B. Miles, Secretary; or Rev. H. C. Dunham, Office Agent, at No. 1 Somerset St., Boston.

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PROF. ALPHEUS CROSBY, Chairman of Executive Committee.

REV. JAMES B. MILES, Cor. Secretary and Assistant Treasurer.

REV. H. C. DUNHAM, Recording Secretary and Office Agent.

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L. H. PILLSBURY, General Agent for the West.

# THE ADVOCATE OF PEACE.

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		Total.....	417 94

ALBION, Oct. 4th, 1872.

To whom it may concern :

This may certify not only my faith in the fundamental principles of the American Peace Society as practicable, expedient and imperative, but also in the thorough good sense and ability of its accredited agent, Miss Jane E. Weeden.

At a union meeting of all the churches of this village, held at the Presbyterian church, a few weeks since, she was listened to by a large and deeply interested audience. Ignoring all mere sentimentalism, and dealing in facts alone, her address throughout was replete with instruction. Believing as I do that no community can afford to have her pass through unheard, I most earnestly bespeak for her the pulpits and rostrums of this State.

W. H. PERRINE,  
Prof. Hist. and Belles-lettres, Albion College.

## "REASON VERSUS THE SWORD!"

To the Editor of The Advocate of Peace :

DEAR SIR :—One of the greatest wants that I have felt in my peace labors for the past five years is a good supply of peace literature to put into the hands of reading and thinking men, that will have sufficient moral and literary weight, to command the attention of the most profound. The tracts and pamphlets we have had have been good—have indeed, many of them been jewels worth their weight in gold. But hitherto nearly all our documents have been small. But our subject is of sufficient magnitude to occupy many octavo volumes to give but a moderate discussion of its merits. And one of the most encouraging signs is the announcement of the new volumes on peace that we have recently heard of both in this country and in Europe. I am glad to add one more to the list.

G. P. Putnam's Sons, of New York, have just issued a volume of 470 pages, entitled "*Reason and the Gospel against the Sword.*" I have made arrangements to give away about two or three hundred copies to leading journalists and literary men of the country, for investigation and criticism. I shall be surprised if this volume does not make some stir in the literary world. But rather than give my own opinion, I will beg to call attention to the following expressions from competent judges, viz :

RICHMOND, IND., Nov. 14, 1871.

"Having heard, read and examined a large portion of the manuscript, entitled '*Reason versus the Sword,*' I desire to express my deliberate conviction that it is an unanswerable argument in favor of Peace, presenting it from the stand-point of Divine truth : and that it is written in an able, scholarly and elegant manner. Now, at a time when the subject of Peace largely interests the minds of many, we think this production of Rev. J. M. Washburn would be extremely useful. We commend it to the careful reader and seeker after truth.

Very respectfully,

R. E. HAUGHTON, M. D."

"I have examined portions of the above mentioned manuscript, and am well satisfied that it contains much valuable matter that ought to be given to the thinking public. I cheerfully commend its publication."

J. J. THOMAS, Assoc. Ed. Country Gentleman,  
Union Springs, N. Y., 8th Mo. 1871.

"With considerable care I have examined parts first an second of '*Reason and the Sword,*' by Rev. J. M. Washburn. It is a bold, scholarly and exceedingly able presentation of the writer's views on the subject—a subject now, more than ever before, demanding and receiving the attention of the people. Without endorsing every sentiment contained, or every position taken in the book, we desire to say that we regard the whole treatment of the subject as thorough, masterly and exhaustive. The book is the product of an earnest, penetrating, analytical, and at the same time reverent and devout mind. It is a great work, a living and important subject, and is eminently worthy of publication."

REV. J. M. HUGHES, A. M.

Pastor 1st Presbyterian Church, Richmond, Ind.

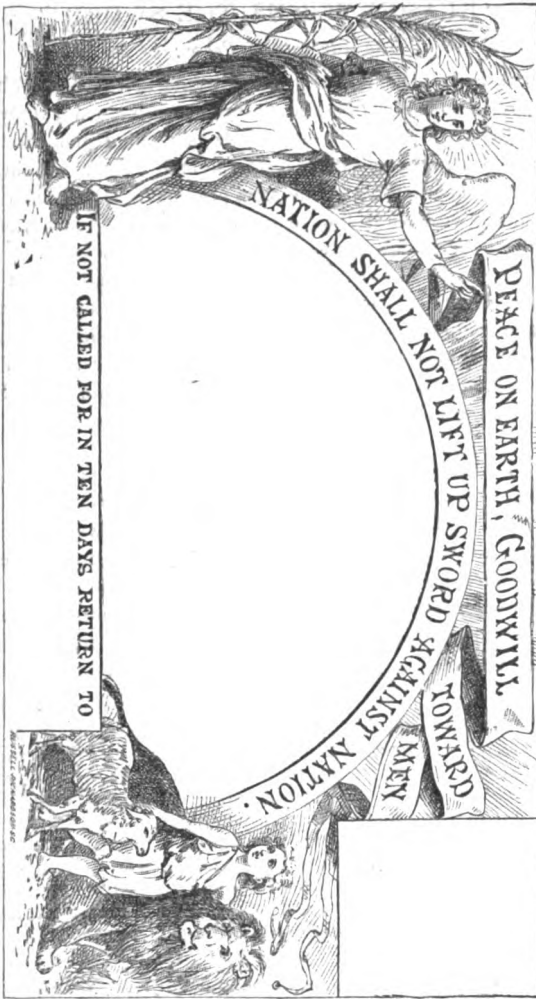
This work can be had of the Publishers, G. P. Putnam's Sons, New York City, or of the undersigned, for \$2.00 per copy. Men who wish to be up with the times will do well to purchase and read every new work on this living theme.

WM. G. HUBBARD, COLUMBUS, OHIO.

## PLEASE READ!

The *Angel of Peace* of which a specimen may be seen in the *Advocate* will be sent postage paid to any who desire to do good and help mould a generation of *peace-makers*, at the rate of 50 cents per hundred copies by addressing Rev. H. C. Dunham, 1 Somerset St., Boston.

Address American Peace Society, Boston, sent by mail 25 for 15 cents, 100 for 50 cents, 250 for \$1.00, 1000 for \$3.00. Use them.



We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind.

The Society has now four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, \$1.00 for two hundred and fifty, and \$3.00 per thousand. Being so cheap, and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our office in Boston for these kinds, which will be sent by mail at the prices named without cost to them for postage.

#### DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York city, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price 50 cents. Address all your orders to Rev. H. C. Dunham, No. 1 Somerset St., Boston.

#### TO THE FRIENDS OF PEACE IN THE WEST.

Having been appointed by the American Peace Society a General Agent for the Western Department, a place made vacant by the resignation of Rev. Amasa Lord, of Chicago, I desire to say to the friends of the peace cause in the Western States that I have temporarily fixed the head-quarters of the Western Department at Manhattan, Kansas.

The impulse given to the peace cause by the great "victory" at Geneva, together with the prospect of convening at an early day an International Peace Congress of eminent jurists, statesmen and philanthropists, is causing the East to come forward with alacrity to aid this *greatest progressive movement of the age*. Shall the West remain indifferent spectators?

Never was there before so auspicious a moment to strike an effective blow for God and humanity, and whoever lends his aid in this glorious work shall be entitled, not only to the blessing pronounced upon the peacemakers, but to the admiration and gratitude of his fellow-men.

Lecturers and ministers are wanted to preach and to teach the doctrines of peace, and with voice and pen enlighten the public mind, and unfold the nature and scope of the proposed movement; also there is urgent need of agents in every State and County to circulate the books and other publications of the Society, extend the circulation of the *Advocate of Peace*, and obtain donations to carry forward the great enterprise.

All friends of the cause in the West are invited to correspond freely with us regarding the progress of the work, and the measures to be inaugurated for its promotion.

Persons willing to enter the service of the Society can ascertain the terms by addressing the undersigned to whom all money due the Society in the West, all unpaid subscriptions for the *Advocate of Peace*, and all donations designed for the Society's use should be directed,

LEONARD H. PILLSBURY

General Western Agent American Peace Society,

Manhattan, Kan.

#### ADVERTISEMENT.

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED }  
JUNE, 1837.

BOSTON, JUNE, 1873.

{ NEW SERIES,  
VOL. IV. NO. 6.

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## AN APPEAL.

OFFICE OF THE AM. PEACE SOCIETY,  
CONGREGATIONAL HOUSE. }  
Boston, May, 1873.

The American Peace Society, deeply grateful for the recent successes of the great cause, sends Christian salutations to the friends of peace throughout the continent of America.

So highly encouraging are the present aspects of the peace cause, that we need not apologize for making an earnest appeal to all the friends of God and of man, to aid us with their contributions as God has prospered them.

Our means, ever inadequate, are especially so at this crisis. We have reached an era in our work when a great advance is demanded. To hesitate now or to doubt the liberality of the friends of peace in America, would be criminal.

The recent culmination of our principles in actual arbitration in two cases of grave difficulty between England and the United States, has awakened hope and faith throughout the civilized world. Count Sclopis has said recently, "The success of the Geneva arbitration has made a very deep impression upon the Italian people. I have never before known amongst us such a united public sentiment as on this question." The same has been the effect of this illustrious transaction upon all the nations of Europe.

Our Secretary, Rev. James B. Miles, has just returned from a visit to the principal European capitals, undertaken for the purpose of conferring with eminent men of all nations and professions in regard to measures for promoting peace. This tour has demonstrated the remarkable awakening of the nations and the earnest wish of all parties to co-operate now in a grand effort to render general and permanent the results of the noble example of two powerful nations in settling by peaceful arbitration grave differences which threatened the dire alternative of war.

The London Peace Society has already inaugurated a special fund for the new exigency, which is generously patronized.

The American Peace Society must not be wanting at such a time. We are determined that it shall not be. We must have our fair share in this glorious enterprise for organizing peace among the nations. This we cannot have without a large

increase of means. Already our efforts to meet the great demands of this sacred cause have been retarded by entirely inadequate funds.

Arrangements are being made for the first peace congress of eminent publicists and statesmen, to be held this Autumn, preparatory to others which have for their object the consideration of measures for substituting arbitration for war. This most benign and practical enterprise can be made a success only by the liberality of our friends.

We must, also, have the means for increasing our use of the all potent press. The platform and the pulpit must be induced to render efficient aid. The clergy, ambassadors of the Prince of peace, to a man may be expected to co-operate in our work. But we must supply them with documents and facts to aid them in the presentation of our cause to their people.

In these circumstances, we make our appeal to the generous friends of peace to join at once in an effort to raise \$50,000. This is the least sum suggested by our opportunities and our needs. This sum will be too small as an expression of our gratitude for the recent triumphs of our principles, which have saved ten thousand times the amount, besides crime and suffering incalculable.

We respectfully and earnestly invite the friends of peace everywhere upon this continent to organize Peace Committees, of ladies and gentlemen, together or separately, auxiliary to the American Peace Society, and to raise and forward to this office their proportion of the sum named.

The officers and members of the Society pledge their utmost efforts in co-operation. But long before either of the Secretaries can reach a majority of the people, much of the money will be greatly needed.

We send herewith recent circulars. Rarely have documents been signed by so many representative men of all professions.

For the American Peace Society:—

HOWARD MALCOLM, D. D. LL. D., *President*,  
PROF. ALPHEUS CROSBY, *Chairman Executive Com.*,  
DAVID PATTEN, D. D., *Treasurer*,  
REV. JAMES B. MILES, *Corresponding Secretary*,  
REV. D. C. HAYNES, *Financial Secretary*.



# A THANK OFFERING.

Office Am. Peace Society, No. 1 Somerset St.,

Boston, Oct. 10, 1872.

REV. AND DEAR SIR:

A peculiar exigency exists in the operations of the American Peace Society. The recent successful termination of the Geneva Arbitration furnishes an opportune occasion for bringing the leading minds of all nations together in an INTERNATIONAL CONGRESS. For this reason, *special contributions* are needed at this time, as well as extraordinary efforts to arouse the people, and especially Christians of *all denominations*, to the importance of energetic and definite action with a view of creating perpetual peace among the nations.

The officers of this Society present an *urgent appeal* to Pastors to secure from their respective churches, an especial contribution, as a *thank offering*, for the grand victory of Peace at Geneva and to aid the Society in this Christ-like and philanthropic work.

We would also invite each Pastor to preach a discourse upon the inspiring subject of Peace on the day the contribution is to be taken.

HOWARD MALCOM, *President*.

ALPHEUS CROSBY, *Chairman Ex. Com.*

DAVID PATTEN, *Treasurer*.

JAMES B. MILES, *Cor. Secretary*.

Please notice the appended endorsement and commendation.

The undersigned, cordially approve of the great and beneficent work in which the American Peace Society is engaged, and especially the object of the proposed International Congress.

SIDNEY PERHAM, Governor of Maine.

JULIUS CONVERSE, Governor of Vermont.

SETH PADEFORD, Governor of Rhode Island.

ISRAEL WASHBURN, JR., Ex-Gov. of Maine.

L. A. WILMOT, Governor of New Brunswick.

JOHN T. HOFFMAN, Governor of New York

JOHN W. GEARY, Governor of Pennsylvania.

E. F. NOYES, Governor of Ohio.

C. C. CARPENTER, Governor of Iowa.

P. H. LESLIE, Governor of Kentucky.

HARRISON REED, Governor of Florida.

## THE CALL FOR AN INTERNATIONAL PEACE CONGRESS.

The undersigned, believing that the peace and well-being of nations, the best institutions and enterprises of Christian civilization, including all the great interests of humanity, demand a permanent guarantee against the peril and even possibility of war, regard the present as a favorable opportunity for convening eminent publicists, jurists, statesmen and philanthropists of different countries in an INTERNATIONAL PEACE CONGRESS, for the purpose of elaborating and commending to the governments and peoples of Christendom, an INTERNATIONAL CODE, and other measures, for substituting the arbitrament of reason and justice for the barbarous arbitrament of the sword. We do, therefore, unite in the call for such a Congress.

The above has been signed by the following gentlemen, among others:

Theodore D. Woolsey, D. D., LL. D., New Haven.

Mark Hopkins, D. D., LL. D., Williams College.

Emory Washburn, LL. D., Cambridge, Mass.

Hon. Reverdy Johnson, Baltimore, Md.

David Dudley Field, LL. D., New York.

Hon. Gerritt Smith, Peterboro', New York.

Hon. Peter Cooper, New York.

George H. Stuart, Esq., Philadelphia.

Howard Malcom, D. D., LL. D., Philadelphia.

Hon. F. R. Brunot, Chairman Indian Commission, Pittsburg, Pa.

Hon. Elihu Burritt, New Britain, Ct.

Hon. Edward S. Tobey, Boston, Mass.

Amasa Walker, LL. D., No. Brookfield, Mass.

George F. Gregory, Mayor of Fredericton, N. B.

Hon. Wm. E. Dodge, New York.

Hon. G. Washington Warren, Pres. Bunker Hill Mt. As'tion.

Hon. John J. Fraser, Provincial Secretary, N. B.

C. H. B. Fisher, Esq., Fredericton, N. B.

T. H. Rand, Chief Superintendent Education, N. B.

A. F. Randolph, Esq., Fredericton, N. B.

J. B. Morrow, Esq., Halifax, N. S.

John S. Maclean, Esq., Halifax, N. S.

D. Henry Starr, Esq., Halifax, N. S.

M. H. Richey, Ex-Mayor, Halifax, N. S.

Geo. H. Starr, Esq., Halifax, N. S.

Jay Cooke, Esq., Philadelphia.

John G. Whittier, Amesbury, Mass.

Hon. Charles T. Russell, Cambridge, Mass.

Samuel Willets, New York.

Joseph A. Dugdale, Iowa.

Rev. Henry Ward Beecher, Brooklyn, N. Y.

## Commendation of the Peace Cause by Prominent Men in the United States.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worth of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

A. P. Peabody, D. D., LL. D., Cambridge, Mass.

Hon. Charles Sumner, LL. D., Boston, Mass.

A. A. Miner, D. D., Pres't Tufts' College, Boston, Mass.

Hon. Wm. A. Buckingham, Ex-Gov. of Conn.

Luke Hitchcock, D. D., Cincinnati, Ohio.

Leonard Bacon, D. D., New Haven, Conn.

Gardiner Spring, D. D., New York.

Stephen H. Tyng, D. D., " "

Howard Malcom, D. D., LL. D., Philadelphia.

Bishop Thomas A. Morris, Springfield, Ohio

Rev. Prof. Samuel Harriss, D. D., LL. D., Yale Theological Seminary.

Rev. T. D. Woolsey, D. D., LL. D., Ex-President Yale College.

E. O. Haven, D. D., Evanston, Ill.

Hon. David Turner, Crown Point, Ind.

J. M. Gregory, LL. D., Champaign, Ill.

R. M. Hatfield, D. D., Chicago, Ill.

John V. Farwell, Chicago, Ill.

Hon. Wm. R. Marshall, Ex-Gov. of Minn.

Hon. James Harlan, U. S. Senator, Iowa.

Rev. P. Akers, D. D., Jacksonville, Ill.

Rev. Noah Porter, D. D., LL. D., Pres. Yale College.

# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, JUNE, 1873.

VOL. IV. No. 6.

## FORTY-FIFTH ANNUAL REPORT OF THE DIRECTORS OF THE AMERICAN PEACE SOCIETY.

The Directors of the American Peace Society respectfully submit the following as their Forty-Fifth Annual Report :

Glory to God in the highest for the signal triumphs of the principles which this Society has advocated now for nearly half a century that have made the last year memorable above all the years of history. In closing our last annual report we said, "Notwithstanding present difficulties we are confident our high hopes in regard to the Washington treaty, are not to be disappointed. We trust the arbitration is to go on and that all the differences between Great Britain and our country are to be amicably and permanently settled." The sequel has proved that our hopes and expectations were not ill-founded. The treaty was saved and the Geneva arbitration has been carried through to a successful and glorious conclusion. By thoughtful people in all countries, it is regarded as one of the most renowned of all the victories of peace ; and it is exerting a most powerful and beneficent influence upon the whole world. Count Sclopis, the illustrious President of the Geneva Court, has recently said,

"I must tell you that the success of the Geneva Arbitration had made a very deep impression upon the Italian people. I have never before known amongst us such a united public sentiment as on this question. The most emphatic and unanimous expressions of rejoicing and congratulation have reached me from parties the most opposed to each other."

It has made a very deep impression upon the people of all nations. This and other important instances of arbitration that have followed it and which doubtless have been produced by it as its first fruits, have taught the world the great lesson that wars are unnecessary, that questions of national right and national honor can be settled much more satisfactorily and honorably by an appeal to reason and justice and law than by a resort to the barbarous and bloody arbitrament of the sword. They are noble illustrations of the fact that the memorable recommendation put forth at Paris in 1856, by the Plenipotentiaries of several of the great powers and afterwards unanimously concurred in by all the others, was founded on common sense and is practicable and feasible.

They have disclosed to men the fact, that war is not only the direst scourge of the world, but that generally, at least, it can be avoided. The knowledge of this fact is agitating all civilized nations, and is causing people everywhere to make light of the world-old traditions respecting military monarchies, and is convincing them that the time has come for a new and better order of things to be introduced ; a time when nations in their

treatment of each other shall discard the old barbarism of dueling, and shall deal with each other as members of the same family, according to the rules of justice and right.

### THE CORRESPONDING SECRETARY'S MISSION TO EUROPE.

The culmination of our principles in actual arbitration by which grave differences between two of the most powerful nations, nations equally high-spirited and sensitively alive to their interests, their rights and their honor, were adjusted without recourse to the dire alternative of war, was felt by our Society to be an event of the greatest significance and importance.

It was felt that every endeavor should be made calculated to secure the best results from that renowned victory of peace, and to make it influential in hastening the day when arbitration shall take the place of the barbarism of war. It was apparent, and universally admitted, that in order to form a solid basis for a general and permanent system of international arbitration, it would be necessary, in the first place, to take measures to define, digest, and, so far as practicable, codify the fundamental principles and rules of international law. Accordingly a plan was matured, the essential feature of which was the provision for convening, after they should have had the requisite time for preparation, a body of men, which for the want of a better name was called a *Senate of Publicists*, to be composed of from forty to fifty of the first publicists of the world, who should meet by themselves for the purpose of comparing notes and discussing, elaborating, and, so far as possible, uniting in a statement of the leading principles of international law, after the manner, and in the spirit, of the Joint High Commissioners at Washington, or after the manner of the eminent scholars engaged in revising the translation of the Scriptures.

It was proposed that this body should be entirely unofficial, but composed of just such publicists as their respective governments would choose if they should inaugurate a Joint High Commission to frame an international code. They would constitute a body which would give something like the positive authority of law to the rules they should elaborate and state. They might be expected to address themselves to the great work with all the sense of responsibility which they would feel if they were commissioned to perform it by their own governments. This code would provide for a high court of nations, either a standard one, or one constituted *pro re nata*, bearing a relation to the family of nations similar to that of our Supreme Court to the family of States. To this court would be referred the differences that might arise between nations, and it would constitute the most august tribunal on the earth. It was thought this work of the Senate of Publicists would receive the sanction of the people of different countries, and would eventually be accepted and adopted by the different

governments. And, when this should have been done, a proportionate and material diminution of the enormous standing armies of Christendom might take place, as they would no longer be indispensable for national security, or the maintenance of national honor. Thus the nations would be relieved of the burden which is now crushing them. This plan, the main feature of which has been briefly indicated, received the endorsement, not merely of the officers of the Peace Society, but of many of our leading publicists, jurists, statesmen, clergymen, and indeed the representatives of all interests, religion, education, capital and labor.

The Society determined that in no better way could the interests of the great cause be advanced than by having a conference with the friends of Peace in Europe in the hope, that the scheme above indicated, or some other might be adopted for the promotion of international arbitration. To forward this object our Secretary, the Rev. James B. Miles, on the first of January last, was commissioned by the Society to visit foreign nations, and to confer with prominent statesmen in their respective governments and with the friends of Peace in their respective countries and to concur with them in any and in all arrangements that might be decided upon for the attainment of this great and benign end. The Society pledged its hearty co-operation in whatever measures might be adopted, and cordially recommended its Secretary to the kind offices of those to whom he might present his credentials. Mr. Miles was also, favored with letters from Hon. Hamilton Fish, Secretary of State, and other distinguished gentlemen, who cordially approved of the object of his mission.

He has recently returned to this country, having visited the principal capitals of Europe, and it gives us great pleasure to say he has everywhere been treated with the greatest courtesy and kindness and the success that has attended his mission has been most satisfactory.

For a more particular account of his reception and what has been done in furtherance of his object in different countries, we refer to his letters in recent numbers of the *Advocate of Peace*.

We will briefly say here that he has had the privilege of submitting the plan indicated above to the consideration of the most eminent publicists and statesmen of the different countries of Europe, and he has also had the great pleasure and honor to receive from them, in writing, a hearty endorsement of the plan in all its essential points, and a statement, more or less in detail, of their opinions respecting the mode in which the plan is to be carried into effect.

The proposition has been hailed in all countries, not simply with favor, but with enthusiasm, and this not by peace societies alone, but by statesmen and publicists at the furthest possible remove from sympathy with Utopian ideas and measures. Among the distinguished gentlemen from whom he has obtained a written approval of our movement and most important statements of opinion, we may name Count Sclopis, President of the Court of Arbitration, Viscount d'Itajuba, one of the Judges, Prof. Mancini, of the University of Rome, Professor Pereantoni, of the University of Naples, Profs. Heffter, Holtzendorff, and Vichor of the University of Berlin, Dr. Rolin Jacquemyns of Ghent, M. Drouyn d'Lhuys, Prime Minister of Napoleon III., Right Honorable W. E. Gladstone, Prime Minister of England, and in short the leading names in international law, in England, France, Italy, Austria, Germany, and the other countries visited.

Mr. Miles says :—" One of the most eminent statesmen of Italy said to me, ' We are happy to welcome you on a mission of peace. There is no hope for Italy as long as the present war system prevails. We cannot bear the enormous burden of the standing armies.' "

And he has found that this sentiment prevails to a large extent in all European countries. Intelligent and thoughtful people, in all those lands, will gladly co-operate with us in all well-considered and judicious measures for substituting arbitration for war, in adjusting national differences. The way is all prepared for the successful initiation of one of the most benign and glorious enterprises in the world's history. The time is ripe for the successful prosecution of a movement whose consummation will remove out of the way the greatest obstacle to the progress of Christianity, education, and the development of the resources of the nations—in a word, the greatest obstacle to whatever ameliorates the condition of society and elevates and ennobles mankind. Count Sclopis, in the written communication with which he favored our Secretary, after expressing his cordial approval of our plan, adds, " It belongs to the societies of the friends of peace to convene this congress and carry the movement into effect."

European peace societies have given assurance of their earnest desire to co-operate with the American Peace Society, in the prosecution of this great and most benign enterprise.

With much truth and force does Count Sclopis say, " Every wise and enlightened government must feel the necessity for an escape from that complexity and uncertainty which constitute the present condition of the Law of Nations. Every one would be a gainer by getting rid of this state of things."

We are happy to say one of the results of the mission of our Secretary to Europe, in all probability, will be a Convention or Senate in the coming autumn of the most eminent publicists of the world for the purpose of devising if possible a way of escape from this very " complexity and uncertainty," of which Count Sclopis speaks, and which is the source of unspeakable mischief. It is for the friends of peace to decide whether or not this enterprise, so full of promise, shall fail or be carried into effect. If they furnish us with the means, it will succeed ; if they withhold the means, it must fail.

We are permitted to quote a passage from a letter recently received by our Corresponding Secretary from an esteemed friend in London as among the testimonies to the encouraging success of his mission. This friend writes : " The marked attention which you have elicited for the object of your interesting mission from a number of the most eminent men in Europe, including such foremost statesmen (practical men removed to the furthest extent possible from mere theorists or Utopian dreamers) as Mr. Gladstone, our Prime Minister. M. Drouyn d'Lhuys, formerly Prime Minister of France under the Emperor Napoleon III., and Count Sclopis, President of the Geneva Tribunal—this is in itself a great work achieved, which should and must afford much gratification and encouragement to the members of your American Peace Society."

We hope ere long to be able to print the " Written Opinions" which the Secretary has obtained from eminent gentlemen in Europe. They will constitute a volume of great interest and value.

#### PUBLICATIONS.

The *Advocate of Peace* and the *Angel of Peace* have been issued monthly during the year. Their circulation has been increasing, and we have evidences that they are appreciated

and enjoyed, and are exerting an important influence in the promotion of the great cause. Among the regular contributors to their columns are distinguished writers in this and in other countries.

The *Angel of Peace* has become quite a favorite with the children. No pains will be spared in the endeavor to advance these periodicals to a still higher degree of excellence.

During the year the American Peace Society has paid a well-deserved but too long delayed tribute to the memory of the sainted "Apostle of Peace," William Ladd, by the publication of his Memoir. The book contains about three hundred pages with a good likeness of Mr. Ladd, and a most valuable introduction by Elihu Burritt. For the preparation of the Memoir the Society is indebted to John Hemmenway, Esq., an intimate friend and ardent admirer of Mr. Ladd. Mr. Hemmenway has devoted much time and labor to the preparation of the volume, and has furnished a faithful and true account of one of the greatest and best men that ever lived. Through this book the eloquent, indefatigable, and self-denying "Apostle of Peace," being dead, yet speaketh, and he speaks thoughts that breathe in words that burn. What has now been done for Worcester and Ladd, we hope will soon be done for the late lamented Dr. George C. Beckwith, a most devoted servant of our Society, and its most munificent benefactor.

#### FINANCES.

From what we have stated above no one can fail to see that the aspects of the peace cause were never so encouraging as they are now, and the opportunities of the American Peace Society for the accomplishment of a work of incalculable good to the world, were never so grand and inspiring. We trust the Society will not be compelled to let these golden opportunities slip for the lack of sufficient pecuniary means. In our last annual report, in view of the evident demand for a great enlargement of our operations, we expressed the earnest hope that the Society at its annual meeting would be able to devise plans for raising funds adequate for carrying on such enlarged operations successfully. But the year has passed and the receipts of the Society have not been nearly adequate to meet the increasing demands of its work. We make grateful mention of several friends, who by generous contributions for the especial object, encouraged the Secretary to undertake his mission abroad.

Among the sufferers by the great fire in Boston, in November last, was the Peace Society. The establishment of our printer, J. E. Farwell, Esq., in which were many of our stereotype plates, was consumed with all its contents. In other ways the Society suffered by the great catastrophe, and has been deprived of funds to quite a large amount which it expected to receive. The fire created such a demand upon the charities of the benevolent in this vicinity, that we have deemed it inexpedient to ask them to help us. We feel confident that so great and good a cause as this will not be allowed in the coming years to suffer for the want of pecuniary means.

#### DECEASE OF FRIENDS.

Among the prominent friends of the American Peace Society who have the last year finished their earthly course and entered upon their reward, are Rev. Dr. Barstow, of Keene, N. H., Rev. Dr. Allen, of Northborough and Rev. Dr. Badger, of New York. These men, all eminent in their sacred professions,

have for many years by voice and pen as also by pecuniary contributions, been efficient supporters of the Peace Society. No unimportant part of the distinguished service which they have rendered to mankind, for which their names will be held in grateful remembrance, has been performed in connection with this organization.

#### OUR OFFICE.

For several years our office has been located in Wesleyan building, Bromfield street. Our accommodations there were good, but not entirely adequate to our wants, and it was understood the proprietors of the building would be glad to have the room for the purposes to which the building is especially devoted. A few months since the Congregational House, on Beacon street, was finished, and pleasant and commodious rooms were offered to us in that. The Executive Committee voted unanimously to remove the office to this place. It is proper to say this removal and also the absence from the country of our Secretary during several months of the year, have increased the cares and labors of our office agent, the Rev. H. C. Dunham. But these additional duties, as all the important duties that devolve upon him, he has discharged with great fidelity and acceptance.

#### THE OUTLOOK.

In contemplating the future of our Society, the prospect is in most respects remarkably bright. The stereotyped apology given by many people, and even philanthropic people for withholding aid from this Society, viz., "that its objects, although very good, are *impracticable*," has been proved to be the flimsiest of pretexts by recent events, which have demonstrated to the world that the quiet unostentatious work of the American and European Peace Societies has been eminently *practical* and widely and eminently beneficial. Cheerfully according to other Christian and philanthropic organizations all praise for the practical results achieved by them, it must now be conceded that those which have recently crowned the efforts of the Societies of the friends of International Peace are not inferior to those secured by the best of these organizations. And in view of the great plan and measures for promoting peace among the nations, upon which our Society has embarked, and which have received the endorsement and hearty commendation of the wisest and most intelligent statesmen and publicists of the different countries of the world, it surely can no longer be alleged as a reason for indifference to its claims that its objects and aims are indefinite and impracticable. The objects proposed by our Society *now*, certainly are well defined and immediate. Besides, they are grand enough and promising enough to awaken the interest and secure the moral and pecuniary support of all the friends of God and of their race.

A glorious harvest is all prepared for this Society. The word of command that comes to it from the very God of Peace is, "Thrust in thy sickle and reap."

For your own and your children's sake, learn to speak low. They will remember that tone when you are under the willows. So they will remember a harsh or angry tone.

Morality and religion forbid war, in its motives, conduct and consequences.—*Vicissimus Knox*, 1820.

No part of the heroic character is commended by any precept or example of Christ.—*Paley*, 1768.

## THE ADVOCATE OF PEACE.

BOSTON, JUNE, 1873.



## EDITORIAL CORRESPONDENCE.

LONDON, March, 1873.

MY DEAR FRIENDS,—It is impossible for me, in a single letter, to give a full account of what has been done in London and vicinity in prosecution of my mission, and of the encouragement which I have here received.

First of all, would that it were in my power to express the gratitude I feel to our distinguished Minister to Great Britain, General R. C. Schenck, for his attentions and great kindness to me. Soon after arriving in London, on my first visit, I was favored with an interview with him, in which I made known to him the object of my mission and the plan which we hoped to carry into effect. From no one of the many eminent statesmen and publicists with whom I have conferred has our undertaking received a warmer approval than from him, and from no one have I received more valuable suggestions. How much our nation and all nations are indebted to him for the blessings that have come and will come to the world from the Washington Treaty and the Geneva Arbitration, is as yet known to but few. Upon the many delicate and difficult points involved necessarily in our scheme, he was able to speak from a full mind, and the opinions which he expressed in regard to the method to be pursued for its accomplishment, have been received with great favor in all countries. The written statement which I am to receive from him will have great value.

I esteem myself fortunate in having been in this metropolis during the "Ministerial crisis." I was present in the House of Commons when Mr. Gladstone tendered his resignation; and also, when he resumed office, and also at the session when occurred the great debate upon the motion of Mr. Cathorne Hardy, the Member for Oxford, in reference to the "Three Rules and the Geneva Award." The discussion was participated in by the leading members of both sides of the House, and was very earnest and able. By some of the speakers the "Three Rules" and the "Recital of the Arbitrators," were criticised. But, from the beginning to the end of the animated discussion, which continued until after midnight, was heard not one unkind or disrespectful allusion to America or the American government. Every reference to our nation was high-toned and courteous. Not one word was said in opposition to the payment of the "Award."

But, the most gratifying characteristic of the discussion was the manner in which the principle of arbitration was treated. Not only was no single word spoken in disparagement of that method of settling the differences of nations, but the speakers, even those who were most severe in their criticisms of the Geneva arbitration, most distinctly and emphatically endorsed and commended the principle of arbitration, and declared it to be their motive in criticising this particular instance of arbitration, to vindicate the principle of arbitration itself and to secure for it every advantage in the future. The discussion, in its whole spirit and drift, evinced a sentiment decidedly favorable

to international arbitration as a substitute for war and to all measures that would promote peace among the nations.

It also disclosed most clearly the necessity of the movement in which we are engaged for a more definite statement and codification of the great principles of international law.

Nearly every speaker in the course of his remarks furnished fresh arguments in favor of the vigorous prosecution of our plan.

I am happy to acknowledge my obligations to the Right Hon., Sir Sydney H. Waterlow, the Lord Mayor, for many polite attentions. By his courtesy I attended on the 28th inst. the banquet at the Mansion House, given by the Lady Mayoress and himself to the Mayors of the Municipal Boroughs of England and Wales. The occasion was quite unique, and exceedingly interesting. More than two hundred Mayors were present in "full State robe and chain," as also Mr. Gladstone and his Ministers, and the foreign Ministers. The banquet was held in the spacious and rich Egyptian hall, which when the guests were all assembled, presented a novel and brilliant spectacle. Excellent and eloquent speeches were made by the Lord Mayor, Mr. Gladstone, Mr. Lowe, Sir Roundel Palmer, and many other celebrities. Mr. Gladstone's reception by the entire company was most hearty and enthusiastic, and his speech on this occasion was one of his happiest efforts. Feeling allusion was made by several of the speakers to the amicable settlement of the difficulties between Great Britain and America, and to the general prevalence of peace among the nations; and all such allusions met with a sympathetic response.

The occasion afforded me an opportunity to learn that the Geneva arbitration is regarded by the representatives of different parts of the United Kingdom with as much gratitude as by our own people. From many have I heard the expression of the earnest hope that it may prove the harbinger of perpetual peace between the two kindred nations.

I have pursued the same course in England as in other countries, and have submitted our plan in writing to eminent publicists and statesmen here as in other capitals. I am happy to say I have received elaborate written statements from Right Hon. Montague Bernard, one of the Joint High Commissioners, Vernon Horcourt, M. P., and Professor of international law, Professor Clarke, of Cambridge, Rt. Hon. W. E. Gladstone and several others.

A day or two since I was honored with a very polite invitation from Mr. Gladstone to an interview with him at his residence, Carlton House Terrace. General Schenck most courteously offered to accompany me, and the interview was extremely pleasant. Mr. Gladstone expressed the liveliest interest in the object of my mission, and assured me the Government of Great Britain would not falter in its purpose to commend and sustain arbitration as a substitute for war.

In the name of Judge Warren and the officers of the Bunker Hill Monument Association, I presented to him, as I had done to Count Sclopis and Viscount d'Itajuba, a very handsome copy of the proceedings of the Association at its last annual meeting, which he, as they had done, received with grateful acknowledgments.

I have enjoyed many opportunities for becoming acquainted with the sentiments of the people of Great Britain, as, also, of public men. I am happy to say the great mass of the intelligent, substantial people of this country are thoroughly sick of



the present war system, and are ready to co-operate in well-considered measures for establishing a permanent system of international arbitration.

The argument used by a distinguished member of Parliament at a recent public meeting, which I attended, was, "Great Britain should take the lead in a movement of this kind, as she has tried arbitration, and been beaten."

I must close this letter with only a word or two respecting a very delightful meeting which I attended with the London Peace Society at their rooms. The resolutions which follow will indicate the spirit of the meeting. Before the question was taken upon the adoption of the resolutions, very feeling addresses full of kind references to your Secretary and his work and mission in Europe, were made by Henry Richard, M. P., Professor Leone Levi, Dr. Ellis and others.

#### RESOLUTIONS

Adopted at a meeting of the friends of peace (appointed as a committee to confer with the Rev. James B. Miles in reference to the objects of his mission to Europe) held in London, March 29, 1873, Dr. Ellis in the chair.

It was moved by Mr. Stafford Allen, seconded by Professor Leone Levi, and agreed unanimously:

"That this meeting desires to repeat the cordial welcome given on a former occasion to the Rev. James B. Miles as the representative of the American Peace Society, and of the friends of peace generally, in the United States.

"That they have listened with deep interest to the communications, written and oral, which he has laid before them from various distinguished gentlemen on the Continent, as well as in this country, on the subject of his mission. And they congratulate Mr. Miles on the success of that mission, as indicated by the testimony in favor of his views which has been expressed by so many persons of influence in various countries of Europe.

"That they fully concur in the views of their American friends as to the urgent necessity there exists for taking means to define, to digest, and, so far as practicable, to codify the principles and rules of International Law so as to form a solid basis for a general and permanent system of International Arbitration, or a Court of Nations.

"That, in their opinion, the most direct and expeditious way of attaining this end, is for the friends of peace in all civilized countries to bring the influence of public opinion to bear upon those in authority, by introducing proposals in the Legislatures, which are the natural and legitimate organs of national sentiment and desire, inviting their respective governments to concur with other governments in the necessary steps for accomplishing a work so essential to the interests of justice and humanity. They venture especially to press upon their honored friends in America the duty and expediency of taking means for having the subject brought, at an early period, before the Congress of the United States.

"That, concurrently with this, and of great value as an auxiliary means, they approve entirely of the suggestion of inviting the voluntary and consentaneous efforts of distinguished jurists and publicists in the work of preparing a system of International Law which may go forth to the nations and governments with the authority which their name and character cannot fail to command.

"And that the friends of peace in Great Britain will gladly co-operate with their American fellow-laborers in any practicable plan that may be decided upon for carrying this into effect."

[COPY.]

(Signed), HENRY RICHARD, *Secretary.*  
Peace Society, 19 New Broad Street, London, E. C.

CHRISTENDOM paid last year for the support of her war system two thousand millions of dollars. Christians—all who profess and call themselves by the name—paid for missions in the same time five millions of dollars.

#### THE TREATY OF PARIS OF 1856.

That eminent statesman and diplomatist of France, Drouyn d' Lhuys in the very important paper which he has given us, endorsing our endeavor to promote arbitration, thus refers to the Treaty of Paris.

"The principle of arbitration consecrated by the Treaty of Paris of 1856, has too often remained inoperative. In trying to realize it at present we obey a sentiment which evoked at that epoch, will not cease to manifest itself among all civilized nations until it shall have obtained satisfaction."

In our opinion the friends of arbitration have not fully appreciated the importance of this "consecration" which M. Drouyn d' Lhuys characterizes in language of such force. It seems to us to give them an advantage and an argument which they have not fully improved. Our readers will remember, that treaty declared the wish of the signatory governments, that States between which any serious misunderstanding might arise, should before appealing to arms, have recourse as far as circumstances might allow, to the good offices of a friendly power.

The Plenipotentiaries at Paris took still a further step, which seemed to indicate that they regarded war between two nations as a matter so nearly concerning the rest of the world, as to justify not merely an agreement among themselves, having for its object the avoidance of war, but the expression of their hope that the governments not represented in the Congress, would unite in the sentiment which inspired the wish.

Now let the fact be considered that the men who participated in this consecration of arbitration were not merely the most eminent men, but they were invested with official dignity and authority. In this great transaction governments gave their sanction to arbitration. The protocol was sanctioned by names eminent in diplomacy. There were Count Walewski, and Baron Bourqueney on the part of France; Count de Buol-Schauenstein and Baron de Hubner on the part of Austria; Lord Clarendon, and Lord Cowley on the part of Great Britain; Baron de Manteuffel and Count de Hatzfeldt on the part of Prussia; Count Orloff and Baron de Brunnow on the part of Russia; Count Cavour and the Marquis de Villamarina on the part of Sardinia; Aali Pacha and Mehemed Djemil on the part of the Ottoman Empire.

Of this protocol Mr. Gladstone declared that "the proposal, to submit international differences to arbitration, was in itself a very great triumph, a powerful engine in behalf of civilization and humanity."

The late Earl of Derby referred to it as "the principle which to its immortal honor, was embodied in the Protocols of the Conference of Paris."

The Earl of Malmsbury pronounced the act of the Conference "one important to civilization and to the security of the peace of Europe."

We know not where the importance of this treaty has been more justly set forth than in the remarks of the Hon. John Jay, made at an entertainment given by him at Vienna on our last national Thanksgiving Day.

At our recent visit to Vienna, Mr. Jay kindly favored us with a copy of those remarks, from which we gladly give extracts. We need not ask for Mr. Jay's statements the especial attention of our readers. Referring to the Treaty of Washington, he says:

The difficulties that for a time threatened to disturb the operation of the Treaty are already forgotten; and the fact

remains that two peoples may together thank God, that difficulties pronounced insoluble have been solved, that controverted rights have been determined, mutual claims adjudicated, clashing interests harmonized, and a disputed boundary defined: by the judgment of arbitrators appointed by joint consent, characterized by intelligence, integrity, dignity and moderation: and that this has been done without the aid of armies or navies, without disturbance of industry, or stoppage of trade: without increase of taxes or military conscription, without the taking of one man's life, or the breaking of one woman's heart.

If we may rejoice that the Treaty of Washington has confirmed our friendship with Great Britain, and afforded no slight pledge that in case of future differences with that power, there will be an honest endeavor to adjust them peacefully, may we not also indulge the hope, that the success of that treaty in honorably settling so many and difficult questions, may aid the sovereigns and peoples of Europe, in accomplishing that wish for the avoidance of war, which was proclaimed to the world in the protocol of Paris.

Some of the comments on the plan suggested by the protocol, of appealing to the good offices of a friendly power before resorting to hostilities, seem to proceed on the theory that any congress which could be so simple as to suggest arbitration as a substitute for war, must have been composed of amiable enthusiasts, ignorant of affairs, and who had reached that conclusion in their closet. But Clarendon and Cavour, Walewski and Buol Schauenstein, Manteuffel, Orloff, Brunow and their colleagues were the last men in Europe that could be so characterized.

They were pre-eminently men of practical ideas, of wide experience, of singular prudence and skill, standing in the first rank of modern diplomatists;—ministers for foreign affairs, ambassadors at the great courts of Europe, familiar with its past and current history, with its policies and its wars, and as well advised as men could be, of the difficulty of adjusting disputes between the numerous kingdoms of Europe; with their differing races, their varying governments, their conflicting views, interests and ambitions, and the chronic questions of nationality, ethnographic boundaries and natural frontiers.

The congress met as you remember, at the conclusion of the Crimean War, and when Europe was still reflecting upon the causes, counting the cost and estimating the results of that struggle which the world had watched with unusual interest. It was then that the powers who had been engaged or concerned in the war, England, France, Russia, Turkey and Sardinia, with Austria and Prussia—and although I have named Prussia last, her Royal Sovereign was foremost in this work of peace,—put forth unanimously the famous protocol unexampled in history, which Lord Clarendon called "this happy innovation."

It is a fact not perhaps generally known, that when in accordance with the hope expressed by the congress that the powers not therein represented would approve the protocol, it was presented to those governments for their consideration, all the powers to the number of forty, gave it their adhesion, thus investing it with a sanction akin to that of the law of nations.

Despite this perfect unanimity for the avoidance of war, as the Count Beust reminded us last year, before the protocol of Paris, Europe had enjoyed peace for forty years, and after it was signed, Europe witnessed three great wars in less than fourteen years, and the fact seemed to be that the plan suggested by the congress was not even tried, and that doubts have been entertained, whether really disinterested and impartial arbitration could be found, to do exact justice between nation and nation, and whether a government against whom they decided would submit to their award.

To these doubts the Washington treaty may put an end. Whatever criticism has been made in America or in Europe, upon the award of the tribunal which amid the regards of the world held its sittings at Geneva, among a people of three races, three languages, and differing religions, dwelling together in harmony: or whatever criticism has been indulged in, touching the award made by His Imperial Majesty at Berlin sustained by the opinion of experts, not a syllable has been breathed in either case against the perfect integrity and inde-

pendence of the Arbiters: and when Lord Odo Russell with chivalric courtesy brought his congratulations to Mr. Bancroft, his lordship by that graceful act bore testimony to the honor of England, and to the integrity of the Imperial judge.

It is interesting to observe how many of the signatory powers of Paris have assisted in this practical exemplification of their scheme, and how already the example thus set begins to be followed in cases, which formerly were accustomed to lead to war.

When Lord Granville ratified the Treaty of Washington, he paid a tribute to the memory of Lord Clarendon. When Italy named Count Sclopis, she did honor to the wisdom of Cavour. When the Emperor of Germany in his own person taught the world that boundaries may be adjusted, and maps rectified, peacefully and to the honor of both nations, he strikingly illustrated the counsel and plan of his Royal brother.

To day France in her turn, by her illustrious President, has undertaken to adjust a disputed boundary between Great Britain and Portugal: and the Austro-Hungarian ambassador at London is waiting to assist under the treaty of Washington should his services be required in the settlement of the Fisheries; while the Austro-Hungarian minister at Washington still sits as the Arbitrer in the differences between the United States and Spain.

I pray you to pardon me for having thus dwelt upon the Treaty of Washington which seems to exemplify in our foreign relations the spirit of the maxim "Let us have peace"—and I ask you to drink with all the honors to

#### THE PRESIDENT OF THE UNITED STATES.

The company rose and greeted the toast with cordial applause. Subsequently Mr. Jay rose to propose the health of the Emperor and said:

At no previous period in our history have the eyes of Americans been turned with more interest than at present to the Empire of Austria-Hungary. Our people can never view with indifference the wise and peaceful progress of other nations in Constitutional Government, in political and religious freedom and popular education; and in all these points the progressive policy of the Imperial and Royal Government, attended as it has been with a striking development of national prosperity, has commanded respect and sympathy in our distant republic.

The preparations in the Prater for the approaching Exposition have been watched admiringly by Americans not unaccustomed to grandeur of design, skilful arrangement, and rapid execution. They look upon the Exposition not simply as one designed to surpass all former expositions in thoroughness and completeness, but as one of those movements in behalf of the instruction and happiness of the peoples, and the generous rivalry of nations, which occasionally remind the world that "Peace hath her victories not less renowned than war."

#### THE UNIVERSAL EXPOSITION.

The Universal Exposition was inaugurated May 1st, at Vienna, by the Emperor of Austria in the presence of members of the Imperial family, royal and illustrious guests, and State and civic dignitaries. The weather was unfavorable, but the crowds from all parts of the world who witnessed the imposing ceremonies were immense, filling the rotunda and transepts of the building and portions of the grounds surrounding it.

At noon the Emperor Francis Joseph entered the rotunda with the Crown Princess Victoria of Germany on his arm. He was followed by the German Crown Prince Frederick William, who escorted the Empress Augusta. After these came the eldest son of the Prince accompanied by the Prince Imperial of Austria. The Emperor took his seat on the throne, when the combined bands numbering several hundred musicians, performed the Austrian hymn, which was succeeded by the Prussian anthem amid the cheers of the multitudes.

The Arch Duke Charles then rose, and addressing the Emperor said: "Sire, filled with gladness I salute your majesty in these halls, devoted to progress and to peace. Your participation has fitly brought to completion a work which now draws upon Austria the eyes of the world, and has secured for

the fatherland a full recognition of the part she takes in the promotion of the welfare of mankind through the instruction of labor. May it please your majesty graciously to receive this catalogue and to declare the exhibition open."

The Emperor, receiving the casket containing the catalogue, replied: "With lively satisfaction I behold the completion of this undertaking, the importance and significance of which I appreciate in the highest degree. My confidence in the patriotism and capability of my people, and in the sympathy and support of friendly nations, has accompanied the development of the great work. My well wishes and grateful recognition are devoted to its termination. I declare the Universal Exhibition of 1873 opened."

Prince Von Auersperg, President of the Council of the Empire, advancing to the foot of the throne, addressed the Emperor as follows:

"Sire: With feelings of modesty and at the same time of exultation and pride, the people of Austria gaze upon a work which testifies to the increasing power of, and the growing esteem for the fatherland, and to its active participation in the great task of culture. We owe this work entirely to you. It is the embodiment of your motto—'Power and respect come from union, which is strength.' We therefore lay our efforts at the foot of the throne."

Dr. Folder, the Burgomaster of Vienna, expressed the gratitude of the people of the capital to His Majesty, and added: "Under your government Vienna has become a metropolis. You now confer the highest consecration upon an undertaking whose noble purpose is to show what the human mind in every zone is capable of achieving in mechanics, science and art, so that progress may become common property, and be fostered and furthered by the co-operation of all the rivalries of invention and dexterity. With the blessing of peace among the nations this sublime creation has arisen, immortalizing the history of culture in Austria. The city of Vienna, whose lot it is to welcome hospitably visitors from all quarters of the globe, feels proud and elated under the gracious, imperial protection, and inspired with gratitude, rings forth the words, 'God protect your majesty! Long live the Emperor!'"

The cry was taken up by thousands of voices and re-echoed from all parts of the building. The ceremonies closed with the chorus, "See, the conquering hero comes," sung by the united musical societies and choirs of the city.

The Emperor and Empress, followed by distinguished personages, then traversed the western and eastern wings of the exhibition building, being received everywhere with thunders of applause. Having completed the circuit of the exhibition, they departed amid salvos of the artillery, and cheers of the immense crowds gathered outside the building.

We rejoice in this great convocation of people from all the world for the comparison of the products of their industry. We think the general influence of it must be promotive of the great end for which we are laboring.

## THE TREATY OF WASHINGTON AND THE TRIBUNAL OF ARBITRATION.—HON. CALEB CUSHING'S BOOK.

BY REV. D. C. HAYNES.

We have at length a history of the eminently important Treaty of Washington, including the final arbitration between England and America, by the Hon. Caleb Cushing, which furnishes the data for a few articles on this great question for the general reader.

Mr. Cushing was qualified by his antecedents, and especially by his relation to the whole question, for the task of historian of the events. He was one of "the Counsel of the United States," the others being Mr. Morrison R. Waite and Mr. William M. Evarts. When it was announced that he would furnish a history, it was expected it would be worthy of a great man, and so it is, beyond question. We hardly expected, however, that the book would be so entirely in harmony with our

peace work as we find it. Not that we had any reason to doubt Mr. Cushing's sympathy with our principles. Quite the contrary. At the same time there were necessarily so many facts, which might excuse a belligerent attitude between the different parties, that we rather expected some things not entirely in harmony with the benign influences which had assembled "The Tribunal of Arbitration."

We are very thankful for the success of the book in this respect, and especially for the interesting fact that most of the parties concerned came to their grave task with good and peaceful intentions. Mr. Cushing makes no secret of his admiration of the entire tribunal, and of their conduct at all times with a single exception.

We quote with pleasure Mr. Cushing's eulogy of Englishmen at the close of his interesting "account of the personnel of the arbitration."

"Occasionally, but not frequently, at the present day we hear in the United States ungracious suggestions touching the personal department of Englishmen. No such observations it is certain are justified by any experience of the City of Washington. The eminent persons, who, in the present generation have represented the British Government here, whether in permanent or special missions, were unmistakably, and with good cause, popular with Americans. And it is agreeable to remember, that of the ten Englishmen (connected with the tribunal) with whom we of the United States came in daily contact at Geneva, and sometimes in circumstances of contentious attitude, of a nature to produce coolness, at least, all but one were uniformly and unexceptionably, courteous in act and manner, and that one the Chief Justice of the Queen's Bench."

Mr. Cushing is repeatedly and very intentionally severe on this one exception. Let us be thankful and astonished that he has but one to make, and hope there is some good excuse for his severity and for Chief Justice Sir Alexander Cockburn's attitude, aside from any unworthy intention.

It is delightful that the whole matter of the treaty and tribunal was conceived and executed in so good spirit and faith, and that the people of Great Britain and of the United States of America have so generally and cheerfully acquiesced in the result. To be sure there have been differences of opinion all round, and unworthy and selfish expressions of them. What else could have been expected! On the whole the result has been eminently satisfactory, and in harmony with the spirit of an advanced age. A splendid example has been set and precedent established. Is war possible any more between Great Britain and the United States of America? We trust not, and the work of the present and the future is to make this example not only permanent but general.

Much more in Europe than on this Continent is the practical prevalence of our principles important. We have suffered, alas, how much! But they, where the balance of power and other circumstances subject them to so much danger, have suffered more, and are still likely to suffer. We hope Mr. Cushing's book will be acceptable to them, and not only the book but especially the events it describes will be a contribution to universal peace. The American Peace Society extends its warmest sympathy at this crisis to the noble peace men and women on the other side of the Atlantic, and pledges its best co-operation with them.

GENERAL GRANT ON CRUELTY TO ANIMALS.—In 1864, at City Point, Va., the General of the Army strolled along the wharf, smoking his cigar. One day, seeing a big, raw-boned teamster belaboring one of his wheel mules with a billet of wood, and cursing him roundly, he quietly said, "My man, stop beating that mule." Rawny, looking around at the little, unostentatious appearing person in a plain blouse, "Say, be you driving these here mules or be I?" and bat, crack again went the cudgel, the mule dodging and jumping the tongue. "Well," said the General "I have sufficient authority here to stop your cruelty to that animal," and turning to the officer in charge of the train, he ordered him to have the teamster "tied up," for twenty-four hours, when he returned to camp, and to report the fact to his headquarters when done. The news spread rapidly from camp to camp, and there was much less mule-mauling after that.

## THE PROPHECY OF PEACE.

On Christmas evening, 1870, Rev. Phebe A. Hanaford preached a sermon in New Haven, Conn., on the above theme, having for a text Isaiah, ii; 4. She spoke at some length concerning the war then waging in Europe, and of Mrs. Howe's peace plans. We give the following extracts from the closing portion of the sermon:

"Do you not long for the fulfilment of my text, so that such dark and troublous times may no longer make earth so great a contrast to heaven, where there is no war nor battle shock—no suffering and no tears! I have spoken briefly but pointedly of the causes of this war, ambition, selfishness, greed of power, lust of conquest. I have not dwelt long upon the historic deeds of those whose names will be remembered in connection with this sanguinary conflict, for there was not time, nor was it needful that I should do so. I have shown you a ray of sunlight amid the darkness, in proving by Clara Barton's letter that there are still tender, pitying, Christian hearts in Germany, and I doubt not France has the same. I come now to ask what can be done to insure the fulfilment of the prophecy of peace? The answer to the query is indicated by the former part of the text, 'He shall judge among the nations and shall rebuke many people.' Or, as the passage might be more literally translated, 'He shall be a judge of the nations, and an umpire of many kingdoms.' In other words, the great truths which the Babe of Bethlehem came to bring; the love of God to man, and the duty of love between man and man,—the fatherhood of God and the brotherhood of man,—are the antidotes for all the poison of war and sin in every form. The more that gospel which Christ taught is received by the nations of the earth, so much the more will it be seen to be the remedy for this great evil we are deploring to-night, and as those truths prevail, the Prince of Peace shall sit on all the thrones of the world! He, by the spirit and power of His blessed religion, shall rule among all people and be umpire of every kingdom. Our duty, then, must be to spread that gospel; and we are called upon to spread it both by word and by life, by precept and example. That religion should govern our hearts, rule in our daily lives, and then send abroad its influence to bless the world. We are not to keep silent in regard to crying evils in the world. It is our duty to agitate all questions of reform and sow the good seed of the kingdom everywhere. And above all we are not to be discouraged. The prophecy of peace will be fulfilled, if not in our day, then in some blessed day of the grander future which is to dawn for all the nations of the earth. There is no room for discouragement. Reforms must succeed, because they are in the line of God's providence and in accordance with His will. Those who labor longest and most heartily in *any* reform come to be very hopeful in regard to *all* reforms. The anti-slavery reformers have lived to see their righteous cause crowned with a deserved success. They are now urging that reform which contemplates the enfranchisement and consequent advancement of every woman, and since the prosperity of a nation depends upon the excellence of its morals, in a larger degree than many political economists perhaps allow, how important it is that the women of every nation be elevated, that the sons of free and noble mothers may help to form a free and noble State; nay, that the *children*, the sons and daughters of true fathers and mothers, should help to make every nation one whose God is the Lord! \* \* \* \* \*

The Young Men's Christian Association, of Boston, were so impressed by the importance and excellence of this Woman's Peace Movement, that they gave Mrs. Julia Ward Howe an invitation to speak in their meeting on the subject of peace, though they well knew that she was a confirmed Unitarian. The result was highly satisfactory. And no one can regret the onward march of events which brings those who love God and humanity to a plane where they can labor and pray together. I see in this movement an effort toward the fulfilment of my text. In the onward march of events I see the cause of woman triumphing, in order that she may prove a more efficient co-worker with man for the extension of Christ's kingdom. I see the bigotry and sectarian rivalry that has disgraced past ages fading away before a larger hope and a diviner love. And

although many may feel discouraged at this new attempt to establish peace on earth, because other efforts have proved futile, yet it is by no means a Quixotic attempt, or the development of a Utopian idea. The word of the Almighty, by prophet and angel, by the dear Lord and His apostles, is pledged to the fulfilment of our text. We may bid 'God speed' to every effort to secure international peace. Yea, it is our duty to engage in every movement that promises such a blissful end, for only when the gospel of Christ is spread far and wide, and universally adopted, can we expect the world to see its promised glory, when the arts and sciences shall flourish, when the literature and refinement of every land shall surpass the palmiest days of Greece and Rome, when earth's millions shall no longer be crushed by poverty or debased by crime, and the angel anthem shall find an echo in every heart. Oh, brothers, sisters, in the bond of a common humanity I call you to this glorious effort in the name of the Holy Child, Jesus! His star is shining on and is ever in the ascendancy, though never more above the hills of Bethlehem may the guiding star of the wise men be seen. Do you love Jesus? Then pray and labor for peace among all nations, that His name be honored and his truth received. Do you love your fellowmen? Then extend the gospel of Jesus that the world may be blest. *Ora et Labora*. For prayer and labor will bring down the blessing, and, as Longfellow has told us in rhymes that have become household words,

'Were half the power that fills the world with terror,  
Were half the wealth, bestowed on camps or courts,  
Given to redeem the human mind from error,  
There were no need of arsenals or forts!'"

**THE INDIAN COMMISSION—THE PEACE POLICY VINDICATED.**—The Board of Indian Commissioners unanimously adopted a report on the President's Indian policy. After speaking of the cause which led to the revolt of the Modocs and often previously published, the Commissioners, in alluding to the assassination of General Canby and Peace Commissioner Thomas, say a treachery so base admits of no palliation, nor can any punishment meted out to the perpetrators of the crime be too severe. The Modoc war, it is held, however, cannot be charged against the President's peace policy, and it is also affirmed that the misdeeds of individual Indians or bands should not be charged against the innocent or upon the race. The red man has no friends to take his side of the story, and no degree of exaggeration or falsehood is too gross to be unhesitatingly accepted by the public mind against him. The report says it has never been the expectation of the friends of the Indian policy that it would, in the short period of a few years, civilize the savage tribes, nor could it be expected to bring the red man in three years to become as free from crime as the whites. It is the opponents of the policy who expect the Indian to be more free from criminality than the people of our most civilized communities. Four years of trial has proved the peace policy to be a success, and with the exception of a contest with a few bands of Apaches and the present unhappy struggle with a handful of Modoc braves the country has been saved from Indian wars. Christian denominations are invited to co-operate. Then the most inveterate Indian haters will hardly venture to complain of them.

**PEACE MEETING.**—The meeting at the Third church, Wednesday evening, was largely attended. Dr. Bacon presided, and the meeting was opened with prayer by Dr. Murdoch. Rev. J. B. Miles followed with an interesting account of his mission to Europe in behalf of the proposed international peace congress. From every country visited he brought communications expressing the earnest approval of the object presented, with professions of zealous co-operation in the movement to secure some substitute for war in the settlement of international difficulties.

Mr. Beecher came forward with reluctance, having rested but little since lecturing at Marquand chapel. His remarks were very interesting, and in accordance with the sentiments hitherto strongly advanced by him from his own pulpit. The meeting dispersed with a strong feeling of encouragement in the possibility of substitution in the near future of a peaceful means of settling international difficulties.—*New Haven Palladium*.





Vol. II.

BOSTON, JUNE, 1873.

No. 6.

### JUNE ROSES.

BY REV. PHEBE A. HANAFORD.

Freshly they bloom around our summer paths,  
So sweet and fragrant! and our hearts expand  
Beneath their lovely spell, for heaven seems near,  
And we the dwellers in that better land.

They bloom above their precious dust who died  
That Liberty and Union might be one.  
We deck with them our dear and honored graves,  
E'en while we sigh that victory was won.

Alone with sacrifice,—and then the prayer  
That nevermore the land be scourged with war,  
Rises from lips once pale with anguish, when  
The land was cursed with awful battle roar.

No more the laurels for the brave we pluck  
The Warrior brave!—their fellow-men who slay;  
June roses will we choose to deck the brows  
Of those who serve humanity alway.

The heroes of a bloodless strife with sin  
We honor more than those with war's renown,  
For these we'll strip June roses of their thorns,  
And weave, with grateful hearts, their fragrant crown.

—New Haven, Conn.

### MAKE YOUR MARK.

From the creation of man to the present day, where the beacon light of civilization has entered, men have always striven to gain names which will shine on history's golden pages.

To do this they have burned at the stake beautiful women, thrown into the darkest dungeons innocent men. Children have been snatched from the breasts of fond mothers and butchered before their eyes. Towns have been burned, fields of waving grain consumed by angry flames. Our "fertile valleys and rock ribbed hills" have been deluged in blood. Men have rushed wildly into battle and destroyed their opponents.

But for what were all these crimes and destructions! To increase the civilization of the world! To lead the heathen to

the throne of grace! No. But to make the world admire them. To make them the object of eulogy—the occupants of pedestals, that the people might bow to them and even worship them.

If in the quarry, shop, or schoolroom, opponents hedge your way, struggle manfully and well; let no obstacles oppose you, for a shield of truth never fell by its foe's weapons.

The lion is king of beasts on account of his strength; so is he who strives to make himself, not by slaughter, but by work, the champion of the world.

Let us work boldly while in youth's sweet embrace, for after manhood, comes old age. Like young David when he was about to approach the "giant in battle," have faith in God. When this is done and earth has passed away, we will have made our mark in the great book of life, as having worked faithfully unto the end.

### A LITTLE GIRL'S SABBATH THOUGHT.

"When William comes home this morning, I shall give him a good scolding. I meant to have called at his master's and given it to him in the week; but I had not time."

This was said over the breakfast-table by the father of a family, who had reason to be displeased with his eldest son, who was an apprentice to a draper at a little distance. There was a pause after the father spoke. It was plain that the mother and the children—of whom there were three—were sorry for William. At last, the youngest child, a little girl, who sat next to her father, laid down her spoon, and, looking up in his face, said coaxingly,—

"Father dear, I want to ask something."

"Well, my love, ask away."

"Doesn't it say in the Bible, 'Six days shalt thou labor, and do all that thou hast to do'?"

"Yes, my child; we must do our week's work in the week; and then we have the blessing of the Sabbath to rest in and to praise God."

"Oh! then, father, you musn't scold poor William. You said that ought to have been done in the week."

The father looked at his little monitor with a smile, and said, after a moment's pause, "You are right, darling. If I forgot or neglected this 'hard work' of scolding in the week, it shall not be done to-day; for this is the day of love, given to us by God's love, and consecrated by a Saviour's love."



Just then, William came in; and, as the kisses went round that welcomed him home, the others said, "You're not to be scolded, William; you're begged off because it is the Sabbath."

William, who knew very well what he had done that was wrong, colored up; and his father said,—

"Kiss your little sister, Willie, and try for the future to avoid anything that will cause you on *any day* to be scolded. To-day we will all bless God and be happy."

Oh blessed home where the love of God calls up sweet, holy family love; where parents and children try to think of and to do God's will! The Sabbaths in such a home are foretastes of that unending Sabbath, where there are joys unspeakable, and pleasures forevermore.—[*London Children's Friend*.]

### LOVE AND PEACE.

"My heart for gladness springs,  
It cannot more be sad;  
For very joy it laughs and sings,  
Sees nought but sunshine glad.  
The sun that glads mine eyes  
Is Christ, the Lord I love;  
I sing for joy of that which lies  
Stored up for me above."

### A GENTLEMAN.

"You see I am a gentleman!" said Will Thompson. "I will not take an insult." And the little fellow strutted up and down in a rage. He had been throwing stones at Peter Jones, and he thought that his anger proved him a gentleman.

"If you want to be a gentleman, I should think you would be a gentle boy first," said his teacher. "Gentlemen do not throw stones at their neighbors. Peter Jones did not throw stones at you, and I think he is much more likely to prove a gentleman."

"But he's got patches on his knee," said Will.

"Bad pantaloon don't keep a boy from being a gentleman," said the teacher, "but a bad temper does. Now William, if you want to be a gentleman you must be a gentle boy."

A little further on the teacher met little Peter Jones. Some stones had hit him, and he was hurt by them.

"Well, Peter, what's the matter between you and Will this morning?" asked the teacher.

"I was throwing a ball at one of the boys in play, sir, and it missed him and hit Will Thompson's dog."

"Why did not you throw back?"

"Because, sir, my mother says that to be a gentleman I must be a gentle boy, and I thought it was best to keep out of his way till he cooled off a little."

The teacher walked on, after praising Peter's conduct, but kept the boys in his mind; and he lived to see Will Thompson a rowdy, and Peter Jones a gentleman, loved and respected by all.

Remember, a gentle boy makes a gentleman.

### A BEAUTIFUL INCIDENT.

A poor Arab travelling in the desert met with a spring of clear, sweet, sparkling water. Used as he was only to brackish wells, such water as this appeared to his simple mind worthy of a monarch, and filling his leathern bottle from the spring, he determined to go and present it to the caliph himself!

The poor man travelled a long way before he reached the presence of his sovereign and laid his humble offering at his feet. The caliph did not despise the little gift, brought to him with so much trouble. He ordered some of the water to be poured into a cup, drank it, and thanking the Arab with a smile, ordered him to be presented with a reward. The courtiers around pressed forward, eager to taste of the wonderful water; but, to the surprise of all, the caliph forbade them to touch a single drop.

After the poor Arab had quitted the royal presence with a light and joyful heart, the caliph turned to his courtiers and

thus explained his conduct: "During the travels of the Arab," said he, "the water in his leathern bottle became impure and distasteful. But it was an offering of love, and as such I have received it with pleasure. But I well knew that had I suffered another to partake of it, he would not have concealed his disgust; and therefore I forbade you to touch the draught, lest the heart of the poor man should have been wounded."

### WINGS.

It was a beautiful summer morning. The sun shone down in royal splendor on the dancing waters, and the breeze came fresh and bracing from the west, while the white ferry-boat, like some huge sea-bird, sped her way to and fro between the shores of New York and Jersey City.

On board moved the swiftly-changing tide of human life, with its countless diversities and strong contrasts, mirthful and sad, earnest and idle, kind and selfish, pure-hearted and evil. In one corner of the deck was a small wagon, whose occupant attracted the attention of all, and the sympathy of every true heart. Judging by his face, he might have been nineteen years, but the man's body was poorly supported by the shrunken limbs, not larger than those of a child. Yet the pale, tired face wore a look of trustful patience, and his clear, honest eyes neither shunned nor courted the pitying glances bent upon him. He was selling books, counting change quickly, and passing it with a slight bow, and pleasant "Thank you."

A lady came up, bought two or three books, and withdrew to a little distance. Tears filled her eyes as she watched the busy, dwarfed figure, and she said in a low tone to the gentleman beside her:

"What can that poor boy have to look forward to?"

She did not think he would overhear her, but her words reached his quick ear, and with a swift, beautiful smile lighting his wan face, he answered hopefully:

"Wings—some day!"

### FIGHTING IN LOVE.

A military officer, pacing with impatience the piazza of a station-house, beheld an aged and venerable man with a placid countenance "on which the dove of peace sat brooding," and attired in the costume which marks the *Friend*, and which he at once regarded as a quiet attack on his military profession. He stood before the *Friend*, and commenced a tirade in favor of defensive war. Warming with the subject he declared, in denunciatory tones, what terrible things he would do to the man who should offer violence to his wife or children. At length he paused, his whole attitude courting argument and challenging a reply.

"Well, friend," replied the other calmly, "I hope thou wouldst take care to do it all in love."

Incensed at the answer he went on as before, supposing cases of aggression too hard to be borne, and saying what he would do, and waxing fierce and more fierce in telling of the stabs and blows and blowing-out-of-brains with which he would repel and punish the invader. When exhausted he again paused for the argument which he was determined to provoke. The meek reply was still the same.

"I hope thou wilt be sure to do it in love."

The officer was incensed with the simple, and as he at first thought, stupid reply. *Fight in love! Stab a man to the heart in love! Or blow out his brains in love!* But the simple expression stuck with him,—a nail fastened in a sure place. He had been a student of theology, and had read his Bible accurately, and he knew that what could not be done in love could not be done religiously or scripturally, and throwing up his military commission he entered the moral warfare, a *peace advocate*, and the author of that sweet little book, "*A Kiss for a Blow*."—*Selected*.

When angry, count ten before you speak; if very angry, count a hundred.

Nothing is more worthy of a great and brave man than clemency.

## A LETTER FROM ENGLAND TO THE CHILDREN IN AMERICA.—No. 9.



DEAR YOUNG FRIENDS:—How pleasant it is to have the warm spring weather come again; to be able to take long walks in the country and gather the sweet wild flowers; to listen, too, to the birds as they carol their own bright songs. I hope you will all enjoy this happy time. There are some people who seem as though they go through the world with their eyes and ears shut, for they do not see the many beauties that lie around them, nor distinguish the sounds that meet their ears. Now, will all you little folks try this summer to open your eyes and ears, that you may both see and hear! To do this you must first open your hearts. You know how love opens people's eyes. A child at school may be looking pale and tired, but as she is uncomplaining, no one knows she is unwell; but let her get home and she need make no complaint, for the mother sees quickly enough that all is not right. Again, with our companions we very soon notice any change in those we love, of

manner, affection, cheerfulness or appearance, while in those who have not our affection many varieties may occur, and we do not heed them.

Will you try to open your hearts to God's creatures, and love the birds and even the flowers that He has made?

Some boys take an interest in birds, because they like to go bird-nesting; but this is not at all the right way to care about them. I want you to love them and like to notice their pretty ways. I will tell you two stories of birds.

A man was one day walking through a wood, when he observed a bird constantly flying backwards and forwards from one tree to another. He wondered what she did it for, and with looking closely he perceived that she was picking leaves one by one and carrying them in her mouth from the one tree in order to cover over her nest of young birds in the other. He then observed that a serpent was coiling around the trunk of the tree. The wonderful instinct of the bird caused her to know that the leaves of the tree near her were poisonous to the snake, and that by covering her young ones with them she would preserve their lives from the destroyer who would recoil from the dangerous leaves and permit his dainty morsel to abide in peace.

Another story of the love of birds for their young is that of

the Stork of Delft, in Holland. The city was on fire, and this stork had her nest on the roof of one of the burning houses. A nest full of young birds. What could she do? Poor thing, she tried hard to save them, but they were too young to fly and too big for her to carry. Her attempts to do so were all in vain, so rather than leave them to their fate, she stayed and perished with them. How pure and unselfish is the love that God implants! How sad to feel that this instinct should be spoiled in man by the strength of sin and the power of the Devil.

I have just heard a story the exact opposite of that I have been writing.

Three men went bird-nesting together,—a father with his two sons. They were on a high rock and saw nests all down in the crevices, so they attached themselves to a rope they had with them, and slung themselves down the rock. The father was at the end of the rope, the sons one above another. Presently they discover the rope is breaking, their weight is too great for it; perhaps with one gone they might be safe, so the young man at the top calls to his brother, "Cut the rope, we cannot all be saved, let him go." The reply is, "No, if we must drop, let us go together." The rope continues to wear, it will soon break if the three hang upon it, and the young man at the top takes his knife, cuts the rope and sends his father and brother falling down the rock to certain death, while his own life is spared.

I do not say, dear children, that if you go bird-nesting you will come to such selfishness as that I have described, but I do say that cruelty to animals will harden your hearts and make you unkind to one another.

"I would not number on my list of friends  
A man who wilfully sets foot upon a worm;"

for I know that such a one would be no nice friend for me; while those who love the birds and animals and are kind even to the creeping things, will be good and unselfish in other ways. I am, dear young friends, your English friend,

PHILIPPA.

## THE ANGEL OF PEACE.

NELLIE NEWTON.

May the numbers increase,  
Sweet angel of peace,  
And be wafted o'er land and o'er sea,  
May children from far  
Hail thee as the star  
Which in heaven's blue curtain they see.

May the rich from their treasures,  
The gay from their pleasures,  
Turn gladly to welcome thee in.  
May the young and the old  
Scan eagerly each fold  
Of thy garments unsoiled by sin.

Dear angel, my bird,  
May all who have heard  
Of Emanuel, the Prince of Peace,  
In every land,  
With willing hand  
Aid thee, till war shall cease.

## WHICH WAS THE NOBLE DEED?

BY FRANCIS FOKRESTER, ESQ.

I shall state two facts. One of them records a really noble deed. I want my readers to sit as a jury on these incidents and determine which describes the noble act.

1. On one of the Shetland Islands (find these islands on your map of Europe) there is a crag four hundred feet high. The waves of the sea dash against its base with a noise like perpetual thunder. On the top of that lofty rock and close to its edge a pair of sea-eagles once built their nest of twigs and seaweed, and warmly lined it with wool and feathers. One day a bold

Shetlander crept out to this nest during the absence of the eagles and robbed it of the two eggs it contained. Knowing that the sea-eagle lays three eggs before setting, he again ventured out on to the crag a few days after. This time the mother eagle was on its nest. Knowing the strength and courage of this mighty bird he crept softly forward, and suddenly throwing himself upon her, grasped her by a wing and leg. It was a perilous moment for the egg-hunter. Had the eagle put forth her terrible strength she would either have shaken off her captor or dragged him over the precipice to a terrible death. But, very strangely, she lay still, while the hunter drew off his garters, bound and gagged her. As the path by which he came was too steep and rugged to permit him to carry away his prize, he pitched her over the crag to be dashed to death on the rocks below, took the egg which was in the nest, and went off in quest of other game.

2. Some fifty years ago a boat left a ship and was rowed by a stout-hearted crew toward the shore of a beautiful island in the Pacific Ocean. As they drew near the beach they saw a crowd of naked savages brandishing their knotted clubs and sharp-pointed spears. Knowing them to be cannibals, or man-eaters, they shrunk from landing. But there was one man in that boat who had left his native land for the purpose of teaching those rude savages the story of Jesus and heavenly love. When the sight of these furious man-eaters made the sailors turn pale with horror, this good man stood up with fearless eyes, and, holding the Bible aloft in his hand, calmly said,

"Live or die, put me ashore!"

They put him ashore. The natives did not kill him, but listened to the "old, old story," which he had risked so much to tell them, and learned through his teaching to love instead of eating one another.

Which of these men did a truly noble deed? The eagle-hunter was bold and brave, but was there any thing noble in his conquest of the mighty bird? I see nothing. A noble act must be something more than courageous.

In the second fact you see a truly noble act. There was a man so desirous to do good to an ignorant, miserable people as to forget himself. "Live or die, put me ashore," was the watchword of a soul generous, high-minded, self-forgetful, self-sacrificing. All such souls are noble. And that youth who in the humblest home uniformly seeks the happiness of his companions and relatives by the cheerful sacrifice of his own claims is a noble youth.—*Exchange*.

### PETER PARLEY'S PEACE STORY.

[An extract from "Peter Parley's Own Story," by the late S. G. Goodrich.]

I had gone in the evening to a concert at the City Hotel. While listening to the music there was a murmur in the streets. Soon the door of the concert-room was thrown open, and in rushed a man, all breathless with excitement. He mounted on a table, and swinging a white handkerchief aloft, cried out,—  
"Peace! peace! peace!"

The music ceased; the hall was speedily vacated; I rushed into the street, and oh, what a scene!

It was on the evening of Saturday, the 11th of February, 1815, that the news of the treaty of peace reached New York. In half an hour after, Broadway was one living sea of shouting, rejoicing people. "Peace! peace! peace!" was the deep, harmonious, universal anthem. The whole spectacle was enlivened by a sudden inspiration: somebody came with a torch; the bright idea passed into a thousand brains. In a few minutes thousands and tens of thousands of people were marching about with candles, lamps, torches, making the jubilant street appear like a gay and gorgeous procession. The whole night Broadway sang its song of peace. We were all democrats, all federalists! Old enemies rushed into each other's arms; every house was in a revel; every heart seemed melted by a joy which banished all evil thought and feeling. Nobody asked, that happy night, What were the terms of the treaty? We had got peace,—that was enough. I moved about for hours in the ebbing and flowing tide of people, not being aware that I had opened my lips. The next morning I found that I was hoarse from having joined in the exulting cry of "Peace! peace!"

The next day, Sunday, all the churches sent up hymns of thanksgiving for the joyous tidings. I set out in the stage coach on Monday morning for Connecticut. All along the road the people saluted us with swinging of hats and cries of rejoicing. At one place, in a rather lonesome part of the road, a school-master came with the whole school at his heels to ask us if the news was true. We told him it was; whereupon he tied his bandanna pocket-handkerchief to a broom, swung it aloft, and the whole school hosannaed, "Peace! peace!" At all our stopping places, the people were gathered to rejoice in the good tidings. At one little tavern I looked into a room; by chance, the door being open, and there I saw the good wife, with a chubby boy in her lap,—both in a perfect gale of merriment,—the child crying out, "Peath! peath!" Oh, ye makers of war, reflect upon this heartfelt verdict of the people in behalf of peace!

### RULES FOR DOING GOOD.

"Do all the good you can,  
In all the ways you can,  
To all the people you can,  
In every place you can,  
At all the times you can,  
As long as ever you can."—*John Wesley*.

THE HEAVENLY DOVE. There are horrible beasts called lions, tigers, wolves and bears. Perhaps you have seen them shut up in cages. Wicked people are like wild beasts.

There is a gentle bird called a dove. The Holy Spirit of God is like a dove. If this Holy Spirit were to come into your heart, you would grow gentle like a dove, and then you would be happy.

A SCOFFER REBUKED. A man scoffingly asked, "What advantage has a religious man over one like myself? Does not the sun shine on me as well as on him this fine day?" "Yes," replied his companion, a pious laborer, "but the religious man has two suns shining on him at once—one on his body, the other on his soul."

"It is your every-day experiences which cultivate you,—the little silent workings within and without,—slower, perhaps, than the uprisals of the coral island, but just as sure. It may take years to bring you above the surface; but every shell that you throw off raises you so much higher."

"Mother," said a little boy, "I waked up thanking God." That is waking up beautifully. A child waking up so will never come down stairs cross, or find fault with his breakfast.

"He that sympathizes most with the infirmities of others, approaches most nearly the spirit of his Divine Master."

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# THE ADVOCATE OF PEACE.

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ALBION, Oct. 4th, 1872.

To whom it may concern :

This may certify not only my faith in the fundamental principles of the American Peace Society as practicable, expedient and imperative, but also in the thorough good sense and ability of its accredited agent, Miss Jane E. Weeden.

At a union meeting of all the churches of this village, held at the Presbyterian church, a few weeks since, she was listened to by a large and deeply interested audience. Ignoring all mere sentimentalism, and dealing in facts alone, her address throughout was replete with instruction. Believing as I do that no community can afford to have her pass through unheard, I most earnestly bespeak for her the pulpits and rostrums of this State.

W. H. PERRINE,  
Prof. Hist. and Belles-lettres, Albion College.

## "REASON VERSUS THE SWORD!"

To the Editor of *The Advocate of Peace* :

DEAR SIR :—One of the greatest wants that I have felt in my peace labors for the past five years is a good supply of peace literature to put into the hands of reading and thinking men, that will have sufficient moral and literary weight, to command the attention of the most profound. The tracts and pamphlets we have had have been good—have indeed, many of them been jewels worth their weight in gold. But hitherto nearly all our documents have been small. But our subject is of sufficient magnitude to occupy many octavo volumes to give but a moderate discussion of its merits. And one of the most encouraging signs is the announcement of the new volumes on peace that we have recently heard of both in this country and in Europe. I am glad to add one more to the list.

G. P. Putnam's Sons, of New York, have just issued a volume of 470 pages, entitled "*Reason and the Gospel against the Sword.*" I have made arrangements to give away about two or three hundred copies to leading journalists and literary men of the country, for investigation and criticism. I shall be surprised if this volume does not make some stir in the literary world. But rather than give my own opinion, I will beg to call attention to the following expressions from competent judges, viz :

RICHMOND, IND., Nov. 14, 1871.

"Having heard, read and examined a large portion of the manuscript, entitled '*Reason versus the Sword,*' I desire to express my deliberate conviction that it is an unanswerable argument in favor of Peace, presenting it from the standpoint of Divine truth : and that it is written in an able, scholarly and elegant manner. Now, at a time when the subject of Peace largely interests the minds of many, we think this production of Rev. J. M. Washburn would be extremely useful. We commend it to the careful reader and seeker after truth.

Very respectfully,

R. E. HAUGHTON, M. D."

"I have examined portions of the above mentioned manuscript, and am well satisfied that it contains much valuable matter that ought to be given to the thinking public. I cheerfully commend its publication."

J. J. THOMAS, Assoc. Ed. *Country Gentleman*,  
Union Springs, N. Y., 8th Mo. 1871.

"With considerable care I have examined parts first an second of '*Reason and the Sword,*' by Rev. J. M. Washburn. It is a bold, scholarly and exceedingly able presentation of the writer's views on the subject—a subject now, more than ever before, demanding and receiving the attention of the people. Without endorsing every sentiment contained, or every position taken in the book, we desire to say that we regard the whole treatment of the subject as thorough, masterly and exhaustive. The book is the product of an earnest, penetrating, analytical, and at the same time reverent and devout mind. It is a great work, a living and important subject, and is eminently worthy of publication."

REV. I. M. HUGHES, A. M.

Pastor 1st Presbyterian Church, Richmond, Ind.

This work can be had of the Publishers, G. P. Putnam's Sons, New York City, or of the undersigned, for \$2.00 per copy. Men who wish to be up with the times will do well to purchase and read every new work on this living theme.

WM. G. HUBBARD, COLUMBUS, OHIO.

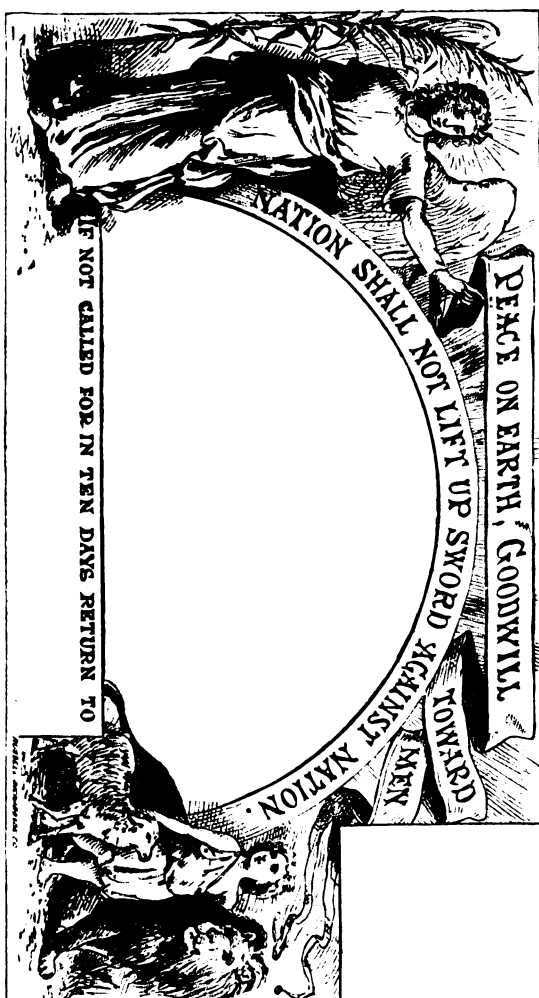
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The *Angel of Peace* of which a specimen may be seen in the *Advocate* will be sent postage paid to any who desire to do good and help mould a generation of peace-makers, at the rate of 50 cents per hundred copies by addressing Rev. H. C. Dunham, 1 Somerset St., Boston.



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ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED }  
JUNE, 1837. }

BOSTON, JULY, 1873.

{ NEW SERIES,  
VOL. IV. NO. 7.

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## AN APPEAL.

OFFICE OF THE AM. PEACE SOCIETY,  
CONGREGATIONAL HOUSE,  
Boston, May, 1873. }

The American Peace Society, deeply grateful for the recent successes of the great cause, sends Christian salutations to the friends of peace throughout the continent of America.

So highly encouraging are the present aspects of the peace cause, that we need not apologize for making an earnest appeal to all the friends of God and of man, to aid us with their contributions as God has prospered them.

Our means, ever inadequate, are especially so at this crisis. We have reached an era in our work when a great advance is demanded. To hesitate now or to doubt the liberality of the friends of peace in America, would be criminal.

The recent culmination of our principles in actual arbitration in two cases of grave difficulty between England and the United States, has awakened hope and faith throughout the civilized world. Count Sclopis has said recently, "The success of the Geneva arbitration has made a very deep impression upon the Italian people. I have never before known amongst us such a united public sentiment as on this question." The same has been the effect of this illustrious transaction upon all the nations of Europe.

Our Secretary, Rev. James B. Miles, has just returned from a visit to the principal European capitals, undertaken for the purpose of conferring with eminent men of all nations and professions in regard to measures for promoting peace. This tour has demonstrated the remarkable awakening of the nations and the earnest wish of all parties to co-operate now in a grand effort to render general and permanent the results of the noble example of two powerful nations in settling by peaceful arbitration grave differences which threatened the dire alternative of war.

The London Peace Society has already inaugurated a special fund for the new exigency, which is generously patronized.

The American Peace Society must not be wanting at such a time. We are determined that it shall not be. We must have our fair share in this glorious enterprise for organizing peace among the nations. This we cannot have without a large

increase of means. Already our efforts to meet the great demands of this sacred cause have been retarded by entirely inadequate funds.

Arrangements are being made for the first peace congress of eminent publicists and statesmen, to be held this Autumn, preparatory to others which have for their object the consideration of measures for substituting arbitration for war. This most benign and practical enterprise can be made a success only by the liberality of our friends.

We must, also, have the means for increasing our use of the all potent press. The platform and the pulpit must be induced to render efficient aid. The clergy, ambassadors of the Prince of peace, to a man may be expected to co-operate in our work. But we must supply them with documents and facts to aid them in the presentation of our cause to their people.

In these circumstances, we make our appeal to the generous friends of peace to join at once in an effort to raise \$50,000. This is the least sum suggested by our opportunities and our needs. This sum will be too small as an expression of our gratitude for the recent triumphs of our principles, which have saved ten thousand times the amount, besides crime and suffering incalculable.

We respectfully and earnestly invite the friends of peace everywhere upon this continent to organize Peace Committees, of ladies and gentlemen, together or separately, auxiliary to the American Peace Society, and to raise and forward to this office their proportion of the sum named.

The officers and members of the Society pledge their utmost efforts in co-operation. But long before either of the Secretaries can reach a majority of the people, much of the money will be greatly needed.

We send herewith recent circulars. Rarely have documents been signed by so many representative men of all professions.

For the American Peace Society:—

HON. EDWARD S. TOBEY, *President*,  
PROF. ALPHEUS CROSBY, *Chairman Executive Com.*,  
DAVID PATTEN, D. D., *Treasurer*,  
REV. JAMES B. MILES, *Corresponding Secretary*,  
REV. D. C. HAYNES, *Financial Secretary*.

# THE ADVOCATE OF PEACE.

## Commendation of the Peace Cause by Prominent Men.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, JULY, 1873.

VOL. IV. No. 7.

## ANNUAL MEETING.

The forty-fifth annual meeting of the American Peace Society was held at the Society's new rooms, Congregational House, Boston, May 26th, at 3 P. M.

Hon. Emory Washburn presided. Prayer was offered by Rev. William P. Tilden.

Rev. James B. Miles, Corresponding Secretary, read the report of the Directors, which was published in the *Advocate* for June. Rev. David Patten, D. D., the Treasurer, presented his annual report. The report of Thomas H. Russell, Esq., Treasurer of the Permanent Peace Fund, was read by Rev. Dr. Patten.

The Nominating Committee appointed by the Chairman, reported a list of officers for the ensuing year, who were unanimously elected. Their names appear upon the cover of the present number of the *Advocate*.

Resolutions were read by Prof. Crosby, and unanimously adopted by the meeting,

*Resolved*, That the year now closing will be illustrious in history for the examples which it has given of the settlement of great international questions by peaceful arbitration.

*Resolved*, That the spirit in which the results of this arbitration have been accepted by the two nations concerned, and the joy with which the intelligent people of other nations have learned that a method so approved in theory is also effectual in practice, inspire the hope that this method will be applied continually more and more, and that the world is making sensible approaches towards that glorious consummation when war shall be only a horror of the past.

*Resolved*, That the profound gratitude of the AMERICAN PEACE SOCIETY be expressed, through our Corresponding Secretary, to the illustrious SOVEREIGNS and the distinguished PUBLICISTS who took part in the two forms of this arbitration, for their eminent services to the cause of Peace.

*Resolved*, That we rejoice, and see great promise of good, in the earnest efforts now making by the friends of Peace in England, and especially by their Representative in Parliament, to obtain for the principle of arbitration an authoritative recognition from their own and other Governments.

*Resolved*, That the uncertainties, defects, and errors of INTERNATIONAL LAW have so often led to war, or justified its enormities, that it is of the highest importance that this Law should be revised in the interest of Peace, and reduced to a definite CODE for the acceptance of Nations.

*Resolved*, That we are greatly indebted to one of our own jurists, who, upon the invitation of the British Association for the Promotion of Social Science has prepared a full draft (which he modestly calls an Outline) of such a Code.

*Resolved*, That we hope for results of eminent good from the

ASSEMBLY of the most prominent PUBLICISTS of different nations, which, it has been proposed, shall be invited to convene in October next, to commence the preparation of an INTERNATIONAL CODE.

*Resolved*, That we cordially thank the eminent STATESMEN and PUBLICISTS, and the other FRIENDS OF PEACE, who gave so hospitable a reception to our Corresponding Secretary during his recent visit to Europe in the interest of Peace, Arbitration, and an International Code.

*Resolved*, That, as WOMAN has often exerted a mighty influence in favor of war, so her co-operation in behalf of Peace is essential to the success of this Heavenly Cause; and that therefore we anticipate with great interest the observance of next Monday by women of different countries as a SIMULTANEOUS PEACE FESTIVAL.

*Resolved*, That our confidence in the wisdom and good policy of a just, humane, and friendly treatment of the Indians has not been at all shaken by the recent unhappy events on our Pacific coast; and that the unchristian and inhuman cries which have been raised for the extermination of whole tribes,—the innocent with the guilty,—show that there are other savages besides those of the red race.

*Resolved*, That our Society must act upon the public mind in great measure through the PRESS; that therefore it is of prime importance that its collection of PEACE LITERATURE destroyed by the late disastrous fire in Boston, should be replaced with the least possible delay; and that this great object, which is commended to the special attention of the Officers of the Society, presents a strong additional reason for liberal contributions to its treasury.

*Resolved*, That we "take courage and go forward," assured that, whatever obstacles may delay, we cannot fail of ultimate success in our efforts for the GREAT CAUSE of the "PRINCE OF PEACE."

The Treasurer of the American Peace Society respectfully submits the following as his annual report:

*Annual Report of the Treasurer of the American Peace Society, for the year ending April 30, 1873:*

DR.

The receipts during the year have been as follows:

Donations,	\$5,693 54
Legacies,	3,032 48
Permanent Funds,	380 00
Publications,	1,120 36
Donations additional,	96 00
Total,	\$10,322 38

It is proper to say the above statement expresses simply what has been received in money. The receipts in services, which in previous years have been included in the receipts are not taken account of. It is gratifying to find that the donations

to the Society the last year have exceeded those of the previous year.

Cr.

The payments during the year have been as follows :

Paper, . . . . .	\$229 42
Printing, . . . . .	1,014 00
Binding, . . . . .	190 00
Payments by direction of the Society to Mrs. Merrill and Starr; . . . . .	197 00
Rent of office and heating, . . . . .	283 67
Stereotyping and engraving, . . . . .	9 30
Mission of Corresponding Secretary to Europe, . . . . .	895 75
Postage, . . . . .	140 89
Publications, . . . . .	334 07
Moving and fitting office, . . . . .	77 18
Peace Conventions held by Corresponding Secretary, . . . . .	188 81
Services of Secretaries, Lecturing Agents, Local Agents, Clerks, office expenses, incidentals, &c., . . . . .	6,666 29
Services additional, . . . . .	96 00
Total, . . . . .	\$10,322 38

#### LETTER OF M. M. LUCAS.

Paris, May 10, 1873.

SIR :—I have just received the report of the extra session of March 7, over which Mr. Frederic Passy presided, wherein is an account of the active and generous devotion with which you have fulfilled the duties delegated to you by the American Peace Society, for the purpose of consulting with the Friends of Peace and the principal statesmen and publicists of Europe, upon the means of laying the foundation of a code of international law.

I cannot express to you how much I regret that my absence from Paris prevented my presence at this meeting, for no one could appreciate better than myself, the work which has been intrusted to you, and which is an evidence of the lofty and progressive spirit of the Peace Society, of which you are the eloquent representative.

Your mission realized in effect the transformation which I have always desired in the organization of the Societies of Peace, which, though often including learned men and distinguished publicists, were too foreign to the scientific spirit, and to the manner in which it must contribute to the peaceful development of civilization, by the consecration of the principle of international arbitration and of the codification of international law.

Mr. Frederic Passy was to offer you from me, Sir, a copy of my address before the Institute of France, read at the meeting of October, 5, 1872 (Academy of moral political science) upon the necessity of a *scientific international congress for the codification of international law*.

You see that I fortunately have the same ideas on this subject as the American Peace Society, and nothing could more confirm our common conviction on this subject than the remarkable resolution by which the gathering of distinguished men, who have met by your invitation, has declared that it regarded the formation of a code of international law as one of the most urgent and imperative needs of the age.

The society has not confined itself to authorizing you to report to your constituents and fellow-citizens its full sympathy with this fruitful idea. It desires in addition without denying the difficulties of the plan, to indicate the way by which they could best be surmounted.

It is proper for me to commend in this resolution (since my absence deprived me of the honor of joining in it) the excellent spirit which characterizes it, and which shows that in good and bad fortune alike, France is always devoted to the cause of civilization.

I have sent to you in Paris in care of Mr. Frederic Passy, a copy of my recent article upon the *right of legitimate defence in penal cases and in war*, and when I was about to write to beg you to accept it as an homage to the Society of which you are the worthy representative, I learned that you had already left France. I should have sooner sent my excuses, and regrets, if I had not had another parcel to send you, namely, two copies, which I have sent by mail of the address which I delivered March 31, before the Institute of the Provinces of France. You will find there a rapid historical review of the international arbitration, the idea of which is of French origin, since it can be traced to Henry IV., but of which the United States and England can claim the merit of the application since they have given the first example of it. I have said in this paper that the hopes of the civilized world depend upon the United States and England for the development of the principles of arbitration as applied to the settlement of national disputes. May these two people realize these hopes and thus acquire prescriptive rights to the gratitude of their contemporaries and the approval of posterity.

I beg you to receive for the American Peace Society one copy of my address, and to accept personally the other, as an evidence of my respect.

Accept, Sir, the expression of my cordial regards.

(Signed,)

CHARLES LUCAS,

Member of the Institute.

To Dr. Jas. B. Miles, Sec'y of the Am. Peace Society, Boston.

#### WOMEN'S PEACE MEETINGS.

On Monday, June 2, in response to the request of Mrs. Julia Ward Howe, meetings of women were held in many places in this country to promote the cause of peace. In Boston, New Haven, Lowell, Chicago, St. Louis, Orange, N. J., and other places, the interest manifested in the subject was quite marked, the meetings being well attended, and the speaking impressive. The settlement by peaceable arbitration of the difficulties between England and the United States has convinced multitudes of the practicability of some general arrangement to prevent civilized and Christian nations from going to war upon the questions by which they are usually alienated one from another. No doubt the following letter from a granddaughter of the once great Theological Professor of New England expresses the feelings of many of her sex :

ANDOVER, MASS., May 25, 1873.

Dear Mrs. Howe : I do not know as much as I should of the scope and creed of the Woman's Peace Society, but any intelligent effort to eradicate the spirit of brute antagonism from the earth must meet with the best good-will of all earnest women. It is sometimes the fashion to laugh at conventions. "To resolve a thing to death" is a proverbial sarcasm, in which there is, at least, a broomstick of good sense. But there seem to be times in which well-managed organizations, especially among women, is definitely needed and productive of definite good. The lives of women have been so sheltered, so isolated, so *muzzled* one might say, that they never yet found speech or language sufficient for their needs. Women do not altogether understand each other—do not get at each other's reality ; their processes of growth are at those disadvantages of silence and suppression and fear which only women feel. We need guilds, trades-unions, clubs, societies, to sweep away our traditional pettiness and timidities, and to foster our dawning powers and principles. We need to *talk things over* among ourselves a good deal yet. It seems to me one half-sad but wholly sure thing about the position of women to-day is, that we are obliged to *seem* antagonistic in even our efforts to promote peace and good-will upon the earth. Our gentlest offices for the world's welfare require a spice of decision in them. Our moral force needs a distinct mental ballast. We are at a stage at which the strength of the womanly character, rather than its tenderness, needs peculiar culture. Yet we cannot too well remember that the stronghold of strength is always in tenderness, and that the powerful instinct of peace which is alive, if anything is alive, in the womanly nature, *ought* to



result in a force of action which should shame away bloodshed from the face of this quiet world. I am very sorry that I cannot be with you at the Boston meeting. Success to it! Yours sincerely,

ELIZABETH STUART PHELPS.

### LAWS BETWEEN NATIONS.

We extract from an article in the New York Evangelist, the following:

An interesting meeting was held, Thursday evening, May 15th, at the residence of David Dudley Field, in Gramercy Park, at which the Rev. Dr. James B. Miles of Boston, who recently returned from Europe, where he went for the purpose of interesting European statesmen and publicists in behalf of an International Peace Congress, for the purpose of promoting the adoption of an International Code, and the establishment of arbitration as the means of settling international disputes. The meeting was attended by many representative men, among whom were Judges Peabody, Bosworth, and Edmonds; Mr. Yeaman, formerly Minister to Denmark; Prof. Pomeroy, Rev. Dr. Osgood, and a number of editors and literary men, as Drs. Prime and Stevens, Mr. James Parton, Robert Carter, &c., &c. After the meeting was called to order, Mr. Miles gave an account of his mission to Europe, and its results. After some discussion, the following resolutions were unanimously adopted:

*Resolved*, That we have heard with great satisfaction the Rev. Dr. Miles' account of his mission to Europe in behalf of international justice, and that we express our cordial conviction of the wisdom of his principles and the reasonableness of his plans.

*Resolved*, That the movements of affairs, the studies of thoughtful men, and the tendencies of public opinion call for a new and earnest consideration of the usages and laws of nations especially in regard to war, and that the new times demand a new international code especially in respect to arbitration.

*Resolved*, That in the opinion of this meeting the establishment of an international code, containing among its provisions the recognition of arbitration as the means of settling international disputes, is an object of the highest interest and importance.

*Resolved*, That with a view to the formation of such a code, it is expedient that a meeting should be called for consultation upon the best method of preparing it, and the most promising means of procuring its adoption.

*Resolved*, That such a meeting be held at a time and place to be hereafter agreed upon, to which publicists from different nations shall be invited, and that a committee of five be appointed to act for this country in the issuing of invitations and in making arrangements for the meeting, which committee shall have power to add to their number.

*Resolved*, That David Dudley Field, LL.D., Theodore Dwight Woolsey, D. D., LL.D., Emory Washburn, LL.D., William Beach Lawrence, LL.D., and the Rev. James B. Miles, D.D., be such committee.

### MEETING AT LEWISTON, ME., IN BEHALF OF THE PEACE SOCIETY.

Pine St. Congregational church was crowded on Sabbath evening on the occasion of a Union meeting in behalf of the American Peace Society. Pres. Cheney of Bates College presided, and there was excellent singing by the choir. Pres. Cheney stated the object of the meeting and read from the scriptures; and Rev. Mr. Fay of Bangor led in prayer.

Prof. Howe offered the following resolutions:

*Resolved*, that the recent culmination of peace principles in the Treaty of Washington and the subsequent arbitrations, by which past and present difficulties between Great Britain and the United States, without resort to war, have been amicably settled, is evidence of the practicability of those principles, and reason for devout gratitude to the God of peace who has brought about this grand result.

*Resolved*, that we learn with great pleasure of the successful mission of Rev. James B. Miles, a Secretary of the American Peace Society, made to Europe in behalf of peace principles, in that he was fraternally and enthusiastically received, and his work endorsed by the Peace Societies and eminent Publicists of Great Britain, France, Italy, Prussia, and other nations.

*Resolved*, that we deem the remarkable awakening of the peace sentiment throughout Europe, developed by this mission, evidence of the progress of Christianity, and an incentive to increased efforts for the prevalence of Peace principles over the world.

*Resolved*, that we learn with great pleasure of the recent appointment of a committee by the Peace Society, to meet and confer next September with eminent men of other nations in reference to the formation of a Peace Congress and Tribunal of nations, for the purpose of securing a code of international laws, looking to the settlement of all difficulties between nations without resort to the barbarous custom of war.

*Resolved*, that we rejoice in the fact that the American Peace Society in co-operation with similar societies in other countries, is successfully organizing and forwarding earnest efforts for universal peace, and that we hereby pledge to it in this work our sympathies, support and prayers.

*Resolved*, that on the appointment of one of the citizens of Lewiston, Rev. D. C. Haynes, to the position of Financial Secretary, the American Peace Society is to be congratulated for the wisdom of its choice, and the valuable services which it has thus secured.

Rev. D. C. Haynes of this city, Financial Secretary of the Society, was introduced, and he gave an interesting account of the work of the Peace Society, whose object it is to secure the settlement of differences between nations by arbitration instead of by war. He referred to the fact that in the earlier days of this movement it had been said that the idea was good in theory, but it couldn't be carried out in practice. But recently it has been carried out in practice—England and America have settled grave differences on four important points by peaceful arbitration. Mr. Haynes referred to the fact that the Peace Society really had its origin in the efforts of Capt. Ladd of Minot in this county, to bring this subject before the public.

Mr. Haynes spoke further of the progress of the movement within a year or two, and said that in September there is to be a Peace Congress of representatives of all nations, in London.

Rev. Mr. Hines of the Bates Street Universalist Church, followed in a very neat and appropriate address, in which he alluded to the evils of War, and to the desirability of having international difficulties settled without resort to arms. Rev. Dr. Balkam followed in the same direction, and eulogized Capt. Ladd. Mr. Dingley of the *Journal*, spoke briefly, in approbation of the movement.

Hon. Wm. P. Frye made a most eloquent and effective closing address, in which he particularly referred to the triumphs of the peace movement by the treaty of Washington.

The resolutions were then unanimously adopted; and after a collection had been taken, the benediction was pronounced by Rev. Mr. Burgess. The meeting was in every respect a great success.—*Maine Lewiston Journal*.

**GRAND PEACE MEETING AT LOWELL.**—The spacious Huntington Hall last evening was filled to overflowing with a very intelligent audience, gathered in response to an invitation from the American Peace Society. Dr. Ayer presided. Upon the platform were Mayor Jewett, the clergy of the city, and other prominent gentlemen. The great movement of the Peace Society for convening in the autumn a congress of eminent publicists for the promotion of arbitration excited very deep interest, and was regarded with great favor. Rev. James B. Miles made the first address, giving an account of the wonderful awakening upon the subject of arbitration in European countries. He was followed by brief addresses from Rev. D. C. Haynes, Rev. Mr. Street, Drs. Baker and Miller. The music was by the choir of St. Anne's Church, and added much to the enjoyment of the interesting occasion.—*Boston Transcript*.

There are two sides to every balance, and favors thrown in one side of the scales are sure to be reciprocated in the other.

## THE ADVOCATE OF PEACE.

BOSTON, JULY, 1873.



## FORTY-FIFTH ANNIVERSARY OF THE AMERICAN PEACE SOCIETY.

The forty-fifth anniversary of the American Peace Society was celebrated at the Music Hall, Boston, Sunday evening, June 8th. A large audience was present, and the occasion was one of great interest.

Among the distinguished friends upon the platform were Hon. Emory Washburne, Hon. G. Washington Warren, Hon. D. K. Hitchcock, Rev. Dr. Clarke and others. Mr. George E. Whiting presided at the organ, and the music for the occasion was furnished by the Tremont Temple Choir under the direction of Mr. H. S. Whitney. The congregation also joined with the choir in singing several pieces.

The music was of a high order, and added much to the interest of the meeting. Hon. Edward S. Tobey, recently elected President of the American Peace Society, took the Chair, and prayer was offered by Rev. Dr. Pollard of Boston. The following hymn, composed for the occasion by Mrs. Annie L. Angier, was then sung.

"Good Will and Peace!"—what song so sweet?  
For angel tongues, what theme so meet?  
Let mortals join to swell the strain,  
And echo back the glad refrain.

"Good Will and Peace!"—both sage and seer  
In vision saw it drawing near;  
The day, when in each human breast,  
Peace, white winged Dove, shall build a nest.

"Good Will and Peace!"—each rampant wrong,  
O'er which we've wept, and grieved so long;  
Shall fade, and vanish from our sight,  
In the full blaze of Truth's pure light.

"Good Will and Peace!"—Heaven speed the hour,  
When all shall own Love's conquering power;  
When every voice, in every clime,  
With joy shall hail the promised time.

"Good Will and Peace!"—what song so sweet?  
For angel tongues, what theme so meet?  
Let mortals join to swell the strain,  
And echo back the glad refrain.

The President, Hon. E. S. Tobey, then spoke.

## SPEECH OF HON. MR. TOBEY.

PEACE JUBILEE. These words, placed at the head of our programme, may always and everywhere appropriately stand connected, for wherever peace is, there should be exultant joy. But this is in fact an anniversary of the American Peace Society, and on its behalf it is my privilege to welcome you on this auspicious occasion. Never before have events throughout the civilized world so generally conspired to stimulate and promote the objects of this Society. Its leaders have too often been regarded merely as very kind hearted philanthropists, whose purposes were very good, but as having no great practical influence on the community and as accomplishing no appreciable results. This is a serious error. Philanthropists in this, as in all other moral reforms, are ever found in the foreground, creating and directing public opinion persistently until their practical end is ultimately attained. The joyful annunciation of "Glory to God in the highest, peace on earth and good will to men," which echoed across the plains of Bethlehem, it has ever been the privilege of this Society to re-echo; but not this alone, it is now its determined purpose, by the blessing of God, to carry the principles of peace into the policy of the nations.

In this great object they are already sustained by the sentiments, sympathy and co-operation of some of the ablest statesmen, publicists, jurists and philanthropists of this and European countries. President Grant's peace policy which has been inaugurated in behalf of the remnant of the Aborigines of our country, and in the peaceful solution of the great question recently in controversy between Great Britain and the United States, will form one of the brightest pages on the history of our country, and is a practical recognition of the very principles on which the policy of this Society rests and will continue to prosecute its labors.

In evidence of my assertion, I beg to present resolutions adopted at the annual meeting of the London Peace Society in May last, where were present members of parliament and distinguished men from the different professions.

At the annual meeting of the Peace Society of Great Britain, held in London in May last, the following resolution was passed on motion of Mr. Illingsworth, M. P.:

"That this meeting approves of the motion of which Mr. Henry Richard has given notice in the House of Commons proposing to ask Her Majesty's government to take the initiative by communication with the other governments, in the further improvement of international law, and in the establishment of a general and permanent system of international arbitration."

Mr. S. Morley, M. P., moved the following resolution:

"That in the judgment of this meeting the present system of rivalry in armaments which exists among the nations of Europe, and which is every year becoming more aggravated, though maintained on the pretext of preserving peace, is full of danger to the cause both of peace and liberty. The meeting, therefore, observes with sincere pleasure the growing interest displayed in the various countries of Europe in favor of some fixed system of international jurisdiction for the settlement of disputes between States by reason and equity, instead of that appeal to arms, which affords the only justification for those enormous armaments by which the nations are oppressed."

But more important than all, the church of Christ, together with the best minds of the world, are a unit on this subject and are ready to put forward their active efforts in every practicable way, sustained by the prayers and sympathy of every true friend of the human race. The people are rapidly learning the terrible pecuniary cost of war and its sacrifice of human life.

The toiling millions whose industry sustains the nations, are paying the enormous tax of war. They, too, supply the greater numbers of victims to be sacrificed on the altar of the insatiate demon of war. It is alleged that four-fifths of the income of Great Britain has been appropriated to the purposes of war. How long will the people consent to bear such a burden? It is the object of this Society to point out an alternative already proved to be practicable by the action of two of the most powerful nations on the globe in the results of the Geneva arbitration by which at least this burden may be greatly diminished and permanent peace amongst civilized nations secured.

Our able and respected Secretary, whose recent mission to Europe to confer with leading and eminent men as to the expediency of an international congress, to consider this subject of establishing a permanent international tribunal for the peaceful adjustment of all questions of differences between independent nations, met with a reception, both public and private, seldom accorded to persons on any mission, and this may be regarded as almost an assurance that the proposed congress will be held, and gives hope of the most satisfactory practical results. The Supreme Court of the United States, in its relations to the several States as to certain questions within its jurisdiction, furnishes a suggestive idea of what may be accomplished by a Supreme Court of Nations, or as some have preferred to call it, a Senate of Nations.

I need not, however, enlarge on these topics, but at once give place to the gentlemen who are to follow me.

Rev. Mr. Tilden was the next speaker. He read to the audience some extracts from a work soon to be published, containing an account of the recent labors of Rev. James B. Miles in Europe in behalf of peace. Statements of a large number of the most prominent statesmen of Europe were read. Count Sclopis, who presided at the Geneva arbitration, informed him

that he was convinced of the expediency of a code of international laws, by which all difficulties between nations might be peaceably settled. There were many great obstacles to such a code, but he thought that they could be surmounted. Viscount Itajuba of Brazil, who was prominent at the arbitration, approved of the plan for an international code, and thought it could best be drawn up by an international commission. Extracts from letters from Pere Hyacinthe, J. G. Whittier, Charles Lucas and others, were also read. They were all thoroughly in favor of the peace cause.

Then was sung the appropriate hymn, beginning,—“Watchman, tell us of the night,” etc., after which Rev. James B. Miles spoke, and the following are extracts from his speech.

REV. JAMES B. MILES' SPEECH.

The Rev. James B. Miles gave some of the results of his recent visit to Europe in behalf of the peace cause. He commenced with reference to an Italian sunrise which he had recently witnessed, and said: The impression upon the beholder was inexpressibly delightful. It was even inspiring. And, my friends, let me assure you there came a voice from that excellent glory—a voice which said, “Glory to God in the highest on earth, peace and good will to men.” That scene so charming, so inspiring was but the visible emblem of a far more charming and inspiring scene that then presented itself to the mind's eye. It was but the symbol of the approach of that time when in Italy, Austria, Germany, France and all the nations, the night of hatred, wrong, violence, war and bloodshed shall end and the glory of the uprisen sun of Righteousness, the Prince of Peace, shall overspread, glorify and bless all lands. The prince of English poets significantly asks, “What if earth be but the shadow of heaven and things therein each to other like more than on earth is thought!”

This scene of blended majesty and loveliness of dazzling glory, and ravishing sweetness presented to the bodily eye, was but the shadow of an inexpressibly more rich and lovely scene which it served to disclose to the mental vision. It was but the image of that scene which our earth shall present when the sure word of prophecy shall have been fulfilled, “There shall be an abundance of peace, so long as the moon endureth. Mountains shall bring peace unto the people. Men shall beat their swords into plough shares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.”

Say not, my friends, these words are the rash conjecture of some old dreamer and enthusiast; say not the idea of the family of nations, a condition of things in which great and powerful States shall regulate their treatment of each other no longer by the barbarism of duelling, but in accordance with the principles of right and justice, is a mere dream that shall never be realized. One of our ablest thinkers has recently said: “The idea of nations confederated to preserve universal peace and to secure the common welfare has ceased to be chimerical. It has become already a possibility, the realization of which not the enthusiasm of Christian love only, but the wisdom of sound statesmanship predicts. The settlement of the great questions which divide the nations is more and more sought and attained by peaceful methods, and made in the interests of the peoples, and not of the dynasties.”

These are words of truth and soberness. And will you permit me to say I bring to you to-night from the nations of Europe, the great military powers of the world, the incontestable proofs that these assertions are true? I shall not detain you with anything like a full statement respecting my recent mission to Europe and its results. I refer any who may be interested in these matters to the recent numbers of the “Advocate of Peace,” in which I have given a somewhat detailed account of them. You are all aware the recent settlement of our difficulties with Great Britain by peaceful arbitration made a profound impression upon the American people.

We have heard much of the pomp and circumstance of war. But thanks to the God of Peace, we can now speak of a victory of peace whose glory eclipses all the lustre of war's victories. Two great kindred nations having grave differences have voluntarily submitted them to the decision of five impartial men, and have beforehand pledged themselves to abide by

that decision, whatever it should be. That decision has been given; and the two mighty nations do abide by the decision gratefully and joyfully. We doubt if all history records a triumph more sublime than this. This illustrious transaction awakened profound satisfaction and gratitude among all classes of our people.

Mr. Miles then gave a brief account of his mission and the arrangements for the meeting at Brussels in October, and closed as follows:

From what I have said, you will see the prospects of this great and benign cause were never so bright as they are at this hour. A great enterprise has been inaugurated that in the judgment of the most eminent men in different countries is full of hope and promise. Doubtless there are people whose opinions were formed half a century ago, and have undergone no change since, notwithstanding all the progress of civilization and increase of light, who will say we must wait for the millennium to dawn before the wars between nations will cease or be diminished. But to the great mass of the intelligent, thoughtful, progressive people of all Christendom, the absurdity of this opinion is apparent. The question which they put to these conservative wiseacres is, Why did you not wait for the millennium to dawn before making an effort to abolish slavery? Why not wait for the millennium to dawn before doing anything to check the tide of intemperance? Why not wait for the millennium to dawn before sending the messengers of the everlasting gospel to the lands covered with darkness and the shadow of death? War, it is said, is an evil that will not be abolished except with the universal prevalence of Christianity and as all people become Christians. Therefore, efforts in the peace cause are of little avail. Even so, ignorance is an evil that will not cease only with the universal prevalence of enlightenment and as all people become educated. Therefore, schools and books and all the appliances of education, are of no avail. Efforts in the peace cause are the means for causing Christianity to prevail even as schools are for the purpose of spreading enlightenment. The millennium cannot dawn, all admit, until wars cease. Shall we make no effort to have wars cease that we may hasten the dawn of that glorious age? The Apostle Peter speaks of looking unto and *hasting* the coming of the day of God. It depends upon no absolute decree, but upon the friends of God and their race to determine whether the deliverance of the nations from the most terrible burden they are suffering shall be hastened or long delayed.

Now it is the noble endeavor of the American Peace Society, in co-operation with kindred organizations in other countries, to do away with this hideous relic of barbarism. They strive to introduce in its place the reign of righteous beneficent law among the nations. And, my friends, where can the reign of law seem more beautiful, more supremely admirable and beneficent, than between great, powerful and independent nations? Law, which is only another name for the will of God, reigns throughout this universe. Put your finger upon any point of it, and you touch a law.

And everywhere and anywhere the reign of law is admirable and beneficent. The minutest microscopic body is organized by law. By law the myriads of flowers that at this season adorn the hill-sides and the meadows, order all their petals and delicate parts. From the reign of law come their exquisite beauty and sweetness. The crystals and precious stones, rubies, sapphires, diamonds, gems that sparkle and flash in the diadems of kings and queens, owe all their elegance of form and delicacy and brilliancy of color to law. The reign of law is admirable in the mineral kingdom.

Give to a skillful anatomist, a single bone of some one member of a now extinct race of animals, presently he will furnish you the complete and perfect skeleton. Just because law reigns in the animal kingdom, and the reign of law in the animal kingdom is admirable.

Acquaint the astronomer with certain perturbations of a distant planet. Without leaving the seclusion of his study he will tell you the exact spot in space where the telescope will discover a new planet. It was even thus that from some changes in the movements of the planet Uranus, the immortal Leverier told us where to find Neptune. The starry spaces swarm with comets, those knights-errant of astronomy. They seem to be darting and frisking about, now crossing each other's orbits, now

apparently almost grazing the sun, now flaming in near proximity to our earth, and then with a velocity equalled only by thought, shooting away to the outermost limits of the solar system. The number and the eccentricities of these bodies are prodigious, and yet we have no fear that they will endanger the stability of the systems.

We regard them not with terror, but rather as illustrious exhibitions of the majesty and glory of the Creator; for we know these and all the celestial hosts are obedient to law. The reign of law in the starry heavens is admirable, surpassingly beautiful. But my friends, unspeakably more admirable than in the animal, vegetable or mineral kingdoms, more admirable even than in the starry heavens, is the reign of law among intelligent and free beings. The finest and sublimest exhibition of the majesty and glory of law will be seen among men when she shall sit empress among the nations, and the settlement of the great questions that from time to time arise between these shall be acknowledged to be her prerogative.

When this end, so noble, so grand, shall have been attained, we may hope will be banished, or at least greatly diminished those terrible conflicts that so often arise and deluge broad countries with blood. Then the day and opportunity for heroism, noble exploits, brilliant achievements will not have passed away, nay, it will really for the first time be ushered in. Men will be full of enterprise, enthusiasm, heroism, but their enthusiasm will be expended in alleviating rather than creating suffering, in saving life rather than in destroying it. Heroism will be displayed, not in crushing and destroying their fellow-men, but rather in conquering the elements and forces of nature, and making them contribute to human comfort and happiness. Then from the eleven millions of men that now compose the standing armies of Christendom, may be drawn in large numbers recruits for the farms, the work-shops, the manufactories, for all departments of industry and civil pursuits. Then the three thousand millions of dollars which the Christian nations are paying every year to support these enormous standing armies, may be devoted to the development of the resources of the nations, to the promotion of education, to the advancement of Christian civilization, to the support of the great enterprises of philanthropy, and schemes for ameliorating the condition of society, for elevating and ennobling mankind. Then the most hideous wrongs of woman shall be righted, and the heaviest burdens shall be rolled from the great hosts of the world's working-men. Then the great fountains of poverty and crime shall be dried up, sorrow and sighing to a great extent, shall flee away. Then the morning stars, fired with a loftier inspiration even than that which prompted them at creation's birth, shall sing together, and all the sons of God shall shout for joy. Then the multitude of the heavenly host in even more enrapturing strains than at the advent of the Prince of Peace, shall repeat the anthem "Glory to God in the highest, on earth, peace and good will to men."

May the God of peace upon whom we depend for grace and strength inspire us with fresh courage and faith in this benign cause, and help us, without ceasing to pray, "Give us peace in our time, O Lord."

Rev. D. C. Haynes, who has recently been elected the Financial Secretary of the Society, then spoke briefly and forcibly upon the especial claims of the cause at the present time upon the liberal patronage of the friends of God and man, and submitted the following resolution which was unanimously adopted.

*Resolved*, That this meeting has heard with great pleasure the extracts of letters from eminent scholars and statesmen, and Peace Societies in Europe, and also of the cordial reception given to the Secretary of the American Peace Society in his late Peace Mission in Europe, and that we most cordially reciprocate their Christian and fraternal recognition of our efforts for the peace of the world, and extend to them across the ocean the hand of fellowship, and pledge to them our best co-operation in the great and noble work of universal peace.

The following "Hymn for Peace," composed for the occasion by Rev. I. N. Tarbox, D. D., was then sung with fine effect by the choir.

Calm, on the hills of the east, was the night,  
Softly the dew fell on valley and plain,  
Bright rose the Star with its mystical light,  
While through the air came the angels' refrain,  
Song, which the hills caught and echoed again:  
Glory to God, where He dwells in the height,  
Peace and good-will among men shall remain;  
Song of all songs, in that wonderful night.

Earth, thou art weary with tumult and war,  
Armies march o'er thee with desolate tread,  
Weeping and mourning are heard from afar,  
Groans of the dying, and grief for the dead,  
Households in anguish bemoaning their dead;  
Earth thou art worn with this carnage and jar.  
Long have thine empires sat trembling with dread,  
Shake from thy shoulders these burdens of war.

Lo, the day breaks, seen by prophets of old,  
Day, when the noise of the battle shall cease;  
Lo, the day dawns which the angels foretold,  
Christ shall be king o'er an empire of peace,  
Nations shall walk in the sunlight of peace;  
Then shall come on the fair ages of gold,  
Then shall the kingdom and glory increase,  
Lift we the song of that midnight of old.

The President introduced Hon. Elihu Burritt, who gave the closing address.

#### SPEECH OF ELIHU BURRITT.

I think we may attach a significance to this hour and occasion which few other public meetings ever held in this country could claim. There is a peculiar and happy fitness of the hour to the object for which we have assembled. For all the centuries that the world has seen, there has been no Sabbath of rest to mankind from the fact or the fear of the lawless reign of violence and brute force. And what is as remarkable as deplorable, this unrest of governments and nations—this life-long bondage to a fear of lawless violence, has been constantly increasing up to this hopeful year of international comity, intercourse and fellowship. This fear has been organized into a chronic suspicion that presses like a nightmare on the mind of nations. It feeds upon their very flesh and blood like a vampire which grows by that it feeds upon. This mutual suspicion is the most stupendous incongruity of the age. We read that when the sons of God came together Satan came also among them. But Satan was no more incongruous in that goodly fellowship than is this hungry and ravenous fear of brute force in the society of nations. It belies all the attributes and dispositions of their better natures. When we look at their friendly intercourse; when we put our fingers, as it were, to the commercial bonds and the other great interests that bind them together, and test their strength; when we look at the great international enterprises in which they act as co-partners for their mutual and equal good; when we estimate the capital, the vast stake which one nation invests in the material well-being of another, this lack of faith in each other's honor and justice, this suspicion that arms them to the teeth against each other, as if that other were a lawless pirate, is the very Satan in their society. It is a monstrous hobgoblin, that frightens them out of their propriety; that preys upon the wild fancies with which it fills their souls, and makes cowards of them all.

What a sight does the attitude of civilized nations at this moment present to the philosopher or philanthropist? Here, in this very nuptial year of the two hemispheres; in this year of submarine telegraph, and international exhibitions, fellowships and fraternizations; here and now, while meeting each other with smiles, words and extended hands of friendship, they hold five millions of armed men in ambush behind them under pretence of warding off or punishing unprovoked assaults! Two centuries after individuals have laid away the swords and side-arms they used to carry in civil life under the same pretence, these great governments, that exist to represent and enforce law, confess themselves so utterly lawless in their relations to each other, that they go swearing and swaggering about under a load of steel that almost crushes them to the earth. They confess that lynch law is the only law that governs their relations; the impulsive, unreasoning law of passion, unregulated by any process of justice.

No epoch in the darkest ages ever presented to the world an anomaly in the life of nations marked with such strange incongruities as this condition of things in our boasted progress in civilization. There never was a time when so many millions of

armed men were kept on a war-footing in time of peace. There never was a time when all the nations were putting so many huge war-ships on the stocks or building so many arsenals, forts and navy-yards. If war were as certain and as frequent as seed-time and harvest, these nations could not prepare for it at heavier expense of money and labor. They assume it to be an everlasting condition which is becoming more and more imminent. They act as if all the humanizing sciences, all the commercial interests and socializing influences, and all the Christian moralities of the age only tended to increase the peril of war and make it more frequent and destructive. How this preposterous incongruity belies the best hopes and predictions of illustrious statesmen as well as philanthropists! When Sir Robert Peel nearly thirty years ago made his great speech against the corn-laws, one of his strongest arguments was founded on the fact he assumed that free trade or increased commercial intercourse between the nations would diminish both the liability and the fear of war between them. Now was not that a fair argument on his part? Might not one of the most experienced and enlightened statesmen of the age predict such a result of the free trade and friendly intercourse he was about to unbind? But that great man counted without his host. He counted without taking into consideration the increasing grip of this hobgoblin of mutual suspicion which the armed-peace system perpetuates on the mind of nations. It is this monstrous ogre that has upset and confounded the great result anticipated by that illustrious statesman from the policy he inaugurated. The armed-peace system has doubled its iron load on the bosom of Christendom since his day. It has grown to a weight that almost crushes to the earth more than one nation.

A few weeks ago, we read of a "ministerial crisis" in Italy that illustrates the bearing of this preposterous armed-peace system. The ambitious members of the Italian parliament thought it would be an honor and a glory as well as necessity to put their young nation on the same war-footing as the great powers. Their Minister of Finance, Signor Gello, had asked six and a half millions of francs for the construction of a new arsenal. He felt that in prospect of a bad harvest and lack of bread among the people, that he could ask for a larger sum for this department of military expenditure. To take six millions of francs' worth of the children's bread and throw it to the pampered dogs of war he thought was enough to take from them in one year for an arsenal. But not so thought the majority of the Italian parliament. During his absence they voted twenty-three millions for this new manufactory and depository of war's machinery. When he heard of this vote on his return, he rose and said, "Then you may find some one who can give you these twenty-three millions, for I do not know where to get them." Here is a specimen of that patriotism which the armed-peace system gives to the world. Here is the majority of a popular Parliament ready to put a tax on every separate grain of wheat sown in Italy, on every furrow turned by the plough, on every drop of sweat that moistened the brow of human toil in reaping and thrashing the harvest. And for what? To erect buildings and costly machinery to prepare for war, for an invasion of lawless brute force that might come in some imagined future.

It is in view of the tremendous growth and despotism of this armed-peace system, as well as in view of the immeasurable calamities and miseries of war itself, that the object of this meeting assumes such a peculiar importance. For nearly fifty years the friends of peace on both sides of the Atlantic have been laboring to bring up the public mind of the civilized world to that level of reflection which it has now reached, or to an effort to break this long reign of anarchy; to rescue the nations from the unreasoning and irresponsible despotism of lynch law; to bring them under the peaceful rule of an International Code and Court of Justice and Equity. I think that every enlightened mind must rejoice that we now seem to be almost within arm's reach of this great consummation which must bring in such a new and glorious future to mankind. Certainly those here in the golden locks of youth may live to see the erection of the most august tribunal that can be created this side the great white throne of Infinite Justice; a High Court of Nations, before which they shall all stand on one even footing;

before which right shall become the only might to be recognized in the award; a court in whose scales of impartial justice, Switzerland shall weigh as much as France, Sweden as Russia, or Mexico as the American Union. Whoever sees that consummation will see law the human arm of the Almighty on earth encircling the nations and lifting them up to the happy destiny predicted by His holy seers of old.

The choir and congregation sung the hymn commencing, "Soon may the last glad song arise," etc.

The exercises closed with the benediction pronounced by Rev. L. H. Angier.

The following letters, among others, were read by Rev. Mr. Tilden at the anniversary meeting:

LETTER OF RT. HON. W. E. GLADSTONE.

(COPY.) 10 DOWNING STREET, WHITEHALL,  
APRIL 1, 1873.

REV. AND DEAR SIR: I have to thank you very sincerely for allowing me to see the very interesting communications you have received from so many persons of authority with respect to the subject of your philanthropic mission. On the question raised with respect to the precise form and order of your intended proceedings, it is perhaps best that I should abstain from giving or implying an opinion, but I shall continue to regard with a cordial sympathy all that may be intended or done with a view to the establishment by degrees of a general consent amongst civilized nations as to the main rules of international law, and to their application by pacific methods. I have the honor to be, Rev. and Dear Sir, your very faithful servant,  
(Signed,) W. E. GLADSTONE.

FROM HON. CHARLES SUMNER.

DEAR MR. MILES: I know not that my health will allow me to take part in this work, but it will have my sincerest sympathy.  
CHARLES SUMNER.

LETTER OF JOHN G. WHITTIER.

AMESBURY, JUNE 3, 1873.

Messrs. Miles and Burritt,—

DEAR FRIENDS: In the present state of my health I am not able to promise much, but my heart is in the good cause, and if my name can be of any service I shall be glad to have it used. I have been greatly cheered by the result of the mission of the Secretary of the American Peace Society, and will do all in my power to promote the object we have in view. It seems to me a large step in the right direction. Your friend,  
JOHN G. WHITTIER.

LETTER OF PRESIDENT STEARNS.

AMHERST COLLEGE, JUNE 5, 1873.

MY DEAR MR. MILES: If my name can help your great peace movement, use it. If I had forty names I would give them all for such a cause. You are moving in the line of great and good doings which I had obscurely in my mind when we first conversed on the subject in Boston. Yours most cordially,  
W. A. STEARNS.

LETTER FROM TITUS COAN.

Hilo, Hawaii, Mar. 20, 1873.

REV. MILES FISK, Agent American Peace Society,—

MY DEAR BROTHER: Your brief note of February 4, came to hand not long ago. I am glad to see your earnest zeal in the blessed cause of peace and good-will, and I hope that you and all the friends of peace will have wisdom and faith and patience sufficient for the great work to which all true Christians are called to yield their hearts, and lend their hands.

If the ever blessed gospel has any one announcement more heavenly and sublime in its origin, and more rapturous in its echoes round our bloody and sin-cursed world than all others, it is this, "Peace on earth, good-will to man." I know of no "Holy War," but the conflict of truth of love against falsehood and wrong and hate, and I know of no "Weapons"



that the disciples of Christ may legitimately use, but those named in Eph. vi., 11-12. These "are not carnal," but they are "mighty through God." Yes, all conquering,—omnipotent.

We preach no war gospel to the Hawaiians. No war of nations, of races or of sects, and God has honored the "gospel of peace" and truth. We have enjoyed profound peace in this once savage and blood-soaked land for fifty years. Professed *Christian ships* and *Christian fighters*! have often come here to draw our fire, and they have drawn it to their discomfiture and shame. When they threatened we prayed. When they drew their flashing sabres we unsheathed "the sword of the Spirit." When they "cleared decks for action," removed tempions loaded with infernal missiles, and lighted the plutonic match, we opened the batteries of the law and gospel upon them, and discharged park after park of heaven's high artillery. Thus and thus only have the batteries of our foes been silenced, and "the Prince of peace," the great "Captain of our salvation" has slain his enemies "with the sword of his mouth." While the vast armies of enlightened and boasting Christian nations are rolling and raging like ocean waves under the lashings and howlings of the tempest, and while they are soaking the earth with human gore, and causing it to tremble under their infernal charges, and toss up its awful wails of anguish and terror to the heavens, we are permitted to sit in peace "under our vines and fig-trees," with "none to make us afraid."

If Christian nations will let us alone, or if they will come to us only "in the fulness of the blessings of the gospel of peace" these islands will "learn war no more," and never again will "violence be heard in our land, or wasting or destruction be seen within our borders." Our "walls shall be salvation, and our gates praise." "Peace and good will" constitute the very essence of the gospel, and when men love and practice the right there will be true peace. Hitherto "the nations have been mad!" and that madness has infected and paralyzed the churches. But the day is breaking. The long, sad, dreary night of selfish ambition, of cruel hate and revenge is passing slowly away, and the glorious sun of righteousness so long obscured by the clouds and hustling storms of human passions is coming forth from the darkness of ages to "shine more and more unto the perfect day."

I do long to see the whole church arise and shine in the light of God. I long to see all her ministers "put on the armor of light," and all her members walking "as children of light." And I long to see all who love peace give of the silver and gold which God says "are mine," to help this blessed heaven-born work.

When Christians will give one-tenth, or one-hundredth of what they give to support the cruel and diabolical art of war for the cause of peace, that blessed angel will again come forth from heaven on joyful wings, and proclaim amidst the acclamations of countless hosts of earth and heaven, that "peace on earth," is an accomplished fact. God of eternal love hasten it.

Yours in the gospel of peace.

TITUS COAN.

## THE WOMAN'S PEACE MOVEMENT.

BY JULIA WARD HOWE.

Having been asked to prepare a brief report of my work in England, and to state the result of my visit in that country, I will submit the following:

I arrived in Liverpool May 7th, re-embarking for America on July 18th. I had thus only nine weeks for my work, being imperatively tied at either end of this time by family engagements. My first step was to risk an interview with Mrs. Josephine E. Butler of Liverpool, the courageous opponent of the legislation known as the Contagious Disease Act. She said to me you have come just at the right time. The English government contemplates increasing the number of its garrison towns, and this measure is so much dreaded from the cruel license which the English law allows to the soldiery, that your message of peace, and your representation of women as peace-makers will be welcome to many.

In this hope I went up to London, and arranged to hold there

four Sunday services in order to demonstrate, to the best of my ability, that the peace intended by Christianity is immediate, not remote, the first condition, not the last result of true civilization. These services had no sectarian bias or protection. They were intended to be purely and simply Christian in their character. The meetings were largely attended, and with gratifying results. I spoke first of the reality of the kingdom of God, secondly of its freedom, thirdly of its small and modest beginning, and of its glorious consummations, and fourthly and lastly, taking for my text, Paul's saying: "Neither height nor depth, nor any other creature is able to separate us from the love of God."

Meantime I had received, and accepted a number of invitations to visit the prominent towns of England, in which, through Mrs. Butler's great kindness and care, meetings had been arranged for me. I had thus the pleasure of visiting Bristol, Birmingham, Leeds, Newcastle on Tyne, Sunderland and Manchester, and of addressing at all of these places numerous and respectable audiences. The magistrates of towns usually attended my meetings, and sat with other friends upon the platform. The Dissenting Clergy also lent me their countenance on these occasions.

The final objective of my visit was to hold a public meeting at which the subject of peace should be discussed from various points of view by the ablest persons whose aid I might be able to secure. I hoped that such a meeting and discussion would facilitate the formation of one or more associations pledged to carry on the work in my absence, now so near at hand. The proposed meeting was held at St. George's Hall on the evening of July 8th. The attendance was numerous. Lady Bowring presided, and her chivalrous old husband made an able address, leaning on his staff for support, but as vigorous and vivacious in his mind as ever. Prof. I. R. Seeley, the reputed author of *Ecce Homo*, Mrs. Ernestine L. Rose, and Prof. G. C. Ware of Trinity College, Cambridge, were among the speakers. An association was subsequently formed in London, and another in Manchester for the purpose of promoting the study and culture of peace and its conditions, especially among women.

While I was making every effort to prepare for the meeting last mentioned, I received from Madame Flodin of Sweden, a letter suggesting a novel method of attaining my desired object. After commenting upon the difficulty which women in general would find in leaving home to attend a distant Congress, she asked why a day might not be appointed which women in various parts of the world might agree to observe as a Women's Day for the consideration and furtherance of peace.

The appointment and observance of such a day seemed to me and my fellow workers a good and useful measure, and in accordance with this suggestion, and with such good counsel as could be obtained, the second day of June has been selected for this purpose. Extensive correspondence has secured the co-operation of friends in Europe and in this country. Quite a number of persons have promised to organize meetings and appropriate exercises in their own towns, some of them very distant from this neighborhood. Here in Boston, Mechanics' Hall has been engaged for a morning and evening meeting, and no pains will be spared to render these meetings interesting and profitable. Music, flowers and suitable addresses will be arranged for the occasion. A careful record will be made of proceedings in various places, and it is hoped that from this modest beginning may come an ever increasing circle of useful co-operation, and of peaceful and happy communion.

**PEACE MEETING AT NEWBURYPORT.**—A union Peace meeting was held in the Whitefield Church, Newburyport, Rev. Dr. Spalding, pastor, on Sabbath evening, June 15th. The church was entirely filled, and a very deep interest was manifested in the exercises. Addresses were made by Rev. James B. Miles and Rev. D. C. Haynes. Rev. Dr. Spalding conducted the devotional services, and spoke briefly.

True politeness is next to true piety. True principle is the principal thing.





THE ANGEL OF PEACE,

BY MRS. SIGOURNEY.

Check at their fountain head,  
O Lord! the streams of strife,  
Nor let misguided man rejoice  
To take his brother's life.

Strike off the pomp and pride  
That deck the deeds of war,  
And in their gorgeous mantle hide  
The blood-stained conqueror.

To history's blazoned page  
Touch the pure wand of truth,  
And bid its heroes stand unveiled  
Before the eye of youth.

By every fireside press  
The gospel's peaceful claims,  
Nor let a Christian nation bless  
What its meek Master blames.

So shall the seeds of hate  
Be strangled in their birth,  
And peace, the angel of thy love,  
Rule o'er the enfranchised earth.

A LETTER FROM ENGLAND TO THE CHILDREN IN AMERICA.—No. 10.

DEAR YOUNG FRIENDS: I have been spending a little time this morning at our Hospital for Sick Children. I told you in a letter I wrote once before of the many hospitals we have in our town of Birmingham, but I had not time then to tell you much about either of them. To-day my letter is to be about the children's hospital.

When I went in this morning, I saw a kind lady who looks over all that goes on and sees that the nurses and servants do their duty. I spoke a few words to her, and then ran upstairs and went straight into a beautiful room, where I found many of the children.

One little baby child was crawling happily about the floor,

his leg fastened to a splint. He looked such a merry little fellow and was so pleased for me to take him up in my arms and let him look out through the window. Many of the children were sitting up in their beds either nursing dolls or playing with balls. Two boys had a grand game of ball from bed to bed, at which I assisted by picking up the ball for them every time they dropped it.

Some little creatures were lying down looking very sad and ill, but all of them seemed to think it very nice to be in such a beautiful place.

One poor little child is dying there, she is so ill and weary, but the nurses are very kind and make her as happy as they can, though they know they can never make her well again. This room I am speaking of is such a bright, cheerful one, the windows all have glass down quite low, so that the children can toddle up to them and look out at the people and carriages passing in the street; there are beautiful pictures on the walls and a pot of flowers on the table. Then I went into the play-room to see a girl called Lottie. This little creature had come into the hospital almost dying, but to-day she looked quite bright and cheerful. Her throat had been very bad and she could not breathe through it, so one of the surgeons made a little hole in her neck and put a tube through it into the lower part of her throat; and now she breathes through that, while her throat is getting well. She was amusing herself in a rocking-chair and looked very pleased when I rocked her about. All these patients at the hospital are children of poor parents and many of them come from very sad homes, so that it is a happy thing to give them careful nursing and kind friends while they are ill. Can you remember any time when you were ill yourselves? How nice it was to lie in a little clean white bed with a kind face looking over you, and strong arms always ready to lift you and shake up your pillow.

Perhaps some day you will grow up to be kind nurses yourselves, and indeed you may be very useful while you are young. It is very pleasant to an invalid to have a gentle little girl sitting beside the bed, ready to read nice books or run with messages for her, and some of you may do this already. Sympathy is a great thing towards making invalids happy, and we may all, whether we are ill or well, have this for one another. This letter may perhaps come to some boys and girls who are sick; if so, dear children, you will like to hear of the other little invalids over in England and think how God has made us all alike, all have the same wants and feelings, all are subject to



pain and sickness and death, and all have eyes to look loving, ears to listen to sad complainings, mouths to speak kind, sympathizing words; hands and arms to nurse and tend, and feet to run on errands.

This being so, let us all try to help one another; never let us use our eyes for cruel looks, our hands for hard blows, but let us try to live in peace and brotherly love one with another, trying all we can to soothe and comfort each other in all our cares, sorrows and sickness, until the time comes when all these things shall have passed away and we shall have entered the beautiful land where there shall be no more pain, and where God Himself shall wipe away the tears from our eyes. I am your English friend,

PHILIPPA.

### THE GOLD DUST GATHERER.

BY Z. D.

My home! my home! my sunny home!  
Beneath the far blue skies.  
Ah wherefore from thee did I roam  
To where cold mountains rise!

The streams adown these cliffs that flow  
Tho' rich with golden ore,  
To my sad heart no joys bestow;  
Why should I seek them more!

Brighter to me the sparkling eyes  
Under the palm tree shade,  
Than gems with their unclouded dyes  
That here their bed have made.

More dear to me the lute-like tone  
Of the low whisper'd voice,  
Of her that there I call my own  
Than wealth's delusive joys.

Again I'll seek the palm tree shade  
Upon the peaceful plain;  
Oh! woe is me, that hence I stray'd  
I'll haste to it again.

### MAKE YOUR OWN SUNSHINE.

"O dear, it always does rain when I want to go anywhere!" cried little Jennie Moore. "It's too bad; now I've got to stay in-doors all day, and I know I shall have a wretched day."

"Perhaps so," said Uncle Jack; "but you need not have a bad day, unless you choose."

"How can I help it! I wanted to go to the park and hear the band, and take Fido and play on the grass, and have a good time, and pull wild flowers, and eat sandwiches under the trees; and now there isn't going to be any sunshine at all; and I'll have just to stand here and see it rain, and see the water run off the duck's back all day."

"Well, let's make a little sunshine," said Uncle Jack.

"Make sunshine!" said Jennie; "why, how you do talk!" and she smiled through her tears. "You haven't got a sunshine factory, have you?"

"Well, I'm going to start one right off, if you will be my partner," replied Uncle Jack. "Now let me give you these rules for making sunshine: First, don't think of what might have been if the day had been better; second, see how many things there are left to enjoy; and lastly, do all you can to make other people happy."

"Well, I'll try the last thing first;" and she went to work to amuse her little brother Willie, who was crying. By the time she had him riding a chair and laughing, she was laughing too.

"Well," said Uncle Jack, "I see you are a good sunshine-maker, for you've got about all you or Willie can hold just now. But let's try what we can do with the second rule."

"But I haven't anything to enjoy, 'cause all my dolls are old, and my picture-books all torn, and"—

"Hold," said Uncle Jack; "here's an old newspaper. Now let's get some fun out of it."

"Fun out of a newspaper! why, how you talk!"

But Uncle Jack showed her how to make a mask by cutting holes in the paper, and how to cut a whole family of paper-dolls, and how to make pretty things for Willie out of the paper. Then he got out the tea tray, and showed her how to roll a marble round it.

And so she found many a pleasant amusement, and when bed-time came she kissed Uncle Jack, and said,—

"Good-night, dear Uncle Jack."

"Good-night, little sunshine-maker," said Uncle Jack.

And she dreamed that night that Uncle Jack had built a great house, and put a sign over the door, which read,—

SUNSHINE FACTORY.  
Uncle Jack and Little Jennie.

She made Uncle Jack laugh when she told him her dream; but she never forgot, what you must remember,—“A cheerful heart makes its own sunshine.”—*The Little Folks.*

### THE DUKE'S LESSON ABOUT DILIGENCE.

"There was a duke once, who disguised himself, and placed a great rock in the middle of the road near his palace.

"Next morning a peasant came that way with his ox-cart. 'Oh! these lazy people,' said he, 'there is this big stone right in the middle of the road, and no one will take the trouble to put it out of the way.' And so Hahns went on scolding about the laziness of the people.

"Next came a gay soldier along. His head was held so far back that he didn't notice the stone, so he stumbled over it. He began to storm at the country people round there for leaving a huge rock in the road. Then he went on.

"Next came a company of merchants. When they came to the stone, the road was so narrow that they had to go off in single file on either side. One of them cried out: 'Did you ever see the like of that big stone lying here all the morning, and no one stopping to take it away?'

"It lay there for three weeks, and no one tried to move it. Then the duke sent round word to all the people on his lands to meet near where the rock lay, as he had something to tell them.

"The day came, and a great crowd gathered. Old Hahns, the farmer, was there, and so were the merchants. A horn was heard, and a splendid cavalcade came galloping up. The duke got down from his horse, and began to speak to the people.

"My friends, it was I who put this stone here three weeks ago. Every passer-by has left it just where it was, and has scolded his neighbor for not taking it out of the way."

"He stooped down and lifted up the stone. Directly underneath it was a round hollow, and in the hollow lay a small leathern bag. The duke held up this bag, that all the people might see it. 'For him who lifts up the stone.' He untied the bag, and turned it upside down, and out upon the stone fell a beautiful gold ring and twenty large, bright golden coins.

"So they all lost the prize because they had not learned the lesson or formed the habit of diligence."

WHAT MIGHT BE DONE WITH THE MONEY WASTED IN WAR.—Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman and child in an attire that kings and queens would be proud of; I will build a school-house upon every hill-side, and in every valley over the whole habitable earth; I will supply that school house with a competent teacher; I will build an academy in every town, and endow it; a college in every State, and fill it with able professors; I will crown every hill with a church consecrated to the promulgation of the gospel of peace; I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another, round the earth's broad circumference; and the voice of prayer, and the song of praise, should ascend like an universal holocaust to heaven.—*Dr. Stebbins.*



## HAPPY CHILDREN.

As house plants cannot flourish without sunshine, so children cannot thrive and be happy without love. How radiant are their bright faces as they respond to tones and words of affection from the lips of their parents! Little they can know of the deep solicitude, the constant care exercised toward them; but they do fully understand and appreciate words of love and tenderness. Why should we be chary of these when they cost only the speaking!

"I know now," said a lady not long ago, "that my mother loved me tenderly, but during all my childhood I doubted it. If I were really dear to her, I queried, why did she not tell me so? Why did she never caress me and assure me of her love. She thought her actions spoke loudly enough without words. I could not read her actions then as I do now, and how I longed to hear her call me loving names, and to have her lap me in the sweet embrace of her strong mother-love." Many a little heart aches just as this lady's did, and can be made happier by the spontaneous utterances of maternal affection than by beads, or dolls, or fine clothes, or costly toys.

Children who grow up in this constant atmosphere of love are rarely mischievous, never vicious. The mightiest of all agencies to lead the young in paths of virtue is in the hands of parents, and to command this agency they need but to give expression to the natural overflow of their hearts.

Children to be happy need encouragement and praise. It is not enough that they escape censure. Negatives are always cold and blank. Our little ones want warm positive approval when they have done right; thus will they be made to feel that the paths of wisdom are pleasantness and peace.

Let us give to these darlings of our hearts the sunniest, warmest spot in the household, and we shall see them grow up in symmetry to be fair women and brave men.

Remember that every person, however low, has rights and feelings. In all contentions, let peace be your object rather than triumph. Value triumph only as the means of peace.

When we pray we speak to God; when we read the Scriptures God speaks to us.

## KIND WORDS.

Like a drop of dew on the drooping flowers,  
Like a ray of sunshine in the gloom,  
Like a strain of soft music, is the flower  
Of a kind word spoken soon,—  
Spoken lovingly

Like the moon's pale beams in a calm still night,  
Like the perfumed breath of the summer air,  
Like the evening stars' pale, twinkling light,  
Are tender words—Alas too rare—  
Spoken lovingly.

Many's the heart, all bruised and torn,  
Healed by a kind and gentle word;  
Many's the look of pride and scorn  
Melted to tears by soft accents heard,  
Spoken lovingly.

Remember that love's a plant more rare  
Than those in the tropics blooming;  
Tend and nurture it with care,  
That the fresh buds, now assuming  
The delicate tints their mother wore,  
Shall be sweet blossoms fragrant, fair,  
Wafting their perfume on the air,  
Like kind words spoken, evermore,  
Spoken lovingly.

**QUEEN VICTORIA'S HABITS.**—When free from the cares of State, nothing can be simpler than the daily routine of life Queen Victoria leads at Balmoral Castle. She manages her household on very strict principles, servants according to merit—promotion always being held out. For a stupid act, one member of the royal household had to wait ten years for promotion. Her majesty rises at seven, takes breakfast at nine, and then attends to dispatches and private correspondence; lunches at two, then drives out in her carriage. During meals a piper plays in front of the window. She has dinner at half-past eight in the library, not having used the large dining-hall since the death of her husband. There is no display in the library—the arrangements are of the simplest character. She spends much of her time in Prince Albert's room. She comes quietly in to her dinner, with her knitting in her hand, and retires early. She is a woman of great method. In all weather she is seen abroad. A rainy day does not keep her in; with a water-proof and umbrella, she defies the elements. It is quite a common thing to see her walking in the grounds under a drizzling rain. She is a hearty woman, having no "fine lady" fancies. She dresses consistently with the climate and the weather, and a fresh, comely, sensible looking lady she is, in her comfortable, plain jacket and broad-brimmed hat.

**WHAT YOU CAN NEVER CATCH.**—Boys and girls, what is it that you can never catch, though you chase after it on the wings of the wind?

You can never catch the word that has once gone out of your lips. Once spoken it is out of your reach; do your best, you can never recall it.

Therefore take care of what you say. Never speak an unkind word, an impure word, a lying word, a profane word.

Some days ago, a needy person applied to a wealthy citizen for help, and received the sum of five cents. The giver remarked, as he handed out the pittance:

"Take it; you are welcome; my ears are always open to the calls of the distressed."

"That may be," remarked the recipient, "but never before have I seen so small openings for such large ears."

Receive Christ into your heart and he will receive you into his kingdom.

## DEWDROPS OF THE LAW OF KINDNESS. NO. 14.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

## ONE MAY SAVE IF NOT GIVE LIFE.

All life of man, beast, bird, fly or worm is of God. No one but God can give life. It is his great gift to all things that move and breathe on earth, in the sky or sea. No king nor man of might can breathe a breath of life into a bird, bee or fly. But next to this great work of God a child may do. He may save life, and see and feel the joy it gives to small things that fly, walk or swim. A man who sang sweet songs the world loves, said in one of them, that he would not count his friend the man who would put his foot in scorn or hate on a worm. For the man who does that is most apt to do or say a thing to a friend that shows a lack of kind thought.

These thoughts lead me to say a word of my own self. I was the fifth son of a poor man who made shoes, and fed and clothed ten boys and girls with his awl and knife. His heart was brim full of kind thought for man and beast. No child in town could be sick two days but that he knew each turn for good or bad in its state. He would go a mile when his day's work was done to ask how it was with a sick babe, and I have seen him weep at the death of one two miles off, as if it were his own. When a storm of wind and rain came on and bent the great trees, he would look out and speak of the men on the sea. In the midst of the night, when the rain fell thick and loud on the roof, he would wake and say with such a sad tone, "It rains on their graves!" All his life long this thought made him sad,—"It rains on their graves!" The graves five scores of years old, as well as the last made in the churchyard insight of our house.

His thought for beasts, birds, and all things that breathed with life was just as kind. He would buy a poor old horse on his last legs and keep him till he died of old age, and then mourn at his death as if the beast had a soul in him that God would own and bless on the far side of the grave, and the dear old man would dwell on the tale the dead horse might tell of him for lack of care and kind deeds.

In the far end of our home-lot there was the grave of these old worn-out beasts, and he would go to it sometimes once a week to look at their bones, as a man would walk to the graves of dear ones gone. I have seen him scores of times come back with slow steps and bent head, with his heart full of sad thoughts. I can see him now with bare head, black hair dashed with gray, brushed back and stiff from his brow, with his "specs" tied on with greentape for bows, and with his hands clasped at his back. I hear his voice and its tone and sigh as he told where he had been, and how he feared that the white bones would move with life, and each dead horse would speak to him and charge him with hard speech and deed to them. Kind old man! If they could have spoke they might have called to his mind thoughts and acts for them which he had dropt out of count.

I was the son of such a man, and fear I learnt of him but a small part of what his life ought to have taught me. But I learnt some of his kind thought for beasts, birds and things with small lives which folks are apt to think so cheap. It came to please me much to save one of these small lives on the brink of death, and to see its joy as it raised its wings and flew off to its kind in the air or trees. I thought I had done the next thing to what God does when I saved such a life. I would sit half an hour at a time by a tub at the mill full of that sweet juice which bees so much love. They came in swarms from their hives all bent on a good load to bear home. Soon one would risk too much, and fall in, and try in vain to get out. Its wings could not lift it out of the thick juice, and soon it lay still on it, too weak to try once more for life. Then I would put out a straw to it which it would grasp with its small hands and feet while I raised it out and laid it on a board in the sun. There it soon felt the light and heat. It shook its wings, and buzzed with new hope and life, then flew off to its hive like a thing raised from the grave. I felt that that small life was as near my own gift as it could be. I had saved it, which was next in worth to what God had done for the bee.

Such lives soon came to have a new worth to me, and I found

that I could not take them in the sports which were so dear to me when a boy. I loved to fish and to shoot birds, but one day as I put the barbs of a hook through a live worm, a new thought came to me that such sport as that was not quite the thing, so I dropt the pole in the brook and went home. I still loved to shoot birds, but one day I broke the leg of a blue jay, when he cried with a voice so like a child's, and a score of his mates filled the air with such screams of "Stop thief!" that I felt like a Cain with hands red with blood I had no right to shed. So I went home and felt that I could not find sport in that sort of thing, and gave it up.

Now boys and girls, so full of the joy of their own young lives, are more apt to think less of the lives of birds, bees, and the like, than when they come to full age. Why is this? I would ask them. How can they find it a joy to put out a life that no one but God can give? Let them try the thing which I have told them of, and see what will come of it. Let them see how many lives they can save, and see if they will not find a joy in such sport.

## TWO SCENES.

A gentleman took his son to a drunken row in a tavern, where the inmates were fighting and swearing, and said he:

"Do you know what has caused all this?"

"No, sir."

His father, pointing to the decanters, said: "That's the cause. Will you take a drink?"

The boy started back with horror, and exclaimed:

"No!"

Then he took the child to the cage of a man with the *delirium tremens*. The boy gazed upon him affrighted, as the drunkard raved and tore, and, thinking the demons were after him, cried: "Leave me alone! leave me alone! I see 'em! they're coming!"

"Do you know the cause of this, my boy?"

"No, sir."

"This is caused by drink; will you have some?" and the boy shrank back with a shudder as he refused the cup.

Next they called at the miserable hovel of a drunkard, where was squalid poverty, and the drunken father beating his wife, and with oaths knocking down his children.

"What has caused this?" said the father.

The son was silent.

When told that it was rum, he declared that he would never touch a drop in his life.

But suppose the lad should be invited to a wedding feast, where, with fruit and cake, the wine-cup is passed, amid scenes of cheerfulness and gaiety, where all the friends are respectable, beloved, and kind to each other, and he should be asked to drink, would he refuse? Or suppose him walking out with his father on New Year's Day to call on his young lady friends, to enjoy the festivity of the ushering in of the new year. With other things, wine is handed to him by a smiling girl. His noble hearted father, whom he loves, presses the wine-glass to his lips, and compliments the young lady on the excellence of its quality; what wonder if the son follow his example?

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# THE ADVOCATE OF PEACE.

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*The Advocate of Peace* is sent free to annual members for one year, and to life members and directors during life.

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ALBION, Oct. 4th, 1872.

To whom it may concern :

This may certify not only my faith in the fundamental principles of the American Peace Society as practicable, expedient and imperative, but also in the thorough good sense and ability of its accredited agent, Miss Jane E. Weeden.

At a union meeting of all the churches of this village, held at the Presbyterian church, a few weeks since, she was listened to by a large and deeply interested audience. Ignoring all mere sentimentalism, and dealing in *facts* alone, her address throughout was replete with instruction. Believing as I do that *no community can afford to have her pass through unheard*, I most earnestly bespeak for her the pulpits and rostrums of this State

W. H. PERRINE,

Prof. Hist. and Belles-lettres, Albion College.

## "REASON VERSUS THE SWORD."

To the Editor of *The Advocate of Peace* :

DEAR SIR:—One of the greatest wants that I have felt in my peace labors for the past five years is a good supply of peace literature to put into the hands of reading and thinking men, that will have sufficient moral and literary weight, to command the attention of the most profound. The tracts and pamphlets we have had have been good—have indeed, many of them been jewels worth their weight in gold. But hitherto nearly all our documents have been small. But our subject is of sufficient magnitude to occupy many octavo volumes to give but a moderate discussion of its merits. And one of the most encouraging signs is the announcement of the new volumes on peace that we have recently heard of both in this country and in Europe. I am glad to add one more to the list.

G. P. Putnam's Sons, of New York, have just issued a volume of 470 pages, entitled "*Reason and the Gospel against the Sword.*" I have made arrangements to give away about two or three hundred copies to leading journalists and literary men of the country, for investigation and criticism. I shall be surprised if this volume does not make some stir in the literary world. But rather than give my own opinion, I will beg to call attention to the following expressions from competent judges, viz :

RICHMOND, IND., Nov. 14, 1871.

"Having heard, read and examined a large portion of the manuscript, entitled '*Reason versus the Sword*,' I desire to express my deliberate conviction that it is an unanswerable argument in favor of Peace, presenting it from the standpoint of Divine truth : and that it is written in an able, scholarly and elegant manner. Now, at a time when the subject of Peace largely interests the minds of many, we think this production of Rev. J. M. Washburn would be extremely useful. We commend it to the careful reader and seeker after truth. Very respectfully,

R. E. HAUGHTON, M. D."

"I have examined portions of the above mentioned manuscript, and am well satisfied that it contains much valuable matter that ought to be given to the thinking public. I cheerfully commend its publication."

J. J. THOMAS, Assoc. Ed. *Country Gentleman*,  
Union Springs, N. Y., 8th Mo. 1871.

"With considerable care I have examined parts first and second of '*Reason and the Sword*,' by Rev. J. M. Washburn. It is a bold, scholarly and exceedingly able presentation of the writer's views on the subject—a subject now, more than ever before, demanding and receiving the attention of the people. Without endorsing every sentiment contained, or every position taken in the book, we desire to say that we regard the whole treatment of the subject as thorough, masterly and exhaustive. The book is the product of an earnest, penetrating, analytical, and at the same time reverent and devout mind. It is a great work, a living and important subject, and is eminently worthy of publication."

REV. I. M. HUGHES, A. M.

Pastor 1st Presbyterian Church, Richmond, Ind.

This work can be had of the Publishers, G. P. Putnam's Sons, New York City, or of the undersigned, for \$2.00 per copy. Men who wish to be up with the times will do well to purchase and read every new work on this living theme.

WM. G. HUBBARD, COLUMBUS, OHIO.

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## THE ADVOCATE OF PEACE.

BOSTON, JULY, 1873.



## FORTY-FIFTH ANNIVERSARY OF THE AMERICAN PEACE SOCIETY.

The forty-fifth anniversary of the American Peace Society was celebrated at the Music Hall, Boston, Sunday evening, June 8th. A large audience was present, and the occasion was one of great interest.

Among the distinguished friends upon the platform were Hon. Emory Washburne, Hon. G. Washington Warren, Hon. D. K. Hitchcock, Rev. Dr. Clarke and others. Mr. George E. Whiting presided at the organ, and the music for the occasion was furnished by the Tremont Temple Choir under the direction of Mr. H. S. Whitney. The congregation also joined with the choir in singing several pieces.

The music was of a high order, and added much to the interest of the meeting. Hon. Edward S. Tobey, recently elected President of the American Peace Society, took the Chair, and prayer was offered by Rev. Dr. Pollard of Boston. The following hymn, composed for the occasion by Mrs. Annie L. Angier, was then sung.

"Good Will and Peace!"—what song so sweet?  
For angel tongues, what theme so meet?  
Let mortals join to swell the strain,  
And echo back the glad refrain.

"Good Will and Peace!"—both sage and seer  
In vision saw it drawing near;  
The day, when in each human breast,  
Peace, white winged Dove, shall build a nest.

"Good Will and Peace!"—each rampant wrong,  
O'er which we've wept, and grieved so long;  
Shall fade, and vanish from our sight,  
In the full blaze of Truth's pure light.

"Good Will and Peace!"—Heaven speed the hour,  
When all shall own Love's conquering power;  
When every voice, in every clime,  
With joy shall hail the promised time.

"Good Will and Peace!"—what song so sweet?  
For angel tongues, what theme so meet?  
Let mortals join to swell the strain,  
And echo back the glad refrain.

The President, Hon. E. S. Tobey, then spoke.

SPEECH OF HON. MR. TOBEY.

**PEACE JUBILEE.** These words, placed at the head of our programme, may always and everywhere appropriately stand connected, for wherever peace is, there should be exultant joy. But this is in fact an anniversary of the American Peace Society, and on its behalf it is my privilege to welcome you on this auspicious occasion. Never before have events throughout the civilized world so generally conspired to stimulate and promote the objects of this Society. Its leaders have too often been regarded merely as very kind hearted philanthropists, whose purposes were very good, but as having no great practical influence on the community and as accomplishing no appreciable results. This is a serious error. Philanthropists in this, as in all other moral reforms, are ever found in the foreground, creating and directing public opinion persistently until their practical end is ultimately attained. The joyful annunciation of "Glory to God in the highest, peace on earth and good will to men," which echoed across the plains of Bethlehem, it has ever been the privilege of this Society to re-echo; but not this alone, it is now its determined purpose, by the blessing of God, to carry the principles of peace into the policy of the nations.

In this great object they are already sustained by the sentiments, sympathy and co-operation of some of the ablest statesmen, publicists, jurists and philanthropists of this and European countries. President Grant's peace policy which has been inaugurated in behalf of the remnant of the Aborigines of our country, and in the peaceful solution of the great question recently in controversy between Great Britain and the United States, will form one of the brightest pages on the history of our country, and is a practical recognition of the very principles on which the policy of this Society rests and will continue to prosecute its labors.

In evidence of my assertion, I beg to present resolutions adopted at the annual meeting of the London Peace Society in May last, where were present members of parliament and distinguished men from the different professions.

At the annual meeting of the Peace Society of Great Britain, held in London in May last, the following resolution was passed on motion of Mr. Illingsworth, M. P.:

"That this meeting approves of the motion of which Mr. Henry Richard has given notice in the House of Commons proposing to ask Her Majesty's government to take the initiative by communication with the other governments, in the further improvement of international law, and in the establishment of a general and permanent system of international arbitration."

Mr. S. Morley, M. P., moved the following resolution:

"That in the judgment of this meeting the present system of rivalry in armaments which exists among the nations of Europe, and which is every year becoming more aggravated, though maintained on the pretext of preserving peace, is full of danger to the cause both of peace and liberty. The meeting, therefore, observes with sincere pleasure the growing interest displayed in the various countries of Europe in favor of some fixed system of international jurisdiction for the settlement of disputes between States by reason and equity, instead of that appeal to arms, which affords the only justification for those enormous armaments by which the nations are oppressed."

But more important than all, the church of Christ, together with the best minds of the world, are a unit on this subject and are ready to put forward their active efforts in every practicable way, sustained by the prayers and sympathy of every true friend of the human race. The people are rapidly learning the terrible pecuniary cost of war and its sacrifice of human life.

The toiling millions whose industry sustains the nations, are paying the enormous tax of war. They, too, supply the greater numbers of victims to be sacrificed on the altar of the insatiate demon of war. It is alleged that four-fifths of the income of Great Britain has been appropriated to the purposes of war. How long will the people consent to bear such a burden? It is the object of this Society to point out an alternative already proved to be practicable by the action of two of the most powerful nations on the globe in the results of the Geneva arbitration by which at least this burden may be greatly diminished and permanent peace amongst civilized nations secured.

Our able and respected Secretary, whose recent mission to Europe to confer with leading and eminent men as to the expediency of an international congress, to consider this subject of establishing a permanent international tribunal for the peaceful adjustment of all questions of differences between independent nations, met with a reception, both public and private, seldom accorded to persons on any mission, and this may be regarded as almost an assurance that the proposed congress will be held, and gives hope of the most satisfactory practical results. The Supreme Court of the United States, in its relations to the several States as to certain questions within its jurisdiction, furnishes a suggestive idea of what may be accomplished by a Supreme Court of Nations, or as some have preferred to call it, a Senate of Nations.

I need not, however, enlarge on these topics, but at once give place to the gentlemen who are to follow me.

Rev. Mr. Tilden was the next speaker. He read to the audience some extracts from a work soon to be published, containing an account of the recent labors of Rev. James B. Miles in Europe in behalf of peace. Statements of a large number of the most prominent statesmen of Europe were read. Count Schlopsis, who presided at the Geneva arbitration, informed him

that he was convinced of the expediency of a code of international laws, by which all difficulties between nations might be peaceably settled. There were many great obstacles to such a code, but he thought that they could be surmounted. Viscount Itajuba of Brazil, who was prominent at the arbitration, approved of the plan for an international code, and thought it could best be drawn up by an international commission. Extracts from letters from Pere Hyacinthe, J. G. Whittier, Charles Lucas and others, were also read. They were all thoroughly in favor of the peace cause.

Then was sung the appropriate hymn, beginning,—“Watchman, tell us of the night,” etc., after which Rev. James B. Miles spoke, and the following are extracts from his speech.

REV. JAMES B. MILES' SPEECH.

The Rev. James B. Miles gave some of the results of his recent visit to Europe in behalf of the peace cause. He commenced with reference to an Italian sunrise which he had recently witnessed, and said: The impression upon the beholder was inexpressibly delightful. It was even inspiring. And, my friends, let me assure you there came a voice from that excellent glory—a voice which said, “Glory to God in the highest on earth, peace and good will to men.” That scene so charming, so inspiring was but the visible emblem of a far more charming and inspiring scene that then presented itself to the mind's eye. It was but the symbol of the approach of that time when in Italy, Austria, Germany, France and all the nations, the night of hatred, wrong, violence, war and bloodshed shall end and the glory of the uprisen sun of Righteousness, the Prince of Peace, shall overspread, glorify and bless all lands. The prince of English poets significantly asks, “What if earth be but the shadow of heaven and things therein each to other like more than on earth is thought?”

This scene of blended majesty and loveliness of dazzling glory, and ravishing sweetness presented to the bodily eye, was but the shadow of an inexpressibly more rich and lovely scene which it served to disclose to the mental vision. It was but the image of that scene which our earth shall present when the sure word of prophecy shall have been fulfilled, “There shall be an abundance of peace, so long as the moon endureth. Mountains shall bring peace unto the people. Men shall beat their swords into plough shares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.”

Say not, my friends, these words are the rash conjecture of some old dreamer and enthusiast; say not the idea of the family of nations, a condition of things in which great and powerful States shall regulate their treatment of each other no longer by the barbarism of duelling, but in accordance with the principles of right and justice, is a mere dream that shall never be realized. One of our ablest thinkers has recently said: “The idea of nations confederated to preserve universal peace and to secure the common welfare has ceased to be chimerical. It has become already a possibility, the realization of which not the enthusiasm of Christian love only, but the wisdom of sound statesmanship predicts. The settlement of the great questions which divide the nations is more and more sought and attained by peaceful methods, and made in the interests of the peoples, and not of the dynasties.”

These are words of truth and soberness. And will you permit me to say I bring to you to-night from the nations of Europe, the great military powers of the world, the incontestible proofs that these assertions are true? I shall not detain you with anything like a full statement respecting my recent mission to Europe and its results. I refer any who may be interested in these matters to the recent numbers of the “Advocate of Peace,” in which I have given a somewhat detailed account of them. You are all aware the recent settlement of our difficulties with Great Britain by peaceful arbitration made a profound impression upon the American people.

We have heard much of the pomp and circumstance of war. But thanks to the God of Peace, we can now speak of a victory of peace whose glory eclipses all the lustre of war's victories. Two great kindred nations having grave differences have voluntarily submitted them to the decision of five impartial men, and have beforehand pledged themselves to abide by

that decision, whatever it should be. That decision has been given; and the two mighty nations do abide by the decision gratefully and joyfully. We doubt if all history records a triumph more sublime than this. This illustrious transaction awakened profound satisfaction and gratitude among all classes of our people.

Mr. Miles then gave a brief account of his mission and the arrangements for the meeting at Brussels in October, and closed as follows:

From what I have said, you will see the prospects of this great and benign cause were never so bright as they are at this hour. A great enterprise has been inaugurated that in the judgment of the most eminent men in different countries is full of hope and promise. Doubtless there are people whose opinions were formed half a century ago, and have undergone no change since, notwithstanding all the progress of civilization and increase of light, who will say we must wait for the millennium to dawn before the wars between nations will cease or be diminished. But to the great mass of the intelligent, thoughtful, progressive people of all Christendom, the absurdity of this opinion is apparent. The question which they put to these conservative wisacres is, Why did you not wait for the millennium to dawn before making an effort to abolish slavery? Why not wait for the millennium to dawn before doing anything to check the tide of intemperance? Why not wait for the millennium to dawn before sending the messengers of the everlasting gospel to the lands covered with darkness and the shadow of death? War, it is said, is an evil that will not be abolished except with the universal prevalence of Christianity and as all people become Christians. Therefore, efforts in the peace cause are of little avail. Even so, ignorance is an evil that will not cease only with the universal prevalence of enlightenment and as all people become educated. Therefore, schools and books and all the appliances of education, are of no avail. Efforts in the peace cause are the means for causing Christianity to prevail even as schools are for the purpose of spreading enlightenment. The millennium cannot dawn, all admit, until wars cease. Shall we make no effort to have wars cease that we may hasten the dawn of that glorious age? The Apostle Peter speaks of looking unto and *hasting* the coming of the day of God. It depends upon no absolute decree, but upon the friends of God and their race to determine whether the deliverance of the nations from the most terrible burden they are suffering shall be hastened or long delayed.

Now it is the noble endeavor of the American Peace Society, in co-operation with kindred organizations in other countries, to do away with this hideous relic of barbarism. They strive to introduce in its place the reign of righteous beneficent law among the nations. And, my friends, where can the reign of law seem more beautiful, more supremely admirable and beneficent, than between great, powerful and independent nations? Law, which is only another name for the will of God, reigns throughout this universe. Put your finger upon any point of it, and you touch a law.

And everywhere and anywhere the reign of law is admirable and beneficent. The minutest microscopic body is organized by law. By law the myriads of flowers that at this season adorn the hill-sides and the meadows, order all their petals and delicate parts. From the reign of law come their exquisite beauty and sweetness. The crystals and precious stones, rubies, sapphires, diamonds, gems that sparkle and flash in the diadems of kings and queens, owe all their elegance of form and delicacy and brilliancy of color to law. The reign of law is admirable in the mineral kingdom.

Give to a skillful anatomist, a single bone of some one member of a now extinct race of animals, presently he will furnish you the complete and perfect skeleton. Just because law reigns in the animal kingdom, and the reign of law in the animal kingdom is admirable.

Acquaint the astronomer with certain perturbations of a distant planet. Without leaving the seclusion of his study he will tell you the exact spot in space where the telescope will discover a new planet. It was even thus that from some changes in the movements of the planet Uranus, the immortal Leverier told us where to find Neptune. The starry spaces swarm with comets, those knights-errant of astronomy. They seem to be darting and frisking about, now crossing each other's orbits, now

# THE ADVOCATE OF PEACE.

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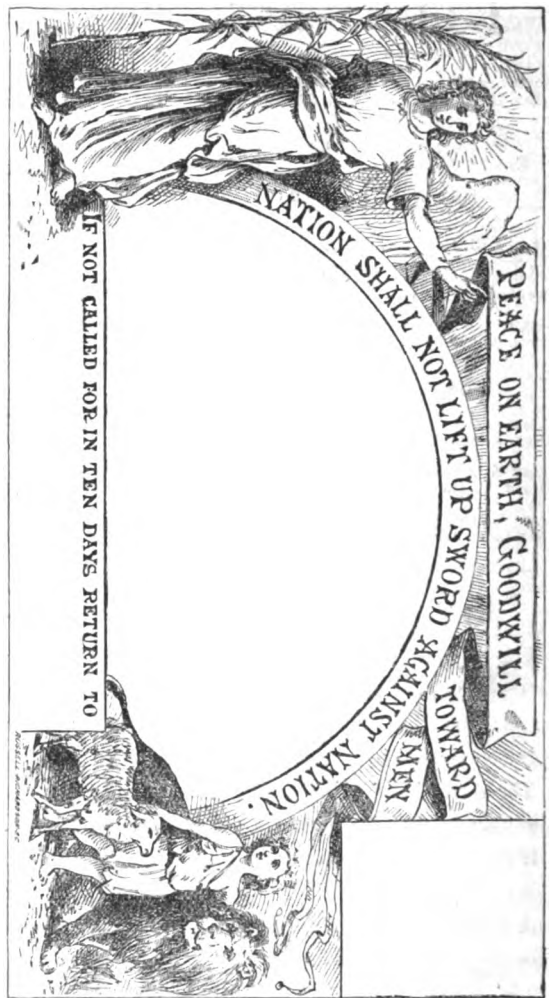
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ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, AUGUST, 1873.

VOL. IV. No. 8.

## AN INTERNATIONAL CODE.

In this number of the *Advocate* we publish a part of the "Written Opinions" upon our project for an international code, which we obtained from eminent publicists and statesmen of different countries of Europe during our recent visit to Europe. We shall publish the others in succeeding numbers of the *Advocate*, and ere long we hope to present them complete in a volume by themselves.

### I.

COUNT SCLOPIS.

(President Geneva Court of Arbitration.)

TURIN, February 19, 1873.

DEAR SIR—You inform me, in your courteous letter of the 17th of this month, that Mr. Miles is to be at Paris toward the end of the month, and that you and your friends wish to confer with him on the subject of the important questions which he is engaged upon, with a zeal which cannot be too highly commended. I therefore reply at once to your request. I do not even take time for the preparation of a full response. But as you refer to matters upon which I have long reflected, I am quite settled as to the main line of my views, but must leave the form of their expression to your indulgence.

No one is more convinced than I am, of the importance, the utility, and the seasonableness of the formation of a Code of public international law. This would be so much gained for justice and peace. All wise and enlightened publicists, and good men in general, are of this opinion.

The difficulties of this codification are great; but I do not consider them insurmountable. The essential point which it will be most difficult to reach, is to give practical effect to this work, and bring about a prompt and actual result in the international relations of the different governments. You tell me that, if the governments are directly applied to, to undertake this task, they will turn a deaf ear to it. I am quite inclined to think that such would be their desire, and it appears to me that the very kernel of the difficulty consists precisely in the mode of overcoming this voluntary deafness. It is essential to make the voice of public opinion ring in the ears of the governments, and so to create what Montesquieu terms a common feeling (*esprit general*). This will result in their deciding to do something positive.

But would this great public agitation of the question which Mr. Miles proposes to initiate, be sufficiently powerful and conclusive to attain the object in view? I doubt it. Would there not be a danger that the governments would regard either as perilous or utopian the enormous scale of agitation proposed by Mr. Miles? I fear this would be the case.

That which appears to me to be best mode of procedure for the present, is that some gentlemen, specially authorized, should raise their voices in the British parliament, the United States congress and the French national assembly, in order to propose the assembly of a congress for the desired object.

The discussions which would be thus elicited would enable us to determine the real amount of efficient support upon which we could rely. According to the stipulations of the treaty of Washington, there will shortly be communicated to the great maritime powers, for their acceptance, the sixth article of the said treaty, containing the three rules which constituted the basis of the Geneva award. That occasion would be a very

suitable one for proposing the convocation of a diplomatic conference to decide upon these questions, and also upon other *desiderata* of the law of nations.

If it is thought advisable to summon juridical science from its dignified isolation, it might be limited to the initiation of a deliberation to be signed by a certain number of distinguished jurists. It would rest with the existing peace societies of France, England and America, to invite this deliberation. The conference which you are about to hold in Paris, on Mr. Miles' return, might perhaps do something in the matter.

Al'ow me, however, to press upon you, before all things, to raise proposals in the political legislature. I am thoroughly persuaded that there is no better way of reaching any real and positive result.

But to judge from various signs, the governments will not readily bind themselves to follow this suggestion. But if a majority in the parliaments shall pronounce in favor of our views, we shall gain the cause, and the governments themselves will in the end find themselves committed to these resolutions, prompted by a love of public tranquillity and social progress. On the contrary, the very idea of a great unofficial gathering of 1,800 or 2,000 persons frightens me. What could be expected from the confused tongues and incoherent ideas which could not fail to be manifested on the very first day!

But to return. In consequence of the treaty of Washington, Great Britain and the United States are to ask the great maritime powers to adopt the three rules concerning the duties of neutrals. Let them take a further step, and propose to convene a congress to settle certain rules of international law, with a view to the maintenance of peace and the progress of civilization. The meeting of that congress would, in itself, constitute a recognition of the necessity of taking up these matters, and, as a consequence, would involve some sort of engagement to carry them out to a practical issue.

I tender you my cordial thanks for sending me your various pamphlets, which have greatly interested me. You have conveyed truths in a very pleasant form. May you find as many readers as you deserve, and especially among those who are as greatly in need of the instruction you give. Why do not the governments enter fully upon those paths to moral advancement which you so clearly point out? Warnings are not wanting. How many menaces and dangers do we see.

Believe me to be always devotedly yours,

FREDERICK SCLOPIS.

TO M. FREDERICK PASSY.

### II.

THE VISCOUNT D'ITAJUBA.

(Member of the Geneva Tribunal of Arbitrators, and Brazilian Ambassador at Paris.)

SIR—In reply to the written and verbal communications, for which I am indebted to you, in reference to the object contemplated by the American Peace Society, I am glad to express to you the great interest which I feel in the work which you are initiating, and of which the successful issue could not fail to exercise a most happy influence upon the future of mankind. As to the practical means for attaining the result which you have in view, it appears to me that the plan most likely to succeed would be the formation of an International Commission, the members of which should be chosen from the most eminent jurists of all countries, and whose duty it would be to prepare a project of laws, to be submitted for the acceptance of the different nations.

In repeating to you my best wishes for the accomplishment of your enterprise, I pray you to accept the assurance of my highest consideration.

THE VISCOUNT D'ITAUBA.

### III.

M. DROUYN DE LHUYS.

(Paris, Former Minister of State to Napoleon III.)

I have to acknowledge the letter in which Mr. James B. Miles proposes the meeting of congress intrusted with the work of elaborating an international Code.

The idea of submitting to Arbitration conflicts between States was brought forward at the Conference of Vienna, at which the writer of this note assisted during the first months of the Russian war. Consecrated by the treaty of Paris of 1856, it has too often remained inoperative. In trying to realize it at present, we obey a sentiment which, evoked at that epoch, will not cease to manifest itself among all civilized nations, until it has obtained satisfaction.

For attaining to the formation of an International Code, the letter proposes, in the first place, to collect an assembly of publicists and jurists. Without restricting themselves to those qualifications, it appears that this assembly ought to be formed of men distinguished by the authority they have acquired, and the services they have rendered. They should be taken from each of the nations of the old and new world, in such numbers as that each of them should be represented proportionately to its importance, but so limited as to render mutual understanding easy, and to avoid confusion. This Assembly should constitute itself spontaneously, without governmental interference, and without official commission. It would arrange the programme of its own labors, and regulate the distribution.

Ought the project of the International Code to be submitted to a great popular Congress, as Mr. Miles' note proposes? If so, one of two things would ensue: Either this second assembly would be chosen by the first, and then it would add nothing to the authority of the former, which might be charged with having itself appointed its own judges; or, the thing would be abandoned to the chance of individual initiative, in such a way as to leave anybody to come who chose, and, in such a case, might it not be feared that passions and prejudices might come in, to overthrow a work conceived and matured independent of party spirit? On the other hand, certain governments might take umbrage at such a numerous gathering.

Would it not be better, when the plan shall be completed, to ask for it the sanction of universal opinion, by making an appeal for the adhesion of learned bodies, academies, universities, faculties, schools, etc. If this Code meets the wants of modern society, it will emerge victorious from this probation, and would afterward impose itself, by its own authority, on governments and nations. If any difference were to arise between two nations, what sovereign, what assembly, would dare to refer the decision to the terrible chances of battle, when there would be a law which had foreseen the case, and a tribunal of arbitration, the composition of which should be indicated or prescribed? It might be hoped by this means to banish or to diminish the terrible scourges that arise to embroil Europe in blood.

What should be the time to choose for the meeting of this assembly to form the International Code? It would not be amiss to take the matter in hand at once, and public opinion would witness the commencement with favor.

With regard to the spot where the sessions should be held, it would be necessary that it should be some capital easy of access, and where would be found all the documents and all the materials adapted to throw light on the numerous questions that would arise during the discussions. No doubt one might count on the cordial hospitality of the United States of America. But the crossing of the Atlantic is always a difficulty for the citizens of the old world, and might deter from taking part in the labors of the congress some illustrious persons, whose place there might be indicated beforehand.

After that, the preference might seem to be accorded to one or the other of the following cities,—Vienna, Paris or London.

DROUYN DE LHUYS.

PARIS, 6th March, 1873.

### IV.

PROFESSOR MANCINI.

(Professor of Law, Institute at Rome, and member of the Italian Legislature.)

1. Being asked if I am disposed to approve of the idea of constituting a Senate of European and American publicists to prepare a project for the codification of the fundamental rules of international law, with the idea of submitting afterward such a project to the examination and approval of a numerous congress of jurisconsults and statesmen? I answer to this affirmatively—and all the more that in teaching, from my public chair, the science of international law—first in the university of Turin, and then in that of Rome, I have always recommended the institution of international arbitration, and the codification at least of that part of international law which might most easily obtain universal attention.

2. Do I think that such congress ought to be official, and convoked with the co-operation of governments?

To this I reply, that I do not believe it probable. Besides, an official initiative by any government might excite suspicion in others, and be thought to be for an interested object. According to my opinion, there ought to be constituted, by private initiative, in some European city conveniently situated, a small provisional committee: the members ought to be men known and esteemed in Europe, as dedicated to the special study of international law, and with them two or three of the more distinguished jurists of America. Thus you would have a permanent center of correspondence, of communication, of preparatory labors; and it might be possible to agree, by correspondence, for the distribution among them of the arrangement and compilation of the various heads of the project of codification to be elaborated. Afterward, this senate of publicists might come in to direct, modify, and form a definitive project to which may be given greater publicity. Finally, the same provisional committee might convoke the general congress, fixing the place and time; and consider if the governments of Europe and America should be asked to concur, if they will by their aid and moral support in the work of civilization and peace, which would form the object of the study of the senate and of the deliberations of the congress.

3. The place, in my opinion most convenient for the preparatory center of the provisional committee, composed of a few distinguished jurists, American and European, would be Belgium, and possibly (with the consent of my illustrious friend M. Rolin Jacquemyns) at the office of the *Revue de Droit International*, which might become the organ of the committee, and of the publication of the labors of the senate of jurists. The place of congress should be one of the cities of Europe, in which we could count upon the sympathy and protection of the local government, and from which publicists of weight and character should not be deterred by national prejudices.

As to the time, the most convenient, I believe, would be the second half of September, because it is the time when the labors of parliaments, universities and tribunals come to an end.

MANCINI.

ROME, February 17, 1873.

PROFESSOR HOLZENDORFF and DR. HEFFTER, BERLIN.

With the proposals of Mancini, Professor Dr. Heffter and Professor Dr. Holzendorff entirely agree.

BERLIN, February 24, 1873.

### V.

PROFESSOR PIERRANTONI.

(Naples.)

The undersigned, Professor of International and Constitutional Law, answers as follows to the questions that have been proposed to him:

1. He approves the idea of a Congress of Publicists to study a plan for the codification of international law.

2. He thinks that this Congress ought not to be official.

3. He believes that Geneva is the best place to hold the Congress.

4. The government of Switzerland would probably be more favorable than any other.

5. Believes the best time of meeting would be the month of September.

AUGUSTE PIERRANTONI,  
Professor of the Royal University of Naples.  
*Naples, University, degli studio, via Cedronia, No. 23.*

## VI.

CHARLES CALVO.

(Formerly French Minister of State; Member of the Institute of France, etc.)

SIR—You have done me the honor to ask my opinion respecting the laudable project you have brought to Europe, and the realization of which you prosecute with so much zeal and self-denial. I could have wished to have given a profound study to questions so grave, which interest humanity at large. But the time is wanting. This, however, in a few words, is what I think.

For a long time, I have considered the codification of the law of nations as an utopia, but my ideas have been considerably modified within the last two years. Two great facts have contributed powerfully to produce that modification, and I think they have influenced, in this sense, all great thinkers and honest men—the Franco-German war and the Geneva Arbitration.

The war of 1870, which threw us back to times of barbarism, ought to be a useful warning to the civilized world. It has shown us all the dangers of the endless contradictions in the jurisprudence and practice of nations; the disagreements ceaselessly renewed in international relations, which are governed by no well-defined and invariable principles, are influenced more by caprice than by justice, by force than by the action of law.

The Treaty of Washington and the Arbitration at Geneva have, on the other hand, made us to see the possibility of arriving at a common understanding for the settlement of such contradictions. There will, no doubt, be great difficulties to get over, but they are not insurmountable.

The first part of your programme has my entire approbation. The essential point is to secure, first of all, the concurrence of the most eminent jurists. The action of science ought to precede all other influence. It must keep itself in its isolation and banish all selfish interests.

The mere fact of their reaching a uniformity of view respecting codification would be of itself a considerable result, and would exercise, in the near future, a decisive influence in the direction of its adoption by great political bodies.

As to the time for the meeting of the senate of jurists, I think that the sooner it takes place the better. We should take advantage of the occasion when the cabinets of Washington and London may communicate to the great powers the sixth article of the Treaty of Washington, for the purpose of inviting their adhesion to three principles of maritime law which it contains. The place of meeting, I consider to be of little importance, but probably any central city of Europe would have the approval of a majority.

You may reckon upon my best exertions to promote the success of your mission, and, meanwhile, believe me, sir,

Yours, most sincerely,

CHARLES CALVO.

March 6, 1873.

## VII.

FROM M. DE PARIEU, MEMBER OF THE INSTITUTE OF FRANCE.

To the Rev. J. B. Miles:

SIR—I accept the offer which you have done me the honor to make. To reunite under the same rule of law and moral the men of all countries, is a work of the highest philanthropy, and few efforts are so worthy of all of my sympathy. Honor to the country, and the men that first conceived the idea.

The general idea and the plan put forth for the formation of an International Congress, seems to me very just. Nevertheless, since you have done me the honor to consult me, I will venture to make certain observations upon the subject of organization.

First, I believe that the senate should be convened before the congress in order to avoid the confusion which might arise from the discussion of the code by two bodies at the same time. It would, therefore, in my view be well that the senate should have finished its work before submitting it to the sanction of the popular congress.

It would be necessary to begin with selecting a few men, known in the world of jurists and publicists, and leave to them the care of choosing and bringing into the commission those, who by their talent, enlightenment and integrity, should appear to them worthy.

As you observe, sir, the work which would come from the hands of a senate thus composed of the most distinguished persons in the learned world would have the force of law in the eyes of every intelligent and honest man, or, at least, would carry great authority.

Paris appears to me the place most favorable for the assembling of the congress. I would not, indeed, have any proposition appear to be dictated by partiality, in proposing my country as the place of meeting, but I ask where a commission having a philanthropic aim could better work than in a place where everything would recall the horrors that may come from the terrible calamity of war. The survivors of Paris proclaim, and will long continue to proclaim, the sufferings of two peoples condemned by the barbarous custom of war to slaughter each other. You see here, what inclines my choice in favor of Paris.

These are the observations I would submit. Permit me to say again how beautiful and noble in my view is the enterprise you have undertaken, and how much glory will attach to those who like you consecrate to it their lives.

Receive the assurance of my very distinguished consideration.

E. DE PARIEU.

P. S.—Permit me, having given the subject my most ample reflection, to state an hypothesis which would make it preferable to name the international senate: INTERNATIONAL INSTITUTE.

Suppose that three persons delegated by those in your country who are occupied by this idea, should address three persons in France, known for their labors in the same direction. Suppose that these six persons should jointly invite the written consent of three Englishmen, three Italians, three Spaniards, and a certain number of Belgians and Swiss, the nucleus thus constituted could begin to deliberate and advise in the choice of delegates from other nations. This mode of gradual formation would lead to the development of an international institute. This is a pure hypothesis which I suggest, but it may be susceptible of realization total or partial.

## VIII.

FROM HON. AUGUST VISSCHERS, BRUSSELS,

(Belgium, President Peace Congress of 1848.)

For upwards of twenty-five years, honored sir, I am acquainted with the doctrines of the friends of peace in America and in England. The names of your celebrated authors, especially of those who have written on arbitration and the high court of nations are known to me. Neither are you unacquainted with the sense and purport of the resolutions that have been adopted at all the international congresses of the friends of peace in which I have taken part, in Brussels, in 1848, in Paris, in 1849, in Frankfort Sur le Mein in 1850, in London, in 1851. I have remained true to my faith in the future, but the human mind must pass through many evolutions before these doctrines can be realized.

My conviction is, that thanks to the facility of communication, that in shortening distances permits of men inhabiting different countries being brought together in bonds of human brotherhood, the moment has arrived when they should think "to help themselves" by inquiring into the means best calculated to avert, to judge and to repress conflicts between governments and nations by the reform and completion of public international law. Arbitration such as is now practiced, is but an incomplete measure. Submission to arbitration has no obligatory character; a tribunal has no weight until its decisions are based on a written text, this text should take the form of law,

(Continued on page 64.)

## THE ADVOCATE OF PEACE.

BOSTON, AUGUST, 1873.



## ANOTHER VICTORY OF PEACE.

On the 8th of July the distinguished Henry Richard, M. P., Secretary of the London Peace Society, presented his motion upon International Arbitration in the House of Commons, and it was adopted by the casting vote of the Speaker. Thus peace has achieved another glorious triumph. By adopting this motion the House of Commons has expressed the opinion that Her Majesty's government should communicate with foreign powers with the view of establishing arbitration as a permanent resort for the settlement of differences between nations.

We most heartily congratulate Mr. Richard upon the success of this measure, to secure which he has long labored with eminent ability and zeal. We can but regard this as a large step in the right direction.

In commenting upon the adoption of this measure the *Evening Post* of New York, a journal which has generally spoken nobly in favor of arbitration and peace, says :

"If Mr. Richard expects international warfare to disappear because of the adoption of his motion he is mistaken. The policy of a State cannot be changed solely by the vote of the principal legislative body of a neighboring State, and Mr. Gladstone, in opposing the motion, recognized this fact. He does not yield to Mr. Richard in his desire to substitute arbitration for war, as a means of adjusting international differences, but he takes a practical view of the subject, and believes that it is better to do a thing slowly than simply to say it is done, and let it go at that.

There are two reasons which Mr. Gladstone might urge in a new discussion of the subject. "First, neither Great Britain nor any other nation has any power to enforce the proposed change. International law, of which it is proposed to formally make the principle of arbitration a part, is simply a body of practices whose observance depends upon common consent. But unless every continental power agreed to the suggestion of Great Britain, not any would dare to, since the nation which kept up a standing army would practically be the strongest, and at the expense of the rest.

Obviously the change proposed is a great one. The standing armies and military systems of Europe cannot be abolished by a stroke of the pen. The habits of nations cannot be changed by a diplomatic interview, but the argument from experience is stronger than custom or tradition, and Mr. Gladstone might very well say that if Great Britain and the United States gave a satisfactory exhibition to the world of the validity and utility of the principle of arbitration by their use of it, a reason would be furnished for its adoption by other nations which would commend itself."

Now, while we agree with the writer of the above that the adoption of Mr. Richard's motion will not of itself abolish international warfare, and we have no reason to suppose Mr. Richard thinks it will, yet we rejoice in it as evidence of progress toward that blessed consummation.

The *Boston Advertiser*, one of our most influential and able papers, has well said, "It is true that the measure is merely an advisory one, but that an advisory measure, so far in advance of the practice of civilized nations should have been passed at all in the representative body of one of the most conservative of them, is a fact from which the friends of peace may well take courage."

It is to be added that this expression of sentiment in favor of arbitration derives force and significance from the fact that Great Britain has recently tried arbitration in important cases and been beaten. Notwithstanding this she has faith in arbitration.

From this act of the House of Commons the friends of peace will take courage. They will throw themselves with all the more zeal and determination into the great movement which they have set on foot for the codification of international law, and the elaboration of such a system as may eventually be adopted by all civilized nations. Then a solid basis will have been formed for the adoption of a general and permanent plan for adjusting the differences of nations by arbitration.

The adoption of Mr. Richard's motion conspires with other events to make more manifest the imperative necessity for prosecuting the movement which we have undertaken for defining, digesting and codifying the law of nations, and at the same time must give a new impulse to the movement.

## A COMMUNICATION FROM THE GENERAL PEACE LEAGUE OF THE NETHERLANDS.

THE HAGUE, June, 1873.

To the Rev. JAMES B. MILES, Clergyman of Boston, Secretary of the Peace Society of the United States of America.

Rev. and Dear Sir,—The general league of Peace of the Netherlands, has learned with great interest from many English Journals and from the Bulletin of the Society of the Friends of Peace of Paris, of the mission to Europe with which you were charged, dear Sir, by the American people and those who are endeavoring to hinder and render useless in the future the war system.

Thanks to the system of International Arbitration, a system which is applauded more and more by the civilized nations, and which during the past year has achieved a victory so brilliant at Geneva.

The League of Peace of the United Netherlands not satisfied with the intelligence of your mission given by the "Nonconformist," of London, of the 21st of May last, regret that this country should not have had the honor to have been visited by you, Sir. And though regretting very much that you did not visit us, we, nevertheless, feel a very deep interest in your very generous mission, and in your indefatigable negotiations with the former members of the Tribunal of Arbitration at Geneva, and other distinguished men.

This League hope ardently for the day which is approaching when a new code of the rights of the people in accord with the spirit of the times, and with the teachings of Christianity will be elaborated by men the most competent in regard to this same law and also public law,—a code to be sanctioned by the legislative authority of the governments and parliaments of the United States of America and of Europe.

This League has addressed itself to the President of the Tribunal of Arbitration at Geneva and, also, to each of the members of that Tribunal, insisting earnestly upon improving



the opportunity for seconding your efforts, Reverend Sir, for framing a code of laws for all peoples, as the negotiators of the Treaty of Washington in the arbitration of Geneva made for some controverted points of maritime rights.

This League unhesitatingly declares its entire accord with the resolutions adopted at Paris in March last by the meeting of distinguished publicists convened by your invitation, and published in the bulletin of the Society of the friends of peace of Paris, March and April, 1873.

This League earnestly prays you, Reverend Sir, to convey to your Society and citizens the expression of our most sincere and lively sympathy, and our hope for the successful consummation of the great enterprise, which was the object of your mission.

The Central Committee of the League of Peace of the Netherlands:—

D. VAN ECK, member of the 2d Chamber of the States General, and Lawyer, *President*.

P. BLEEKER, Counsellor of State, *Vice-President*.

Dr. WASS, formerly Professor of History and Letters.

LEO ENTHORNE, Merchant.

G. BELINFANTE, Lawyer, *Secretary*.

### NANTUCKET AND ARBITRATION.

We spent Sunday, July 13th, at this beautiful sea-girt isle, breezy with winds which sweep over three thousand miles of ocean, and rich with hospitality that seems to be native in the hearts of the people. Notice had been given that we should preach, in the evening, on "International Arbitration," and a fine audience of residents and strangers came out to hear. We had just got the glorious news of the passage of Mr. Richard's resolution through the House of Commons, and we dwelt largely upon the history of that grand work, and its hopeful significance in the cause of universal national peace. We spoke of the kindred work, in another direction, in which our Secretary is so deeply interested, and of the vast importance of waking the public mind and heart to a living interest in the general subject. The large audience gave marked attention for about an hour, to what we had to say, and we should not be greatly surprised to learn that the first "Arbitration League" in the United States is formed on this island. It would be a good place to begin. We know no better. It is a little world by itself; a world over which the white flag has always waved, in our war with foreign powers. It was first settled by men firmly principled against war and bloodshed, and whose descendants still feel the throbbing of the old Quaker blood in their veins, and the stirring of Quaker principles of liberty and peace in their hearts. Then, too, it would be so easy to send the voice of cheer across the unbroken sea, whose rolling waves would be so proud to bear it to our English co-workers, and, then inland, over Massachusetts, New England, and still westward to the Pacific, starting kindred movements all over the land.

This, at all events, is the work that is waiting to be done, and if Nantucket does not lead off, some other place must. It was in this way Mr. Richard's motion was carried; not by his own labors alone, great and unceasing as these were, but by the "Arbitration Leagues, Workingmen's Peace Societies," and kindred associations, co-operating with him in his noble work. The time is fully ripe for like efforts in every town and village

on our continent. Who will send to our *Advocate of Peace*, or write on the wings of our *Angel* a record of the formation of "Arbitration League, No. 1." W. P. T.

### WAR AND A STANDING ARMY, HOW FAR CONSISTENT WITH THE SPIRIT OF CHRISTIANITY.

It is the spirit which is operating in the world at large that I deplore, not only in those who are taking a direct part, encouraging, upholding the necessity of war, or eagerly grasping after the gains. The horrors of the battlefield are but the outward exhibition of evil desires and affections which exist, more or less, in all, though shown in different ways; the motives, the springs, the aims are the same, all more or less unhallowed, and the state of mind which leads to such results is the first thing to be considered and guarded against. I do not say that we can at once "beat our swords into ploughshares, and our spears into pruning hooks"; it is, in fact, partly by looking for such hasty transitions that the Gospel is brought into disrepute; but I do say that much more vigorous and decided efforts might, ought to be made towards such a happy consummation, and I think also that the most important step would be to recognize fairly and truthfully the moral degradation which causes the dreadful state of things which exist.

Unless we see and acknowledge the errors we are guilty of, how can we hope to overcome them? We might, in fact, with advantage, adopt a truer phraseology with regard to warfare, and substitute what might be called a Christian for a worldly dictionary; the meaning given to glory being successful ambition; to honor, the praise of men, as accepted by the vain-glorious; to valor, brute force, subordinating moral considerations; brilliant victory, the overthrow of the laws of God by the supplanting of antagonistic forces, etc. But our faith is wanting, because our practice is wanting: we do not act up to the light given, or listen effectively to the "still small voice" within. In fact, the haphazard, the inconsistent, careless, or spasmodic way in which the spiritual laws are observed in this case, as in many others, is very remarkable, considering the enormous interests at stake—those momentous interests in which an eternity of happiness is involved, and on which our present real happiness and usefulness depend. Not so in the case of laws much less intimately connected with our wellbeing. The mathematician knows, and acts upon the belief, that a small error in calculation would be destructive to results; this is clear to him; but it is not always so clear that any dereliction from the law of wisdom and love is as destructive to the welfare of the soul. The astronomer has learnt that the heavenly bodies are regulated by certain and invariable laws, that any infringement of these would cause frightful disorder and damage; he admires the beauty and order in which they move, appreciates the necessity of such order; but often overlooks the same need with regard to the spiritual laws. An architect or builder and plumber knows and acts upon the belief that he must have a good foundation to build upon, or his house would not stand; he knows, too, if he is a skilful builder, that his house must be well situated with regard to light, heat and air, that it is a great advantage to have a sunny aspect, and a pure atmosphere, to be sheltered from the sharp destructive winds; he also appreciates the importance of good drainage, and so places his habitation that all impurities may easily be separated from the abode he is forming. In order to prevent sickness and disease; he further takes care that the surrounding land shall be well cultivated, watered, and enriched by manure: and never does he hope, nor even does it enter into his mind to expect success, unless these conditions are attended to. He never expects fruit where no trees are planted, nor does he look for it upon trees which are diseased at the roots. It is also quite clear to all that a plant cannot thrive when surrounded by weeds, or when covered by destructive insects, when too much in the shade or too much exposed to the sun; but it is not so clear to us that a holy affection requires the same care, in order to be healthy and strong; that the love of a fellow-creature may be weakened and even destroyed by the evils of envy and jealousy,

or that it may grow wild and unfruitful from indiscretion, or idolatry. The evils of self-exaltation and the love of power may destroy the germs of good intended to ripen into the finest fruit; the love of praise may so enwrap the soul as to sap its strength and destroy all vigor and originality. There is not a virtue which is not in danger of being enfeebled, perhaps altogether destroyed, by some pernicious tendency which grows near. Our spiritual position, as a rule, is precarious and unsafe, our houses are built on the sand, in unhealthy atmospheres, with little light and heat from that Sun which alone can inspire the blessed fruits of righteousness; and we do not sufficiently consider how strong, healthy and vigorous our lives would be, how useful and beneficial to ourselves and others, if we took the same pains in the cultivation of that part which is immortal as we do in that which is merely external and transitory.

Individuals may say in answer to these remarks, "I am not responsible for the horrors of war, I can do nothing to stem the torrent of bloodshed, much as I deplore it." But let it be remembered that the world is composed of individuals, and that each has necessarily some influence. The mind of man has been called a "microcosm," and in it are all the seeds of those evils which result in war. In it are the germs of all the motives, the aspirations, the hopes, the fears and affections which actuate the world in general, and each one is responsible for any share which he may and must take in these. Does he find the Christian precepts too utopian to be acted upon in his own individual life? Are those precepts too hard for him to comply with as regards his own character, and his nearest relations with others? Then no wonder that there should be war and discord, both at home and abroad. But the law of God is most erroneously called hard, and difficult to fulfil. Life is difficult, it is true, but not because the requirements of God in themselves are hard, and severe, but because we are so much out of harmony with them. Evil inherited and self-induced obstructs our path to heaven, and dims our sight of God, at the very time that we are most incautious of the obstacles in our way. The mere sight of a fellow-creature ought to make the heart expand in love and sympathy; like a well-strung instrument it ought to respond to the contact of a human being, and it will so expand into a larger self, when sufficient progress is made in the true spirit of Christianity. Undoubtedly there are many degrees of faith in this spirit, but the higher that upon which we act, the greater will be our reward; illegitimate means may appear to be accompanied by success for a time, but to suppose that such success could be real or lasting would be to deny the power of God, and to believe in that of the enemy of souls. But the fact is that our love is so faint towards those beyond our narrow circle, that it scarcely deserves the name, and might often at least be more justly described as absence of hatred; in such cases, there can be but little power, and we ought to calculate results according to the strength put forth to produce them.

The letters from the distinguished European publicists, which are given elsewhere in this issue, will be found interesting, not only on account of their intrinsic merit, but as indicating the progress which the idea of "the federation of the world" has made among the leading thinkers of the age. That a Congress, such as is proposed, would succeed in drafting an International Code that would be adopted and acted upon by the several powers is, probably, too much to expect at present; but that such an assemblage would have a powerful influence in settling and establishing such principles of international law, as would render an appeal to the wager of battle much less frequent, we have little doubt.—*Albany Law Journal*.

The aim of education should be to teach us rather how to think than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.

The world would be more happy if persons gave up more time to an intercourse of friendship.

## PEACE AT HOME.

BY REV. T. DE WITT TALMAGE.

Exercise to the last possibility of your nature the law of forbearance. Prayer in the household will not make up for everything. Some of the best people in the world are the most cranky. There are people who stand up in prayer-meeting, and talk like angels, who, at home, are uncompromising and disagreeable. You cannot have everything just as you want it. Sometimes it will be the duty of the husband, and sometimes of the wife to yield; but both stand punctiliously upon your rights, and you will have a Waterloo with no Blucher coming up at night-fall to decide the contest. Never be ashamed to apologize when you have done wrong in domestic affairs. Let that be a law of your household. Find out what are the weak points, if I may call them so, of your companion, and then stand aloof from them. Do not carry the fire of your temper too near the gunpowder. If the wife be easily fretted by disorder in the household, let the husband be careful where he throws his slippers. If the husband comes home from the store with his patience all exhausted, do not let the wife unnecessarily cross his temper. But both stand up for your rights, and you shall have the everlasting sound of the war-whoop. Your life will be spent in "making up," and marriage will be to you an unmitigated curse. Cowper said:

"The kindest and the happiest pair  
Will find occasion to forbear:  
And something, every day they live,  
To pity and perhaps forgive."

Make your chief pleasure circle around the home. If the husband spends the most of his nights out the house, not from necessity, he is not the head of the household; he is only the cashier. If the wife throws the cares of the household into the servant's lap and then spends five nights of the week at the opera or the theatre, she may clothe her children with satins and laces and ribbons that would confound a French milliner—they are orphans. Oh, it is a sad thing when a child has no one to say its prayers to, because the mother has gone off to the evening entertainment. In India, they bring children and throw them to the crocodiles, and it seems very cruel; but the jaws of New York and Brooklyn dissipation are swallowing down more little children to-day than all the monsters that ever crawled up on the banks of the Ganges. I have seen the sorrow of a godless mother on the death of a child she neglected. It was not so much grief that she felt from the fact that the child was dead, as the fact that she had neglected it. She said, "If I had only watched over and cared for the child, I know God would not have taken it." Her tears came not. It was a dry, blistering tempest, a scorching simoon of the desert. When she wrung her hands, it seemed as if she would twist the fingers from their sockets. When she seized her hair, it seemed as if she had in wild terror, grasped a coiling serpent with her right hand. No tears! Comrades of the little one came in and wept over the coffin. Neighbors came in and the moment they saw the still face of the child, the shower broke; but no tears for her. God gives tears as the summer rain to the parched soul, but in all the universe the driest, the hottest, the most scorching and consuming thing is a mother's heart if she has neglected her child, when once it is dead. God may forgive her, but she will never forgive herself. The memory will sink the eyes deeper into the sockets and pinch the face, and whiten the hair, and eat up the breast with vultures that will not be satisfied, for ever plunging deeper their iron beaks. Oh, you wanderers from home, go back to your duty. The brightest flowers in all the earth are those that grow in the garden of a Christian household, clambering over the porch of a Christian home.

Whoever wishes the welfare of others has already advanced towards securing his own.

He who reigns within himself, and rules passions, desires and fears, is more than a king.

He that sympathizes most with the infirmities of others, approaches most nearly the spirit of his Divine Master.

## LETTER FROM MRS. BURT.

Great Barrington, July 3d, 1873.

Dr. Miles:

*Rev. and Dear Sir,*—I shall enclose in this \$5, to the Peace Society, through your hands. It is a mere *pittance* when compared with the *present demands of that Society*, but the "widow's mite" you know was accepted, and as the silver, and the gold are the Lord's, He can open the hearts, and the hands of the *rich*, to contribute of their *abundance* to the cause of Peace, until there will not "be room to receive it." This may be the day for the realization of the faith of William Ladd and Dr. Beckwith, for which they *labored and died*. The latter of whom, (having been a regular correspondent for many years,) I have known his labors and trials, in the cause of Peace,—and in one of his last letters to me previous to his death, he said, the hardest task he ever undertook to do was to leave his work, he was not quite ready, he had some plans unaccomplished, and he wished to "die in the harness."

Permit me, Sir, to express at this *late hour* the pleasure felt in your safe return from your European tour, and the apparent success of your object,—I wait impatiently the result, but at my advanced age, (of nearly 88 years,) I shall not probably be permitted to see it—but all the promises of God are *sure*, and will be fulfilled at the *best time*, and may you, Sir, continue to share the honors and labors, as an instrument in their accomplishment. Yours respectfully,

AMANDA N. BURT.

## MR. RICHARD'S MOTION ON ARBITRATION.

LONDON, July 8.—In the House of Commons this evening Henry Richard, member for Merthyr Tydvil, and secretary of the London Peace Society, moved that in the opinion of the House, Her Majesty's government should communicate with foreign powers for the purpose of improving international law, and with a view of establishing arbitration as a permanent resort for the settlement of differences between nations.

Mr. Richard, in support of the motion, stated that he had received a large number of letters from America expressing sympathy with his proposition. He proceeded to show that the danger of war kept four millions of men armed annually in Europe, rendering necessary a taxation of \$2,000,000,000 and the payment of the yearly interest on the war debts of \$750,600,000. In addition to this the value of labor withdrawn from industry was estimated to be \$1,250,000,000. In Germany the conscription forced an emigration which was depopulating the country and Russia, France and Italy were financially crippled by the expense of their enormous military establishments.

Mr. Gladstone opposed the motion. He argued that it would defeat its own object, because continental nations held widely different views on the subject. He asked the gentleman to withdraw the motion.

Mr. Richard declined to withdraw and the house divided.

The division resulted in a tie—98 yeas to 98 nays.

The speaker gave the casting vote in favor of the motion, which was adopted.—*Telegram to the Associated Press.*

## THE INTERNATIONAL ARBITRATION QUESTION IN PARLIAMENT.

LONDON, July 17.—In the House of Commons this evening Right Hon. Lord Otho Fitzgerald, member for Kildare County, produced and had read the Queen's reply to the address of the Commons on the subject of international arbitration, as follows:

I have received the address of my faithful Commons, praying that I would be graciously pleased to instruct my principal Secretary to enter into communication with foreign powers with a view to further improve international law, and establish a general and permanent system of arbitration. I am sensible of the force of the philanthropic motives dictating that address. I have at all times desired to extend the practice of closing international controversies by their submission to impartial friends, and to encourage the establishment of rules intended for the equal benefit of all. I shall continue to pursue a similar course, with due regard to time and opportunity, whenever it is likely to be attended with advantage.

The House received the document with hearty cheers.

## WHITTIER.

Oh, gentle Poet of the heart,  
Whose song comes floating softly o'er  
The hills that bind Atlantic's shore,

And finds a swift responsive tone,  
Which lingers like a holy spell  
In every heart where love can dwell:

Permit a hand unknown to twine  
A laurel-wreath to grace thy brow,  
And crown thee with this garland *now*!

Too late—too late! when Death shall wreath  
Thy forehead with unfading bay,  
The tribute of my love to pay.

Too late! when the immortal lyre  
Is turned to heaven's melodious lays,  
To bring the tardy gifts of praise:

But *now*, with reverend hand, I lay  
Softly upon thy silver hair  
A chaplet thou mayest deign to wear.

Oh, guileless heart, and soul so strong  
To feel the weight of others' woe;  
No "Marah" may thy spirit know!

A nation loves thee; for her weal,  
For her oppressed ones and despised,  
Thy tender heart has agonized.

The wall of cloud is swept aside,  
And on Columbia's brow we see,  
Undimmed, the star of liberty.

Backward we glance to days of gloom:  
Days when thy fearless voice and pen  
Brought courage to the hearts of men.

In darker days, when Freedom lay  
In iron bands; when it was shame  
And sure reproach to breathe her name;

Thy voice, prophetic, even then  
Rang out, and thunders loud and strong  
Were hurled against the giant wrong.

No more—no more, the breath of pain  
From hearts enslaved shall sweep thy lyre,  
No more thy pen be dipped in fire.

Sweet peace be thine, beloved Bard,  
And from thy brow may every care  
Be wafted by the breath of prayer.

And when thy sun shall near the west,  
Most tenderly, in life's decline,  
Be still "Divine Compassion" thine.

ERVIE.

"If one speaks ill of thee," said Epictetus, "consider whether he has truth on his side, and if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ah," said he, "then I must learn to sing better." Plato being told that he had many enemies who spoke ill of him, said, "I shall live so that none will believe them." Hearing at another time that an intimate friend of his had spoken detractingly of him, he said, "I am sure he would not do it if he had not some reason for it." This is the surest as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny.

All is hollow where the heart bears not a part, and all is peril where principle is not the guide.

(Continued from page 59.)

consequently should be ratified by treaty. One nation alone cannot draw up this formula, it should be discussed in all its bearings. But before attempting to draw it up or to decide the compilation, should there not be numerous precedents gathered to clear the way? Numerous dissertations to throw light on the most questionable points?

There is an old antagonism between nations, especially between different races. The military spirit prevails in most of the European States; in every country foreign interference is dreaded; every government claims to be its own master at home. In the act union of the States that form the United States of North America, men of the same races holding the same customs, the same interests, under the pressure of the same circumstances, in uniting themselves into a federation submitted to all the consequences this governmental organization brought about. Such is not, as regards each other, the position of the European States. They may yet, unhappily, have to experience much ruin and misery before they are convinced of the excellence of the system of arbitration and compel their governments to conform to it.

Undoubtedly, all difficulties will not be solved by the adoption of a code of public international law: neither will they be by the erection of a supreme tribunal of arbitration. Besides that the institution of a superior force will be necessary—able in case of need to enforce its decrees. How will this force be constituted? In short, numerous questions will arise relative to the rules of public law, where the supreme tribunal will not need to interpose, that will necessitate conferences, and can only be solved by the superior power, after the fulfillment of certain forms. But it will not always be questioned how to rule by organizing a federation; the problem will be to settle the relative position of independent States.

But whatever the difficulties may be, the highest duty of men, their most precious interests ought to induce them to occupy themselves, without delay, in the solution of questions that by the establishment of a code of public international law, and the formation of appropriate institutions, should put an end to the flagrant barbarity called war. It is to the elder brothers in civilization, to enlightened men, belongs the duty of taking the initiative, to leave nothing untried toward attaining this object. And for this reason all the friends of peace, all grateful hearts will, sir, owe much to you and to your friends for inviting us to do our part in this scheme to which, in my humble way, I give my heartiest sympathy.

I beg of you to accept, sir, with your friends, the assurance of my cordial sentiments and my sincere and deep respect.

AUG. VISSCHERS.

## IX.

FROM M. MOYNIER OF GENEVA.

DEAR SIR—I have to thank you for the two last letters you were kind enough to send me, they greatly interested me.

Your introduction to the "Reform of International Law," of Mr. Seebahn, has given me a foretaste of the book that makes me greatly desire to read it, although I do not entirely share the ideas of the author. I shall be greatly obliged by your entering my name as a subscriber to this volume at M. Bellaire's.

Secondly, I have made acquaintance, with much pleasure, with the report of your meeting with Mr. Miles. After what M. Martin Paschoud had written to me, I rather expected a visit from Mr. Miles, but it seems I am to be disappointed, seeing he has already returned to Paris. It seems to me that his journey has been somewhat hurried. Can he have had time to fulfil his mission during the short time he has given to the countries visited? I fear not. I know he saw in Ghent my friend Rolin Jacquemyns, who was delighted to welcome him, and who made him acquainted with our mutual projects, that tend toward being realized, and that resemble greatly those of Mr. Miles. I trust that the two enterprises may be able to give mutual help. For the rest, I distinguish in Mr. Miles' project two parts, the first of which appears to me excellent; the second, on the contrary, of little utility (the great meeting for discussing peace and war). It is a gratifying phenomenon, and of good omen, to witness the idea of a codification, more or less official, of international law approved of on all sides.

It is coming to the light in all countries, and gives us reason to hope that the fruit is ripe and ready to be gathered.

Accept, dear sir, my best thanks and cordial greetings.

S. MOYNIER.

GENEVA, 5th March, 1873.

## X.

FROM DR. ROLIN JACQUEMYS,

(Of Ghent, Chief Editor International Review.)

I think it to be highly desirable that there should be a meeting of prominent international jurists, in order to organize the collective action of science for the promotion of international law.

This meeting ought to be quite unofficial, number of members limited say to about thirty persons, who should be known, either by their writings on international law, or by the distinguished services they have rendered to that science in the negotiation of remarkable treaties, or as members of the court of arbitration of Geneva.

Such a conference, of a entirely private nature could have a double object.

*First.* To declare a few principles to which all should agree, as to a common creed, affirming in a solemn way:

a. The existence of an international law, which every nation is bound to observe, even in the absence of any positive sanction, and which is, at the same time, the common good of all nations which every one of them is entitled to claim for itself, inasmuch as it fulfills its corresponding duties.

b. The actual manifestation of this law, by usages, conventions, and public opinion, confirmed by science.

c. The progressive nature of this law, and consequently the necessity of stimulating this progress by hastening the transformation of international law from a customary into a written law.

d. The possibility of such gradual transformation, to be realized in the way which has been entered into by the Paris treaty of 1856, and the Washington treaty of 1871.

e. The possibility of agreeing immediately on certain rules concerning, for example, the following points:

f. The positive obligation for each State, in case of conflict with another State, to try the mediation of one or more friendly powers previously to any hostile measures.

g. The generalization and the regulation of international arbitration, specially for what concerns the choice of arbitrators; the cases (of public or private international law) where arbitration could be presented as a rule; the procedure before arbitrators, etc.

h. The extension to all civilized States of the Washington rules on neutrality.

*Second.* The second object of the meeting could be the constitution of a permanent international and scientific body, which should be called, *Institute or Academy for the promotion of international law.*

I think the best countries where this first meeting can be held are Belgium or Switzerland, as being essentially neutral countries; the best time of the year, September. Ghent and Geneva are both historically connected with the peaceful remembrance of Anglo-American international meetings, of which one, the congress of 1816, put an end to a long war, and the other, in 1871, prevented a long quarrel from regenerating into war.

As I told Mr. Miles, when I for the first time had the pleasure of receiving his visit, and I wrote in the confidential memorandum, of which I gave him a copy, not only am I fully prepared to support all that shall be done in execution of the scheme as suggested above, but I am actually trying to justify and to explain it to some of the most prominent jurists of the world. I consider the visit of Mr. Miles to Europe, and the letters of so many distinguished American citizens, which he had in his possession, as being a new proof, added to so many others, that the state of enlightened public opinion is favorable, in the New, as well as in the Old World, to the attainment of a practical improvement of international law.

I am quite ready to devote myself to this aim, which I have pursued already some years, as chief editor of the *Revue de droit international et de législation comparée.*

GHENT, March 26th, 1873.

G. ROLIN JACQUEMYS.





VOL. II.

BOSTON, AUGUST, 1873.

No. 8.

## INVOCATION TO THE SPIRIT OF PEACE.

BY WILLIAM STOKES.

Come over the mountain, come over the sea,  
Thou First-born of heaven, thou Pride of the free !  
Come fresh on the morning, with wings of the dove,  
And strew in thy passage the blessings of love.

Appear in thy radiance, thou Angel of light,  
And chase from creation the gloom of the night ;  
Disperse the thick shadows that over us spread,  
And be to all nations as life from the dead.

Drive back to their caverns the dark hosts of death,  
And scatter the forces of war with thy breath ;  
Proclaim to the world a new era begun,  
And let it be lasting as light from the sun.

Proclaim that the Judge of the quick and the dead  
Will " make inquisition for blood " they have shed ;  
Yet turn far away heavy judgments in store,  
If, mourning their folly, they " learn war no more."

Thus come, gentle Peace, fix thy reign upon earth,  
And bring the glad day of the world's second birth ;  
" The bow in the cloud," when dark thunder-storms cease,  
Be thou to creation, sweet Spirit of Peace.

## KING OF ROME.

Napoleon Bonaparte was a great soldier, one who loved the music of the drum and fife, the blow of the trumpet and the sound of the bugle. He loved the waving banners under whose bright colors he had won many battles, and the steady tramp, tramp, of thousands of feet marching to victory. He became Emperor of France ; and when a son was born, a hundred guns pealed forth the thunder of his welcome. The little boy was immediately proclaimed " King of Rome," and in two months received his name, Napoleon Francis Charles Joseph Bonaparte. He was a beautiful boy, and the Emperor would sometimes take him in his arms with the most loving caresses, and toss him in the air, the child laughing and crowing with delight. His mother, Maria Louisa, had never been accus-

tomed to little children, and was almost afraid to play with or caress her little son, fearing she would hurt him, and as he grew older, so as to be placed in the charge of a Governess, he learned to love her better than he loved his mother. The governess used to try to teach him not to love fighting and battles, through which so much misery comes, and kneeling by her side every night and morning, the young king lifted up his little hands in prayer to the Great Creator. " O Lord, inspire Papa with the wish of restoring Peace, for the happiness of France and of us all." One time his " Papa " was present, and observed that it was his wish to restore peace, but that could not have been so ; if he had really been desirous of peace, he could have found some way. The Good Spirit always helps people who desire to do right.

Generally the little Napoleon Francis Charles Joseph Bonaparte, was a good boy and obedient to his governess, who never whipped him, but taught him without much punishment. One day he was very naughty, throwing himself upon the floor, and refusing to listen to any thing that she said. His governess closed the windows and drew down the blinds, and the little boy stopped crying and raised up to see what she was doing. He asked her why she shut the window. " I did so, lest you might be heard," she replied. " Do you think the people of France would have you for their prince, were they to know that you throw yourself into such fits of passion ? "

" Do you think any one heard me ! " he inquired.

" I should be very sorry if they did. "

" Pardon me, I'll never do so again. "

In 1814, the emperor lost the battle of Waterloo, and the reign of the little king was over before he was four years old ; he never saw his father again, yet his childish mind retained a fond affection for him, and when Napoleon died, a lonely exile in St. Helena, the young duke (the rank given instead of king or prince,) wept bitterly and shut himself up for several days.

Napoleon the Second, as he is sometimes called, was educated with great care, but no Frenchman was allowed to see him, and his whole life was measured out by others. He was not allowed to think or feel for himself, and the bright and beautiful boy, was almost a prisoner, until death early released him from a life commenced with a prospect of all that the world can bestow, and ended in loneliness and desolation. — *Scattered Seeds.*

Never part without loving words to think of during your absence. Besides, it may be that you will not meet again in life.



## A LETTER FROM ENGLAND TO THE CHILDREN IN AMERICA.—No. 11.

MY DEAR YOUNG FRIENDS:—A few days ago I was at a great gathering of children. About six thousand met together in our Town Hall. It was a beautiful sight to see that crowd of young faces looking and listening intently while they were being spoken to. I thought about the little angels of peace over in America while I was there, for dear children, I look upon all of you as such.

An angel means a messenger, and more especially, a messenger of God, and so all of you are, I hope, angels of peace, and your other name is "Children of God," for we are told that "Blessed are the peacemakers for they shall be called the children of God."

Well, though this gathering of children was not called a peace meeting it really was one, for it was to promote the cause of peace throughout the world. "Peace on earth, good will to men." There were two missionaries present, one from the hot country of Tinnevely, the other from North West America. Mr. Sargent of Tinnevely told us a story about a missionary box.

A number of children in London were given boxes to fill with money, but one poor little girl who was present went home without one, she had been thought too poor to get anything. She was very disappointed, so her brother got some bits of wood, fastened them together with nails, and made a slit in the top; it was but a rough and common affair, but it served her purpose.

The next time the children met the little girl came up with the rest, and presented her box which was quite full. Mr. Sargent was there, and he was so pleased that he said: "I am just going out as a missionary, will you give that box to me? I should like to take it."

Not very long after Mr. Sargent was speaking to a number of converted heathen at Tinnevely, and he told them the story about the little girl and her missionary box. The next morning a man came to him and said: "I have not been able to sleep all night for thinking of what you told us about the child and her box. If she did so much for us far away, we ought to do something who live here on the spot, so I went off early to the potters, and I said, 'I want you to make me a round pot with a slit in the top,' and he made this; now may I get a hundred more of them, and let us all try what we can do?"

"Well," said Mr. Sargent, "I shall be very glad for you to try." So the pots were made and given away, and in six months time they had a "pot-breaking," and they found £6, were collected.

"Now," said the good man, who first started the plan of the pots, "let us have the next 'pot-breaking' in three months instead of six." When the day arrived they all gathered together again, and one man brought a pot which was so heavy Mr. Sargent could scarcely lift it; he tried to shake it, but it wouldn't rattle. "Why," said he, "whatever have you got in here!"

When it was broken he discovered it was so very full that there was not room for one bit of money more, and that was how it was it wouldn't rattle.

Another came up with his pot broken, and tied round with a piece of string. "Holloa, my man," thought Mr. Sargent, "have you been meddling with the money?" but it was not so.

"I filled him full," said he, "and I was trying to put another piece in, and he burst," and surely enough there was the pot as full as it could be.

This time £9 had been collected. If the child whose brother made the little box could know what good had been done by her example how pleased she would be!

Mr. Sargent told us a great deal about his work in Tinnevely. He said they had twenty thousand Christian children there now. Is not that a nice thing to think of? Twenty thousand Christian children instead of the same number of heathen! The message of peace has been very kindly received and gladly welcomed in Tinnevely.

Will you not dear children, all try what you can do to spread peace around you? First, you must have it yourselves, peace with God and with one another, and then you will try to spread

peace, lovely peace all through the world. How happy it will be when we shall all be at peace together, and the nations shall not any longer make war one with another. Let us do what we can to hasten that time. I am sure that the greatest way of all to promote peace is to inculcate the knowledge of God and of His Son, Jesus Christ, for when the love of God is shed abroad in our hearts it will quite destroy the love of war.

I am your English friend,

PHILIPPA.

## THE MANLY BOY.

What is it makes a manly boy? It is not size or weight, for there are some large, heavy boys that are anything but manly. We saw one once, a big burly fellow, about fourteen years old, with a fist like a small sledge-hammer, and a voice as loud almost as that of a mule; but we did not think he was very manly when we saw him pick up a small boy, who was quietly playing with a little wooden wagon, and lift him up above his head, while he screamed in his ear as loud as he could, and then set him down. The little fellow was pale with fright, and cried; the big fellow laughed aloud, and went his way, ha-ha-ing as he went, and no doubt thinking he had done a very fine thing. But he was not manly.

Nor does the power to smoke cigars, without getting sick, make a manly boy. Some boys think so, we know. We have seen even small boys, nine or ten years old, pick up stumps of cigars which men have thrown into the gutter, and puff away at them, holding up their heads and stalking along, as if to say, "Ladies and gentlemen, look at us. We are men, we are. We smoke, and we don't get sick." But they are not men.

A manly boy is one who shows some good manly qualities. We do not expect him to be large as a man, strong as a man, or as wise as a man. But he will be truthful, honest, and well-behaved. He will never speak of his father as "the governor," or the "old man"; nor will he speak of his mother as the "old woman." He will not be ashamed to have it known that he loves both his father and his mother; nor will he be afraid of all the ridicule which silly boys may heap upon him because of this love. They may call him a "baby," and say what they please about being "led by the mother's apron-strings"; he does not mind that, for he knows he is right.

He will never engage in low, mean sports; he loves real sport, but will do nothing for fun that he would be afraid to talk about at the dinner table. He does not torment small boys, but is ready to help them when he can. His sisters are not careful to hide their work, their books, or their toys from him, lest he should disturb or destroy them; he would never think of that. He is careful not to be greedy at the table, or rude in company, but remembers that others have rights as well as himself.

The manly boy believes that the best kind of a man is a Christian, and therefore he is not ashamed to have it known that he wishes to be a Christian. He does not neglect his Bible or his prayer; nor does he dislike the Sunday-School and the church.

Does anybody say that this is all very well to talk about, but that no one ever yet saw such boys as are here described? We answer: there are such boys, plenty of them, and we have seen them. They are full of fun; as other boys; they equal anybody at the different sports in which boys delight; they swim, and skate, and play ball, and roll the hoop, and run just like other boys; but their behavior is gentle and kind.

These manly boys, when they grow up, will make real men; they will be in the best sense of the word, gentlemen.

DR. FRANKLIN'S OPINION.—Benjamin Franklin was residing in France, as our Minister Plenipotentiary, during our Revolutionary war. When the news arrived, in January, 1783, that articles of peace had been signed, he expressed great joy.

In a letter to Mrs. Hewson, he says, "at length we are at peace, God be praised. All wars are follies, very expensive and very mischievous follies. When will mankind be convinced of this, and agree to settle national difficulties by arbitration. Were they to do it by the throw of a die, it would be better than war."

## GOD OVER ALL.

BY E. H. K.

To-day I walk in the city street,  
Amid the crowds that ebb and flow;  
And in the faces that I meet,  
I read the signs of joy and woe.  
In some the marks of care I trace;  
O'er some the light of smiles is shed;  
And, here and there, I see a face  
From which all sign of hope is fled.

Many to happy homes shall pass,  
Where smiles their glad return will greet;  
While others, pinched with want, alas!  
Shall, houseless, haunt the midnight street.  
High up in some chill garret's gloom,  
Perchance a feeble ray of light  
Shall mark where in the cheerless room  
The watcher sits through all the night.

They pass me by—the sad, the gay,  
The child of want, the heir of pride;—  
Along the city's crowded way,  
Walk vice and virtue side by side.  
The sky looks down alike on all;  
The sun and stars keep watch above;  
For all alike the rain-drops fall,  
And God holds all in his great love.

Soon will the bright day hasten by,  
And swift the solemn night will fall;  
But though thick clouds may veil the sky,  
I know that God doth watch o'er all.

## THE BOY-MARTYR.

It was at Antioch, about three hundred years after the birth of Christ, that the deacon of the church of Cæsarea—the place from which the devout Centurion of the Roman army sent for St. Peter—was subjected to the most cruel tortures, in order to try his faith, and force him to deny the Lord who bought him with his own precious blood. The martyr, amidst his agonies, persisted in declaring his belief that there is but “one God, and one Mediator between God and men, the man Christ Jesus.” His flesh was almost torn to pieces; the Roman Emperor Galerius himself looking on. At length, weary of answering their taunting demands that he should acknowledge the many gods of the heathen, he told his tormentor to refer the question to any little child, whose simple understanding could decide whether it were better to worship one God, the Maker of heaven and earth, and one Saviour, who was able to bring us to God, or to worship the gods many and lords many whom the Romans served.

Now, it happened that a Roman mother had approached the scene of the martyr's suffering, holding by the hand a little boy of eight or nine years old. Pity, or the desire of helping the sufferer, had probably brought her there; but the providence of God had ordained for her an unexpected trial. The judge no sooner heard the martyr's words than his eye rested on the child, and pointing to the boy from his tribunal, he desired the Christian to put the question he proposed to him.

The question was asked; and, to the surprise of most of those who heard it, the little boy replied, “God is one, and Jesus Christ is one with the Father.”

The persecutor heard, but, far from being either softened or convinced, he was filled with fresh rage. “It's a snare,” he cried: “O, base and wicked Christian! thou hast instructed that child to answer thus.” Then turning to the boy he said, more mildly, “Tell me, child, who taught you thus to speak? How did you learn this faith?”

The boy glanced up to his mother's face, and then replied, “It was God's grace that taught it to my dear mother, and when I sat upon her knee a baby, she taught me that Jesus loved little children, and I learned to love him for his love to us.”

“Let us see now what the love of Christ can do for you,” cried the cruel judge; and, at a sign from him, the Lictors, who stood ready with their rods, after the fashion of the Romans instantly seized the poor trembling boy. Fain would the mother have saved her timid dove, even at the expense of her own life. She could not do so; but she could whisper to him to trust in the love of Christ, and to maintain the truth. And the poor child, feeble and timid as he was, did trust in that love; nor could all the cruelty of his tormentors separate him from it.

“What can the love of Christ do for him now?” asked the judge, as the blood streamed from that tender flesh.

“It enables him to endure what his Master endured for him and for us all,” was the reply.

Again they smote the child to torture his mother.

“What can the love of Christ do for him now?” they asked again. And tears fell even from heathen eyes as that Roman mother, a thousand times more tortured than her son, answered,

“It teaches him to forgive his persecutors.”

And the boy watched his mother's eye as it rose up to heaven for him, and he thought of the sufferings of his dear Lord and Saviour, of which she had told him; and when his tormentors inquired whether he would not now acknowledge the false gods they served, and deny Christ, he steadfastly answered, “No! there is no other God but one; Jesus Christ is the Redeemer of the world. He loved me, and I love him for his love.”

Then, as the poor child fainted between the repeated strokes, they cast the quivering and mangled little body into the mother's arms, crying, “See what the love of Christ can do for him now.”

And as the mother pressed it gently to her own bleeding heart, she answered,

“That love will take him from the wrath of man to the peace of heaven.”

“Mother,” murmured the gasping child, “give me a drop from our cool well upon my tongue.”

“Child, thou shouldst not have time to receive it; ere it were here thou shouldst be drinking of the river of life in the paradise of God.”

She spoke over the dying; for the little martyr spoke no more; and thus the mother continued, “Already, dearest, hast thou tasted of the well that springeth up to everlasting life, the grace of Christ given to His little one; thou hast spoken the truth in love; arise now, for thy Saviour calleth for thee. Young, happy martyr, for his sake, may he grant thy mother grace to follow thy bright path!”

The boy faintly raised his quivering eyelids, looked up to where the deacon was, and said again, “There is but one God, and Jesus Christ whom he has sent;” and so saying, he died.

**HOWARD AND THE COUNTESS.**—Howard, the philanthropist, did not want courage nor the talent to administer reproof. A German count, Governor of Upper Austria, with his countess, called one day on a man who had excited so large a share of the public attention. The count asked him the state of the prison within his department. Mr. Howard replied, “The worst in all Germany”; and advised that the countess should visit the female prisoners. “I,” said she, haughtily, “I go into prisons!” and went rapidly down stairs in great anger. Howard, indignant at her proud and unfeeling disposition, loudly called after her: “Madam, remember that you are a woman yourself, and you must soon, like the most miserable female in a dungeon, inhabit but a small space of that earth from which you equally originated.”

A young wife on being lately asked what she would do in case her husband should fail, replied:

“Live on arms, to be sure; I have two and he has two—and with hands at the ends of them.”

We will venture to say that couple will never fail.

It matters not what a man loses, if he saves his soul; but if he loses his soul, it matters not what he saves.



## WILLIAM PENN'S WAY OF MAKING PEACE.

In 1669 William Penn learned that there was some very choice land not enclosed in his first purchase, and he sent to inquire of the Indians if they would sell it. They replied that they did not wish to part with the land where the bones of their fathers were resting; but, to please their father Onas, (as they used to call the good man) they would sell him some of it. Accordingly, they agreed, for a certain quantity of English goods, to sell as much land as one of Penn's young men could walk around in a day, "beginning at the great river near Cosquanco," now Kensington, "and ending at the great river near Kallapingo," now Bristol. But this mode of measurement, though their own choice, did not in the end satisfy the Indians, for the young Englishman chosen to walk off the tract of land walked so fast and so far as greatly to astonish and mortify them. Penn observed their dissatisfaction, and inquired the cause.

"The walker cheats us."

"Ah, how can that be!" said the Governor. "Didn't you choose yourselves to have the land measured in this way?"

"True," replied the Indians: "but white brother make too big walk."

Some of Penn's commissioners waxing warm, said the bargain was a fair one, and insisted that the Indians ought to abide by it, and if not, should be compelled to it.

"Compelled!" exclaimed the man of peace, alarmed and indignant at the suggestion. "How can you compel them without bloodshed? Don't you see that this looks to murder?" then turning with a benignant smile to the Indians, he said:

"Well, brothers, if you have given us too much land for the goods first agreed on, how much more will satisfy you?"

This proposal gratified them much, and they mentioned the number of fish-hooks and quantity of cloth with which they would be satisfied. These were cheerfully given, and the Indians, shaking hands with Penn, went away smiling.

After they were gone the Governor, looking round on his friends, exclaimed, "Oh, how sweet and cheap a thing is charity. Some of you spoke just now of compelling these poor creatures to stick to their bargain! that is in plain English to *fight and kill* them, and all about a little piece of land."

—*Treasures of the Old Chest.*

"I WANT TO BE A SOLDIER."—"Grandma, I want to be a soldier. Whose company should I list in?" asked little Jasper.

"Well," said grandmother, thinking a minute, "I advise you to enlist under Corporal Try."

"And who shall I fight, grandmother?"

"One of your greatest enemies is General Sulks, Jasper. The instant he makes his appearance, give him battle; and if you can't kill him, drive him off the field. I hate the sight of his sour, scowling face; don't you, Jasper?"

"I hate the *feel* of him," said Jasper, in a pitiful tone, "I'm sure I do. Is Corporal Try's company strong enough, grandmother? General Sulks is so sly, and hangs on so."

"Well," said Grandmother, "you know there is the great Captain, the Lord Jesus. One of his tried soldiers said, 'I can do *all things* through Christ that strengtheneth me.' And He helps all who put trust in Him."

"O, grandmother," said the little boy, with tears in his eyes, "will you ask him to 'list me?'"—*Everybody's Paper.*

Every flower has its own sunbeam, and every leaf its own dewdrop.



William Penn.

## PLEASANT PATHS FOR LITTLE FEET.

Hear ye not that angel voice,  
Sweeter than the harps of heaven,  
Bidding youthful souls rejoice  
In the grace by Jesus given?  
See ye not that form of light,  
Clothed with radiance of the skies,  
Bringing gems and jewels bright,  
Treasures of the good and wise!

In her right hand "length of days,"  
In her left, the heart's increase;  
Bright and pleasant all her ways.  
And her paths are paths of peace.  
Hark! she calleth: Them I love,  
Who to me their love hath given,  
Early seek for joys above—  
Early find the peace of heaven.

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All business matters to be directed as below.

Money may be sent in Post-office orders, bank checks, or registered letters—the first being the safest.

The paper has not yet received sufficient subscription to sustain it; but we hope when our friends see the pains we have taken to furnish them good matter in neat and beautiful dress, they will exert themselves to give it a wide circulation and enable it to live. Address, THE OLIVE LEAF, New Vienna, Clinton County, Ohio.

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If one is not able to give the full amount of a membership, or directorship at once, he can apply whatever he does give on it, with the understanding that the remainder is to be paid at one or more times in the future.

*The Advocate* is sent gratuitously to the reading rooms of Colleges and Theological Seminaries—to Young Men's Christian Associations—to every pastor who preaches on the Cause of Peace and takes a collection for it. Also, to prominent individuals, both ministers and laymen, with the hope that they will become subscribers or donors, and induce others to become such. To subscribers it is sent until a request to discontinue is received with the payment of all arrearages.

ALBION, Oct. 4th, 1872.

To whom it may concern:

This may certify not only my faith in the fundamental principles of the American Peace Society as practicable, expedient and imperative, but also in the thorough good sense and ability of its accredited agent, Miss Jane E. Weedon.

At a union meeting of all the churches of this village, held at the Presbyterian church, a few weeks since, she was listened to by a large and deeply interested audience. Ignoring all mere sentimentalism, and dealing in facts alone, her address throughout was replete with instruction. Believing as I do that no community can afford to have her pass through unheard, I most earnestly bespeak for her the pulpits and rostrums of this State

W. H. PERRINE,

Prof. Hist. and Belles-lettres, Albion College.

## "REASON VERSUS THE SWORD!"

To the Editor of *The Advocate of Peace*:

DEAR SIR:—One of the greatest wants that I have felt in my peace labors for the past five years is a good supply of peace literature to put into the hands of reading and thinking men, that will have sufficient moral and literary weight, to command the attention of the most profound. The tracts and pamphlets we have had have been good—have indeed, many of them been jewels worth their weight in gold. But hitherto nearly all our documents have been small. But our subject is of sufficient magnitude to occupy many octavo volumes to give but a moderate discussion of its merits. And one of the most encouraging signs is the announcement of the new volumes on peace that we have recently heard of both in this country and in Europe. I am glad to add one more to the list.

G. P. Putnam's Sons, of New York, have just issued a volume of 470 pages, entitled "*Reason and the Gospel against the Sword.*" I have made arrangements to give away about two or three hundred copies to leading journalists and literary men of the country, for investigation and criticism. I shall be surprised if this volume does not make some stir in the literary world. But rather than give my own opinion, I will beg to call attention to the following expressions from competent judges, viz:

RICHMOND, IND., Nov. 14, 1871.

"Having heard, read and examined a large portion of the manuscript, entitled '*Reason versus the Sword,*' I desire to express my deliberate conviction that it is an unanswerable argument in favor of Peace, presenting it from the stand-point of Divine truth: and that it is written in an able, scholarly and elegant manner. Now, at a time when the subject of Peace largely interests the minds of many, we think this production of Rev. J. M. Washburn would be extremely useful. We commend it to the careful reader and seeker after truth. Very respectfully,

R. E. HAUGHTON, M. D."

"I have examined portions of the above mentioned manuscript, and am well satisfied that it contains much valuable matter that ought to be given to the thinking public. I cheerfully commend its publication."

J. J. THOMAS, Assoc. Ed. *Country Gentleman*,  
Union Springs, N. Y., 8th Mo. 1871.

"With considerable care I have examined parts first and second of '*Reason and the Sword,*' by Rev. J. M. Washburn. It is a bold, scholarly and exceedingly able presentation of the writer's views on the subject—a subject now, more than ever before, demanding and receiving the attention of the people. Without endorsing every sentiment contained, or every position taken in the book, we desire to say that we regard the whole treatment of the subject as thorough, masterly and exhaustive. The book is the product of an earnest, penetrating, analytical, and at the same time reverent and devout mind. It is a great work, a living and important subject, and is eminently worthy of publication."

REV. I. M. HUGHES, A. M.

Pastor 1st Presbyterian Church, Richmond, Ind.

This work can be had of the Publishers, G. P. Putnam's Sons, New York City, or of the undersigned, for \$2.00 per copy. Men who wish to be up with the times will do well to purchase and read every new work on this living theme.

WM. G. HUBBARD, COLUMBUS, OHIO.

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Published the first of every month by the American Peace Society.

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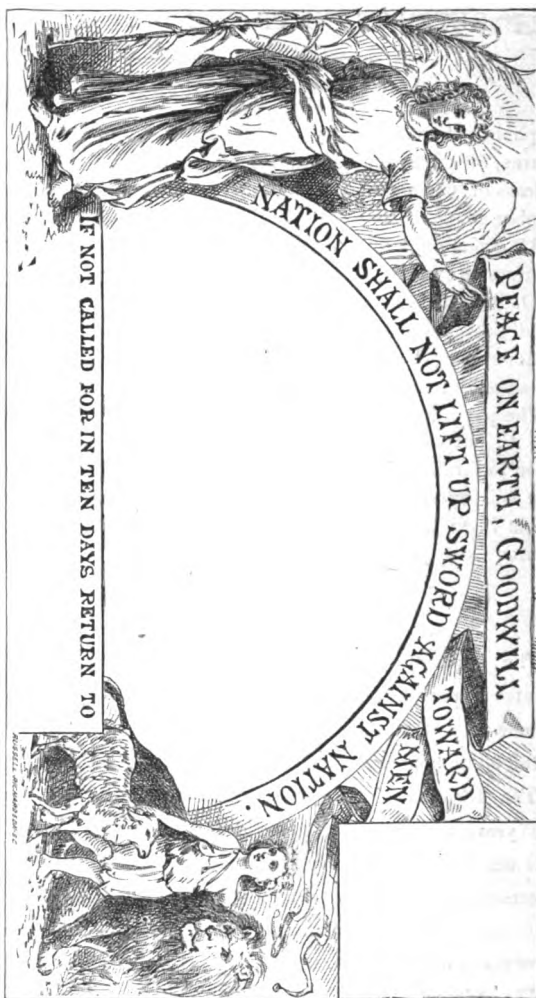
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We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind.

The Society has now four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, \$1.00 for two hundred and fifty, and \$3.00 per thousand. Being so cheap, and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request all who use envelopes and wish to do good, to send to our office in Boston for these kinds, which will be sent by mail at the prices named without cost to them for postage.

## DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York city, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them free, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price 50 cents. Address all your orders to Rev. H. C. Dunham, No. 1 Somerset St., Boston.



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ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED }  
JUNE, 1837. }

BOSTON, SEPTEMBER, 1873.

{ NEW SERIES,  
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### AN APPEAL.

OFFICE OF THE AM. PEACE SOCIETY,  
CONGREGATIONAL HOUSE,  
Boston, May, 1873. }

The American Peace Society, deeply grateful for the recent successes of the great cause, sends Christian salutations to the friends of peace throughout the continent of America.

So highly encouraging are the present aspects of the peace cause, that we need not apologize for making an earnest appeal to all the friends of God and of man, to aid us with their contributions as God has prospered them.

Our means, ever inadequate, are especially so at this crisis. We have reached an era in our work when a great advance is demanded. To hesitate now or to doubt the liberality of the friends of peace in America, would be criminal.

The recent culmination of our principles in actual arbitration in two cases of grave difficulty between England and the United States, has awakened hope and faith throughout the civilized world. Count Sclopis has said recently, "The success of the Geneva arbitration has made a very deep impression upon the Italian people. I have never before known amongst us such a united public sentiment as on this question." The same has been the effect of this illustrious transaction upon all the nations of Europe.

Our Secretary, Rev. James B. Miles, has just returned from a visit to the principal European capitals, undertaken for the purpose of conferring with eminent men of all nations and professions in regard to measures for promoting peace. This tour has demonstrated the remarkable awakening of the nations and the earnest wish of all parties to co-operate now in a grand effort to render general and permanent the results of the noble example of two powerful nations in settling by peaceful arbitration grave differences which threatened the dire alternative of war.

The London Peace Society has already inaugurated a special fund for the new exigency, which is generously patronized.

The American Peace Society must not be wanting at such a time. We are determined that it shall not be. We must have our fair share in this glorious enterprise for organizing peace among the nations. This we cannot have without a large

increase of means. Already our efforts to meet the great demands of this sacred cause have been retarded by entirely inadequate funds.

Arrangements are being made for the first peace congress of eminent publicists and statesmen, to be held this Autumn, preparatory to others which have for their object the consideration of measures for substituting arbitration for war. This most benign and practical enterprise can be made a success only by the liberality of our friends.

We must, also, have the means for increasing our use of the all potent press. The platform and the pulpit must be induced to render efficient aid. The clergy, ambassadors of the Prince of peace, to a man may be expected to co-operate in our work. But we must supply them with documents and facts to aid them in the presentation of our cause to their people.

In these circumstances, we make our appeal to the generous friends of peace to join at once in an effort to raise \$50,000. This is the least sum suggested by our opportunities and our needs. This sum will be too small as an expression of our gratitude for the recent triumphs of our principles, which have saved ten thousand times the amount, besides crime and suffering incalculable.

We respectfully and earnestly invite the friends of peace everywhere upon this continent to organize Peace Committees, of ladies and gentlemen, together or separately, auxiliary to the American Peace Society, and to raise and forward to this office their proportion of the sum named.

The officers and members of the Society pledge their utmost efforts in co-operation. But long before either of the Secretaries can reach a majority of the people, much of the money will be greatly needed.

We send herewith recent circulars. Rarely have documents been signed by so many representative men of all professions.

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"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, SEPTEMBER, 1873.

VOL. IV. No. 9.

[CONTINUATION OF LETTERS.]

## AN INTERNATIONAL CODE.

### XI.

FROM DR. LEVY OF ROME, (REPRESENTATIVE OF THE JEWS.)

The desire of some American citizens to raise international arbitration to the dignity of an institution is a laudable one.

Humanity is already indebted to America for the declaration of the rights of man and of citizens, which, after it had been placed, by the several States of the Union, at the head of their Constitution, was carried by La Fayette to France, and by France extended to the world, under the name of the principles of 1789.

It is worthy of the active spirit of the Americans to give to Europe a new right of nation.

If the establishment of liberty of conscience in America was sufficient to cause to spring up within it numerous and free States, which constitute the power and the glory of the New World, it will doubtless be sufficient, in order to change the face of the Old World, to inculcate the belief that the decalogue is not less obligatory upon nations toward nations, than upon men toward men.

We ought not to flatter ourselves with the hope of immediate success. The general application of the decalogue to politics may proceed very slowly, and, if it does, we are not to be surprised, since it took centuries for liberty of conscience to triumph. But it is certain that the relations of nations among themselves will end by being regulated by the same moral law as the relations of individuals, for there is only one morality, as there is only one God.

Reason, not less than intuition, tells us that, when the divine precepts, "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not take the name of the Lord thy God in vain," "Thou shalt not commit adultery," "Thou shalt not covet what is thy neighbor's," are violated to the detriment of masses of men, instead of isolated individuals, the crime is not the less, and that the responsibility which devolves upon governments is greater than that which falls on merely private individuals.

The Hebrew Bible and the Gospel are agreed in proclaiming this sovereign principle, "Do not unto others what thou wouldst not have done to thee." This principle has been given, not only to individuals, but to nations.

When God, by Moses, gave the law to Israel, He promulgated it for all the nations of the earth who, conforming themselves to the rules of life traced for the elect people, wished to be holy and righteous nations.

An observation that cannot escape American sagacity is, that the States of Europe differ very much from the United States of America in their origin, and consequently in their tendencies. While each State of the American Union reposes on the free consent of its inhabitants, there are few States in Europe which have not some injustice in their very foundations. How are we to hope, in the present day, that the three States which dismembered and divided Poland will submit to arbitration upon the conflicts which are periodically breaking out between them and the Poles? Germany of to day is not a bit more likely to consent to an arbitration about the provinces of Alsace and Lorraine, violently torn from France, than Prussia of yesterday was to allow to a congress the demarcation of the boundaries between her and Denmark. It is very improbable that the per-

manent difficulties between the Austrian and Ottoman empires, and the population of various races that compose them, can be settled by simple arbitration.

Generous minds have, for a long time, been thinking of some means for establishing perpetual peace. The name of the Abbe de Saint Pierre is still celebrated in France and out of France, on account of what people called "The dream of an honest man." His system failed, however, in that it tended to the immobility of all the States, such as they were in his day, with their frontiers just as they were, as if all the frontiers were equally legitimate. The same difficulty presents itself now. There is still too much injustice among the States of Europe to allow of our looking upon their actual boundaries, as if they were all equally sacred, and upon their respective forces, as if they were all founded in right. Oppressed nationalities would not certainly bow before the sentence that condemned them.

It is necessary, above all, to recognize that there are rights anterior and superior to all written laws, natural and inproscriptible rights which the Eternal God has printed in the hearts of every creature, and which, consequently, are not subject to the regulations of majorities.

Then no majority whatsoever can legitimate slavery. I mean that iniquity of iniquities which makes one man the chattel of another. Neither can any majority whatsoever legitimate the servitude of one people to another. In this respect the old law of the twelve tables stands: *adversus hostem aeterna auctoritas est*.

Before the institution of the jury became possible, it was necessary that men drawn by lot to serve as jurors should first be trained up in respect for a strict morality. Otherwise the institution would have done nothing but multiply injustice; and this is exactly what we see to be the case with those people among whom it has been introduced before they had been previously trained in morality.

Let us fancy a jury having to pronounce on facts of thieving, robbery or murder, when the jurors had been accustomed to look upon murder, robbery or theft as quite natural, and even to practice them themselves. In the same way before an international jury can rightly discharge their duty in a matter of policy it is necessary that the principles of international justice should first have made sufficient progress to insure that the majority of the members of such a jury should not be found opposed to the solutions most conformable to law and reason.

Europe is destined sooner or later, yet most certainly, to form a federation of free and independent nations united by the sentiment of their brotherhood. The greatest warrior of modern times, Napoleon, proclaimed upon his solitary rock of St. Helena, "war in Europe will ever be a civil war."

To hasten the blessed day of this European federation the duty of all generous minds is to propagate this great thought, that nations must practice toward one another the same duties as individuals toward one another.

Though it may not be possible all at once to cause the triumph of the idea of international arbitration, it is still well to apply it on all occasions when it is at all possible.

After the war in the east, in the treaty of Paris, in 1856, the principle was laid down that all the States which took part in the treaty should engage not to have recourse to arms without first trying the way of arbitration. However, the Emperor, Napoleon III, failed when, in 1864, he proposed a congress for the Polish question; Russia declared that the question was for

her one of international policy; and Poland abandoned was crushed. So, also, in 1870, the neutral powers endeavored in vain to use their good offices in the Franco-German difference. Prussia declared she would not suffer any one to interfere in her duel with France; and France isolated was dismembered. But for secondary questions which do not touch the existence of nations (we have seen a proof in the questions of the Alabama, which at other times would inevitably have brought on a war between England and America, but was settled by means of international arbitration) arbitration can usefully be had recourse to. The practice, even in a limited degree, of a principle of justice has the happy effect of accustoming men to submit their passions to a moral rule. Everything which in international differences tends to substitute public debates for secret intrigues, and the decrees of reason for those of brutal force, ought to be encouraged by humanity.

If individuals more and more rarely take the law into their own hands, we must hope that, with the progress of civilization, free nations will less and less have recourse to the cannon as their chief argument. In the same way that wars have ceased between the towns of the same province, and between the provinces of the same nation, they will cease some day between the nations of the same continent, and between the continents of the same universe.

But we must not lose from sight that the just condition of an international code is the existence of independent nations, and that consequently it is necessary that where they have been subjugated they should be freed, and where they have been blotted out of the map they should be replaced. An international jury, really worthy of the name, can rightly discharge its duties only when the majority of its members is composed from nations founded upon the only principles of justice, and who, raising their hands to Heaven, can swear that they have not in their possession that which belongs to their neighbor. Otherwise, what would happen? Every congress composed for the greater part of States interested in perpetuating injustice by which they profited, would be inclined, from its very nature, to constitute itself a coalition against the liberties of the human race; as the congress of Vienna did against France and the world in 1815, and the congress of Laybach and of Verona against Naples and Spain, in 1821 and 1823.

It would evidently be an advantage for the future, to have a league of publicists and orators, of deputies and journalists of the two worlds, who agreed upon the principle that the free suffrage of the nation was the only legitimate basis of territorial annexation, just as the national will is the only legitimate basis of national institutions, shall incessantly condemn the spirit of conquest, and preach, in every circumstance, the practice of the same duties between nations as between individuals; shall help, by the pressure of public opinion, to cause every just cause to prevail; and if a conflict cannot have been avoided, shall at least put in a clear light on which side the right is.

This may be a powerful means for hastening the coming of that day, which will cast its light on the constitution of the United States, of Europe, and the brotherhood of all the people of the earth.

## XII.

RIGHT HON. MONTAGUE BERNARD.

(One of H. M.'s Negotiators of the Treaty of Washington, 1871.)

I have had the honor to receive from Mr. James B. Miles, of Boston, U. S., a paper asking my opinion on the question whether it would be desirable to convene a "Senate or Institute" of publicists and jurists of different nations, with a view to the elaboration of an International Code, to which, when framed, they "would give the positive authority of law." Such a code, it is suggested, would probably be accepted by the governments of all civilized countries, as having been prepared by the best living authorities.

I have also been honored by M. Rolin Jacquemyns, of Ghent, with some inquiries on a similar subject. Mr. Rolin Jacquemyns proposes a conference of jurists and others, convened by special invitation, with a view to two objects:—

1. To draw a solemn declaration of certain "fundamental principles of International Law."

2. To organize a permanent "academy, or institute, of the

law of nations," composed of eminent persons of various countries, in proportions roughly corresponding to the populations of several countries. The functions of such an institute he defines as follows:—

"Le but assigne a l'Academie serait de servir d'organe a l'opinion scientifique impartiale du monde civilise en matiere de droit des gens, soit en formulant, lorsque l'occasion s'en presente, des regles generales du droit des gens, soit en emettant un avis impartial sur des questions particulieres." (P. 43.)

This project has the concurrence of Dr. Bluntschli and other eminent persons. Several distinguished jurists have expressed approval also of the proposal of Mr. Miles. It seems to be agreed that the proposed conference could have no official character. Nor would it be, in any sense, representative. It would be simply a voluntary assemblage, composed either of all who might choose to attend it, or of certain persons self-chosen, with others invited by them. The proposed "institute" would have exactly the same character. It would not be made representative, by allotting to each country a certain number of places, since the persons who might be invited or chosen by the body itself to fill those places would be in no way authorized to represent the countries to which they respectively belonged.

An association of this kind, were it to take upon itself to pronounce judgments on particular questions which have arisen between one State and another, would expose itself to be treated as an assemblage of impertinent meddlers. Sovereign States are not disposed to submit themselves, in matters which concern national interests, to the dictation of private persons; and they would not be more inclined to do so if the private persons were to assume to speak in a collective character, and arrogate to themselves authority as the "organ of the impartial scientific opinion of the civilized world." In truth, judgments so given would not really be entitled to any such authority. They would be pronounced always without that sense of definite responsibility which is created by a competent and regular authorization, and almost always upon imperfect knowledge, since, in international disputes, it rarely—very rarely—happens that all the facts are completely known to the public.

As to a declaration of fundamental principles of International Law, I do not see that it is necessary or expedient. The fundamental principles of International Law are known. They rest on the general consent of nations. To declare new principles not already known, and not consecrated by general consent, would not be within the competence of any voluntary assemblage of private individuals, however eminent.

The proposal for a "codification" of international law requires somewhat more examination. M. Rolin Jacquemyns, without absolutely rejecting, sees great difficulties in it; and so do I.

The law of nations consists of a few simple principles which concern the general international relations of States, and of a number (not very considerable) of particular rules of action in international affairs. These are settled by the general consent of nations. What cannot be shown to be so settled is not international law. There are, however, many questions on which difference of opinion exists among individual jurists, or many jurists of different nations. It is debated sometimes whether an alleged rule or principle has, or has not, obtained general assent; sometimes, whether a rule or principle, which has not been so recognized in the past, ought not to be recognized in the future. The former of these is a question of fact, or of reasoning from admitted facts; the latter is purely a question of expediency, dependent on the common interests of all nations, and also on the particular interests of each nation, for each nation is entitled to refuse to accept any new rule which it holds to be prejudicial to its own essential interests, as the United States have refused to pledge themselves to abandon the right of employing privateers.

It is perfectly clear that no self-constituted body of private persons, however eminent they might be, could "give the force of law" to any new rules or principles which, they might think, ought to be adopted, nor to any new expression of principles already recognized in substance. All that such a body could do is to recommend.



Further, since the body itself would not be representative, its recommendations could carry (apart from their intrinsic reasonableness) no other weight than such as they might derive from the names and reputation of the persons who might join in them. And, with respect to this, it may be observed that eminence as a jurist is not enough to constitute a man a competent judge of the interests which may be affected by the adoption of a new rule of international law. It does not even secure his being impartial—as those who are familiar with the literature of this subject must be very well aware.

It is again to be observed that, even should a project or suggested code of international law be recommended unanimously by the members of the proposed association, or by any considerable number of them, the adoption of such a project *en bloc* by the governments of the civilized world would be highly improbable. The effect of such adoption, by a declaration or other international act, would be to convert the whole mass of rules and definitions contained in the proposed Code into matter of express treaty obligation, so that no government could recede from any of them (though afterward found defective or erroneous in substance or expression) without a breach of faith. I doubt whether any government in the world would be willing to run this risk. And I should not be without apprehension lest such a proceeding might raise, in the future, more questions and disputes than it would prevent.

These considerations seem to lead to the following conclusions:

The proper business of the proposed association would be the free discussion of practical questions of importance.

It should not assume or claim moral authority as an organ of impartial opinion, at least until time and experience had shown that it really possessed that character. It should scrupulously refrain from arrogating to itself authority to pronounce judgment on international controversies. It should not, as I think, attempt to frame and enunciate on matters of international conclusions arrived at by majority of votes as the collective judgments of an organized body.

To begin by attempting what has been called a "Codification of International Law," would not, I think, be wise. The prospect of useful results would be greater if the association were to be content, in the first instance, at least, with more modest aims. For my part, indeed, I do not anticipate advantage from efforts to reduce all the maxims of conduct recognized among States to the form of short propositions, expressed with the precision of municipal law. Laws, in the strict sense of the term, they cannot be, until all the States of Europe and America are content to resign a large part of their independence into the hands of a central power.

It is, however, a perfectly legitimate question, whether any thing (and how much) might usefully be attempted in this direction; and such a question might, I dare say, be discussed with advantage.

(Signed)

MONTAGUE BERNARD.

28th March, 1873.

### XIII.

#### MEMORANDUM FROM VERNON HARCOURT.

(Memorandum on Mr. MILES' proposal for a conference of jurists of various nations, with a view to the better settlement of the principles and practice of International Law.)

I have carefully considered the important proposals which Mr. Miles has done me the honor to submit to me.

I cordially concur in the great and beneficent object to which those proposals are directed, viz.: The promotion of a greater concord of opinion among States with regard to their relative rights and duties, which may tend to obviate, in the future, a recourse to the brutal arbitration of the sword.

This is a matter, however, which must be regarded not only from a moral and judicial aspect, but also in its political relations. We must not assume mankind to be wiser or better than they are, and practical action must be limited by counter-claims of practical possibilities. We do not live in the republic of Plato, and we must conform our conduct to the existing condition of things, if we desire to effect something as statesmen, and not to be disregarded as Utopians.

Applying ourselves, therefore, to the consideration of that which is at present feasible, I think the idea of codifying that body of opinion and practice which goes by the name of International Law is not capable of being realized. It would extend these remarks too far to set forth all the reasons which lead me to that conclusion. I will state one objection which appears to me conclusive. I see no means of getting together any corporate authority which would have the right or the power to undertake such a task. Governments are either too timid or too prudent to embark in a discussion of which they cannot see the end, or the results upon interests which it is their duty to protect. I dismiss, therefore, altogether, that idea.

The suggestion that, without official authority, the publicists of civilized States should constitute themselves into congress, either temporary or permanent, for the purpose of ascertaining and defining the principles of the Law of Nations is, at first sight, plausible and attractive. But here again we are met by practical difficulties in the execution of such a scheme. Who is to convene such a body, and how are its members to be selected? If it is to be open to all, indiscriminately, it would be unworkable from its magnitude, and nothing but confusion could be the result. But, if it is to be limited, who is to decide on the principle of selection?

The world would be jointly parties of a self-constituted body, which should assume to pronounce on matters which involved the highest interests of States. This authority would certainly be questioned, probably ridiculed, inevitably disregarded by those who were disposed to depart from its conclusions.

Can, then, nothing be done? I am very unwilling to accept so hopeless a conclusion. International Law being what it is, viz., the public opinion of nations with reference to the rules which ought to govern their conduct each toward the other, is necessarily of a complex and a somewhat fluctuating character.

It is, and always must be, in a state of growth; and, like all things that grow, it must in many of its parts be incomplete, and therefore uncertain.

Parts of it are accepted and established; other parts are changing and passing away; others, again, are inchoate and growing.

To ascertain by careful investigation what portions of that body of law and practice belong to either head would, I think, be a possible work; and, if so, then undoubtedly one of great value.

The misfortune is that publicists are not as yet, by any means, agreed on the principles of such a classification.

To come to some understanding upon such points would be a great step in advance. According to my estimate, at least, of the present state of European opinion, an attempt to attain a harmony or concord in a commentary of this sort would not be at present practicable. But, happily, in England and the United States, there exists a broad basis for common thought and common action. The English and American mind on such subjects has been formed in a common mould. They are hardly less allied in modes of thought than they are in race and in blood. They derive from a common intellectual ancestry of juridical descent. The points of difference of opinion between the Anglo-Saxon international jurists on either side of the Atlantic are singularly few. It, therefore, seems to me a thing not impracticable, that the students of International Law in England and America should arrive at some common understanding. If these two countries, bound together by the common interests that belong to great maritime and commercial States, could present to Europe a combined and harmonious view of their matters, a great advance would have been made.

Would it not be possible, that a certain number of English and American jurists who might be willing to co-operate in such a work might meet together and examine the actual condition of International Law on the principal heads, especially those which relate to a state of war? They might agree to report what appeared to be settled and what to be uncertain. They would start from the basis of what exists, rather than indulge in loose speculations as to what ought to be—a course, however, which must not preclude the indications of desirable amendments. When they found agreement impracticable, they

(Continued on page 70.)

## THE ADVOCATE OF PEACE.

BOSTON, SEPTEMBER, 1873.



## THE PROPOSED MEETING AT BRUSSELS.

We cheerfully yield our editorial column in this paper to our distinguished and beloved friend, Prof. Frederic Passy of Paris. We could not wish to present to our readers a more eloquent and earnest appeal for their sympathy and co-operation in the great movement in which we are now engaged, than this communication, from one of the ablest and most earnest champions of the peace cause in Europe. We, also, give below the letter to Mr. Visschers to which he refers, and Mr. Visschers' noble reply, and also the "Invitation" which has been sent to eminent Publicists, to convene at Brussels on the 28th of October, next.

Mr. Passy's letter is as follows:—

TO REV. DR. MILES.

Paris, June 13th, 1873.

DEAR FRIEND:—I had just written you and was about to send you my letter, when I received from Mr. Visschers information of that which you and Mr. Burritt wrote to him in regard to the meeting of the Senate of Jurists, whose formation you desire at Brussels, in the course of the summer. The excellent Mr. Visschers informed me at the same time, of the steps which he had taken, of their good result, and of the alacrity with which Mr. Laveleye had placed himself at his disposal in all things which would aid the enterprise. Mr. Laveleye has just published an important book upon the question.

Having held a meeting of our Peace Society for consultation, I have read the letter of Mr. Visschers and your communication. They listened to the reading with great interest. We were glad to see the promptness with which you have acted upon the principles dwelt upon in your address to us some months ago; and I have been asked to transmit immediately to you as well as to Mr. Visschers the thanks of all, and the assurance of our cordial sympathy. We do not feel that the meeting at Brussels of this august assembly which is to be convoked, will succeed in putting an end to all conflicts between nations, but it seems to us impossible not to acknowledge, in view of all the facts, a movement so marked and so earnest that the blindest can no longer refuse to take notice of it.

Our fellow-countryman, Mr. Chas. Lucas, is engaged in presenting before the academy of Moral and Political Sciences his communication in favor of arbitration and the codification of international law. Mr. Laveleye, whose articles in the "*Revue des Deux Mondes*" (Review of both worlds), have given him great influence as a publicist, has written a special work upon the *causes of war in Europe*, the conclusions of which agree entirely with our own.

The meetings which you have suggested, adding to all these indications the evidence of the sympathies of America, will be of great effect. It will be something more, it will be the beginning of realization, and in this regard we feel that we owe a special gratitude to your countrymen, the great jurists Woolsey and others for the example which they give to the world in taking the initiative in these gatherings. No doubt the men honored by their invitation, will appreciate such a distinction, and the sight of this voluntary Congress of learned men gathered solely in the interests of humanity and without any other authority than that of science and public opinion, will be a great and new spectacle.

When before this international areopagus principles shall have been laid down as the expression of the conscience and wisdom of the world, I do not think it will be possible to treat these principles lightly, and little by little it will become nec-

essary to recognize them in legislation and politics. Honor to you then, dear friend; honor to your country, which is to show once more that liberty, far from being a cause of decay, as many wish to believe, is the real agent of progress, moral as well as material.

Farewell dear friend, but not for long, let us hope.

(Signed)

PASSY.

Hon. Auguste Visschers, Brussels:

DEAR SIR: You are fully advised of the wish and effort of the friends of peace in Europe and America to convene a senate of jurists, well-known to the world for their learning and experience, for the purpose of elaborating an international code, as a permanent provision and basis for the adjustment of difficulties between nations at the bar of reason, justice, and equity, instead of the arbitrament of war. No one can remember with more satisfaction than yourself that the elaboration of such a code, and the creation of a high court of nations to apply it to the solution of serious questions arising between them, was one of the three measures advocated and adopted at the first Peace Congress ever held on the Continent of Europe, in 1848, and over which you had the illustrations and eternal honor to preside with a dignity, ability, and preception of its importance which all its surviving members will ever remember with great interest. At that congress, and at all that have followed it, you were aware that an international code and a high court of nations were regarded as the culminating and decisive measures for organizing permanent and universal peace. This great proposition, then and there developed under your presidency, you must rejoice equally with us to see has so impressed itself upon the best-thinking minds of Europe and America that the most eminent men in Christendom are willing and ready to co-operate in realizing this great consummation of reason, justice, and humanity. The place of meeting for such a senate of jurists is the first question to be decided. We had hoped that the honor of the *locale* would be accorded to the United States, where the initiation or partial inception of an international code was provided in the Washington Treaty and the Court of Arbitration it created. But, on personal consultation with eminent jurists and statesmen in Europe, we have found that it would be more onerous and difficult for them to meet at New York or Boston than it would be for our three or four members of the senate to meet them at some European capital. Several of them in advance have suggested Belgium as the most fitting country for the meeting. And we fully concur in this opinion. As the measure which the senate is to elaborate was first proposed and pressed upon the Governments and people formally at the Peace Congress at Brussels, and as it is to some degree the offspring of that congress, it seems to us most fitting that this great consummation should be perfected in your beautiful city. We believe that no one could better perceive and enjoy such a happy coincidence than yourself, who sustain such a paternal relation to the measure as President of the congress that first commended it to the consideration of the world. All the surviving members of that congress, especially, would be profoundly gratified if you would obtain the same generous and hearty welcome to this proposed senate meeting to consummate the great work inaugurated under your presidency in 1848.

The senate of jurists which it is proposed to convene will probably not number more than thirty of the most eminent publicists and writers on international law in Christendom, perhaps three from each of the principal nations. Thus a hall of quite moderate dimensions would suffice for their sessions. In order to save time, which would otherwise be lost in correspondence, we propose that three or four of our most eminent publicists, such as President Woolsey, David Dudley Field, and Beach Lawrence, should sign and send a letter of invitation to thirty or forty of the most eminent publicists in Europe, asking them to meet the American delegation at Brussels, if your city should be willing to receive them. Both of us and a few other friends of the cause would propose to be at Brussels a few weeks before the assembling of the senate to assist in the preparations.

Now will you kindly confer with the proper authorities or parties in Brussels, and communicate to us, as soon as convenient, your answer to this proposition? For we wish to fix the locale of the meeting before inviting the attendance of the publicists who, we hope, will constitute the senate.

Awaiting your response, in the hope that it will be favorable to our solicitation, we remain with profound respect, yours truly,

JAMES B. MILES,  
ELIHU BURRITT,

Secretaries of the International Code Committee of America.  
Boston, Mass., U. S., May 20, 1873.

M. VISSCHERS' REPLY.  
(Translation.)

BRUSSELS, June 6, 1873.

DEAR AND HONORED SIRS: I have received your important communication of the past month. I feel deeply, and all the world will appreciate, the honor which the International Code Committee has done to Belgium in choosing its capital as the seat for the projected reunion of eminent publicists and statesmen for the preparation of a code of international law.

Without losing time, I put myself in communication with our Burgomaster, who at once put at your disposal the halls of our ancient and venerable Hotel de Ville. I also visited our principal Ministers of State, and in particular our Minister of Justice, who has charged me to express to you his entire sympathy with the work you have in view, and which is a movement that will elicit the admiration of posterity.

I have also written to M. Lavelle and Rolin Jacquemyns. I have seen here several of our friends. In conformity with your wishes a Committee of Preparation will be formed, which will meet at my house. I will follow all your instructions, and take into consideration all the points indicated in your letter of the twentieth of May. My services are at your disposal; nevertheless I have no longer the vigor of the President of the Congress of 1848. I feel very much honored by your communication, and the mandate you have confided to me, and I present my respects to all the members of your honorable body. I send a special remembrance to Elihu Burritt, and beg the two honorable Secretaries to accept the expression of my affectionate and sincerely devoted sentiments.

AUGUSTE VISSCHERS.

To James B. Miles and Elihu Burritt, Secretaries of the American International Code Committee.

SIR: At a meeting held in New York, on the 15th of May, the undersigned were appointed a Committee to invite Publicists from different Nations, to meet at a time and place to be agreed upon, for consultation upon the best method of preparing an international code, and the most promising means of procuring its adoption. The resolutions passed were as follows:

*Resolved*, That we have heard with great satisfaction the Rev. Dr. Miles' account of his Mission to Europe in behalf of international justice, and that we express our cordial conviction of the wisdom of the principles and the reasonableness of the plans which he has communicated to us.

*Resolved*, That the movements of affairs, the studies of thoughtful men, and the tendencies of public opinion call for a new and earnest consideration of the usages and laws of nations especially in regard to war, and for a new international code especially in respect to arbitration.

*Resolved*, That in the opinion of this meeting the establishment of an international code, containing among its provisions the recognition of arbitration as the means of settling international disputes, is an object of the highest interest and importance.

*Resolved*, That with a view to the formation of such a code, it is expedient that a meeting should be called for consultation upon the best method of preparing it, and the most promising means of procuring its adoption.

*Resolved*, That such a meeting be held at a time and place to be hereafter agreed upon, to which publicists from different nations shall be invited, and that a committee of five be appointed to act for this country in the issuing of invitations, and in making arrangements for the meeting, which committee shall have power to add to their number.

*Resolved*, That David Dudley Field, LL.D., Theodore Dwight Woolsey, D.D., LL.D., Emory Washburn, LL.D., William Beach Lawrence, LL.D., and the Rev. James B. Miles, D.D., be such committee.

In pursuance of these resolutions, we have the honor to invite

you to meet other publicists for the proposed consultation, at the City of Brussels, Belgium, on the 28th day of October next.

With great respect, your most obedient servants,

DAVID DUDLEY FIELD,  
THEODORE D. WOOLSEY,  
EMORY WASHBURN,  
WM. BEACH LAWRENCE,  
JAMES B. MILES.

JUNE 30, 1873.

Since the meeting, the following gentlemen have consented to act as an International Code Committee.

THEODORE D. WOOLSEY,  
MARK HOPKINS.  
WM. A. STEARNS,  
HOWARD CROSBY,  
EMORY WASHBURN,  
CHARLES SUMNER,  
DAVID DUDLEY FIELD,  
WM. BEACH LAWRENCE,  
REVERDY JOHNSON,  
HOWARD MALCOLM,  
THOMAS A. MORRIS,  
JOHN G. WHITTIER,  
WILLIAM CULLEN BRYANT,  
ELIHU BURRITT,  
DANIEL HILL,

WM. G. HUBBARD,  
ALFRED H. LOVE,  
SIDI H. BROWN,  
G. WASHINGTON WARREN,  
W. A. BUCKINGHAM,  
GEORGE H. STUART,  
JOSEPH A. DUGDALE,  
EDWARD S. TOBEY,  
C. W. GODDARD,  
JAMES B. MILES,  
HOMER B. SPRAGUE,  
J. V. L. PRUYN,  
DAVID K. HITCHCOCK,  
NOAH PORTER,

### OUR CHIEF WANT NOW.

The secular and religious press has of late done ample justice to the Peace cause, for which they have our thanks. The *Watchman and Reflector*, besides other excellent articles in regard to our work, has an editorial (July 17) particularly noteworthy. We commend it to our readers and quote a sentence or two. "The efforts of the Peace Societies for the last half century illustrate the words of Christ: 'The kingdom of God cometh not with observation.' It will have little notice from worldly eyes during the long preparation epoch; until suddenly the kingdom is set up. We do not say that the reign of peace is here just yet, but we do say that the time for sneering Samaritans to ask, 'What do these feeble Jews?' has gone by. The Peace movement now stands out as the grand movement of the age."

With such encouragement as the recent facts warrant, and as is now conceded by the press generally, we need only inform our friends that our great and imperative want is the means of the vigorous prosecution of our work generally, and particularly the promotion of the International Peace Congress to meet in Europe this autumn. The entire work lags for want of money, and only for want of money, now. The field is all ripe for the reapers, and we have not the means to avail ourselves as we ought of the crop. A few individuals have nobly responded to our earnest call, as the receipts published in the late numbers of the *Advocate* testify, but as yet our means are entirely inadequate. Since the last number of the *Advocate* appeared, one old friend has sent his check for \$300, and others for smaller sums, and we most earnestly request all our friends to send at once what they can afford as a special offering of gratitude for the wonderful openings of the present. Please do not wait for any other invitation than this. The Secretaries are doing what they can personally, but it will be a great saving of time and expense if those who wish well to the cause will respond to this call. We are thankful for any sum that any one can afford, and beg to say to those of large means that we cannot conceive of a cause more deserving and needing larger donations at the present time.

Donations may be sent to the Treasurer, or either of the Secretaries, at the office of the American Peace Society, No 1 Somerset street, Boston.

D. C. HAYNES, Financial Secretary.

(Continued from page 67.)

would endeavor, in the candid and amicable spirit of scientific inquiry, to work and measure the extent of disagreement. Such a society might, without any pretension to authority, and without attempting either to codify or to legislate, prepare a useful commentary on the principal heads of International Law whose value would resemble that which belongs to a text-book prepared in a considerate and impartial spirit.

It would have the advantage of bringing to its conclusions the concurrence of many minds, and the conformity of opinion of the publicists of two nations who have always been largely occupied with the subject. I need not say that such a work should be undertaken in no controversial spirit, and there should be no attempt to coerce the opinion of the minority by a majority. When difference of opinion existed, that difference should be fairly admitted and exhibited.

If England and America could present to Europe a view of this subject, on the whole harmonious, I think the first step in the desired direction would be virtually established.

## XIV.

PROF. CLARK OF CAMBRIDGE, ENGLAND, TO DR. MILES.

23 ROSE CRESCENT,  
March 29, 1873. }

MY DEAR SIR:—You have paid me the compliment of asking me for my answer to certain questions, upon the proposed convention of a senate of jurists, with the object of forming an "International Code."

If I may be allowed to answer generally, I think I can convey my opinion more correctly than if I merely gave separate replies to your first two questions.

I have thought that an association of eminent international jurists might be of great use for the purpose of determining what is really the *consensus* of nations upon the debated points in the system called "International Law." In settling this question they would merely be giving their decision upon a matter of fact, but would speak with an authority likely to be respected from their study of the subject, and from their professional reputation, which any incorrectness would jeopardize.

Whether the previous practice of nations required modification—whether a change of public opinion required positive recognition, or even a new view inculcation is a matter of opinion, which would, I think, most advantageously come within the consideration of your senate, but should be kept most distinctly separate from the matter of fact mentioned above. Most, if not all, the attempts at a Code which I have hitherto seen are vitiated, from first to last, by the confusion between what actually is the practice and feeling of nations, with what ought, in the opinion of the author, to be International Law; and I am not at all sure that even the use of the term "Code" might not convey a prejudice to the minds of many practical men arising from the common fault just mentioned, unless accompanied by a clear statement of the functions of your senate, and of the intention to keep matter of fact and matter of opinion apart. The evolution of a number of detailed rules from a few abstract principles would merely, in my opinion, add to the discredit with which any system of International Law is looked upon by a large number of thinking people.

Subject to the above remarks, I consider the convention of such a senate as you propose highly desirable. I think it should be held with the view of forming a permanent body, to meet periodically in the place most conveniently situated for the majority of members.

Such meetings would, I think, be of use for the recognition of any general change in public feeling, statements of which would be deliberately scrutinized, and cautiously accepted by known authorities with a reputation at stake.

At present, public feeling on International Law, as on other matters, is often only declared and guided by journalists, who, allowing them the best possible intentions, only write for a temporary object, and without the full knowledge possessed by men who bring special study to bear upon the subject.

From what I have said on the first question, it will be clear that my opinion is decidedly in favor of the professional rather than the official character of such a senate as you propose. ▲

recommendation of delegates, as men of character and learning, is the very utmost letter of credit which they should bear from their State, and it should be clearly understood that no State is in the slightest degree bound or represented by the votes of its delegates.

The place is simply a question of convenience, I should myself be much in favor of London as easily accessible from most parts of the continent and lying on the ordinary route between America and Europe.

I would gladly serve on such a senate, only remarking that my attendance at the first meeting is a little problematical, if the place be at any great distance in Europe, and impossible, I regret to say, if it be in America.

Believe me to remain, dear sir, very faithfully yours,

E. C. CLARK,  
Regius Professor of Civil Law, Cambridge

## XV.

MR. WESTLAKE TO DR. MILES.

2 NEW SQUARE, LINCOLN'S INN.  
LONDON, W. C., April 7, 1873. }

MY DEAR SIR:—I will now, as I promised, give a formal answer to your note, on an International Code. I believe that the attempt to make a complete code would fail, through the extent of disagreement which it would reveal. For instance, a collection of laws, national or international, calling itself a code, but omitting the laws of contract, would be a jest. Now, the law of contract, must provide, among other things, for the binding force of contracts as the general rule, for the definition of the cases which are exceptions to that rule, and for the mode in which relief is to be applied in those cases, that is, whether the party who claims the relief must have recourse for it, to some, and if so, to what, authority, or may apply the relief to his own case by simply declaring that he is not bound by a particular contract into which he has entered. But, if you will reflect on the recent denunciation by Russia of the Black sea clauses of the treaty of Paris, for the wide differences of opinion which were then shown to exist, not only among governments, but even among eminent and thoughtful men, both as to the binding character of those clauses, and as to the right of Russia, if they were not binding, to denounce them at the time and in the manner chosen by her, I am satisfied that you will agree with me that neither could the thirty or fifty jurists and publicists, whom you contemplate, arrive at some tolerable unanimity on the international law of contract (supposing, of course, that they did not evade the difficulties by confining themselves to trivial generalities, utterly without practical use), nor would their work have much chance of being adopted by governments, if they could.

The example which I have chosen is the more suited to our present purpose, in that the adoption of an international code by governments would itself be a case of contract on the largest scale, and any uncertainty which the Code might leave about the international law of contract would, therefore, be an uncertainty as to the very basis of its own authority. If a national code, which omitted the law of contract, would be a jest, an international code which did so would be doubly a jest.

But you have so warmly welcomed M. Rolin Jacquemyns' project of a conference of jurists, for the purpose of laying down certain fundamental principles of international law, and establishing a permanent body or academy for its study, that it is due to you that I should not merely express my opinion of the proposal contained in your own note, but should also say what efforts, other than drafting a code, I think that the leading international lawyers may usefully make in combination for the improvement of that science. I so far agree, both with you and M. Rolin Jacquemyns, as to think that such efforts may and ought to be made; and, in order to explain my views on the subject in the fullest manner possible, I enclose herewith a copy of my reply to M. Rolin Jacquemyns' memorandum, which I have addressed to him under yesterday's date.

Believe me, my dear sir,

Yours very truly,

J. WESTLAKE.

The Rev. JAMES B. MILES,  
Boston, Mass., U. S. A.

## XVI.

MR. WESTLAKE TO M. ROLIN JACQUEMYS.

2 NEW SQUARE, LINCOLN'S INN, W. C., }  
April 6, 1873. }

DEAR ROLIN JACQUEMYS:—I sit down to give a formal answer to your "note confidentiale," etc.

Its leading idea, as described at page 6, is to organize collective scientific action, as a third factor of international law, by the side of diplomatic and of individual scientific action.

In national law, great and even decisive weight has usually been given, within certain limits, to the opinion of a technical class, composed of judges, practitioners and professors, or other methodical writers on law. The limits are these; that the leading maxims on which the law of a nation rests are usually determined, at an early period of its history, by the genius and circumstances of the whole community, but the development of those maxims, in their application to details which, in the progress of the nation, continually become more complicated, is either intrusted to the technical class, or made by the legislature with an almost exclusive deference to their opinion. But, here again, the legislature is often required to interpose, not in order to assist the development of the fundamental maxims of the national law, but to lay down new rules, and thereby create new rights, in order to remedy an intolerable situation which has resulted from the rights conferred by the old law; in this case, however, the opinion of the technical legal class carries much less weight than that of political economists, physicians, or whatever other class may be technical with regard to the subject in hand.

In international law, diplomatists and other statesmen, in respect that they have to deal with special questions, correspond to the judges and practitioners of national law; but their only claim to rank as members of a technical class is the very insufficient one derived from their superior knowledge of details, since in their ways of viewing things they are as popular and one sided as the mass of the people. International law has its own judges and practitioners in the prize courts; but these deal with only one small department of a vast subject. On the whole, then, the professors and other methodical writers form, almost singly, the technical class, whence it follows that a great weight of responsibility rests on them to do what they can, but that their opinion never can have, nor is it reasonable that it should have, an authority equal to that of the entire technical class on national law. Again, the fundamental maxims of international law are not yet so completely fixed by the consent of mankind, as those of any national law must be before their further development can be handed over by the community to the technical class; and a large part of international affairs results from situations which are represented by some State as being intolerable, though they have not arisen from the breach of any existing rule of law, and which, therefore, correspond to those situations in national affairs in finding the remedy for which the technical legal class is but little consulted.

For these reasons I think that the most eminent students of international law in all countries would do well to form themselves into a society, with a view to collective action for ascertaining and improving that law, but that they should leave the place and value of that action, as a factor of international law, to be determined by others, according to the results which may be found to flow from it. We have in London two types of scientific society. The common one is very free and open as to the condition of membership, but the management is vested in a council, which does not scruple to take action as to matters connected with the particular science. The Royal and Linnean societies, the former of which embraces a wide range of science, are more strict in admitting members, but in other respects they conform to the common type as above described. On the other hand, the Political Economy club is extremely select as to its membership, but it exists only for discussion, and takes no collective action. The society which you propose would be extremely select, but would also take collective action, and I agree with you in both points. I think, however, that the election of members must be by simple co-optation, without any veto by governments, and without any rule as to the number of members who might be admitted from the same nation. As to the former point, I doubt much whether any government would

accept any participation, direct or indirect, in the society; and, at least, I am convinced that, in the present state of the world none would do so unless for some sinister object, as for instance, it is just possible that some government, if it felt the existing state of possession to be especially favorable to it, might countenance the society in the hope that it would reprobate all attempts to alter the existing state of possession. As to the latter point, any regulations which might be laid down for the collective action of the society might usefully take some account of the nationality of its members, so as to prevent the members belonging to one nation, or a few, from using the society for sinister purposes, or even for the promotion of opinions not generally accepted, though honestly held; but I do not think that the society should reject the light which it would derive from the membership of an eminent person, merely because many other qualified persons from the same country were already on its list.

I do not think that any rules should be laid down as to the conditions of eligibility. I have already remarked that statesmen in general belong to the technical class with regard to international law, so far as concerns their having to deal with special questions in it, and their consequent knowledge of details. It might be a great encouragement to them to emulate the judges and practitioners of national law, in the consistency and reasonableness of their manner of dealing with special questions, if by doing so they could obtain the honor of being elected members of the society of international lawyers, whether they had shown those qualities as diplomatists, as foreign ministers, or even in opposition. I think, also, that a great historian might be a proper person to be elected a member. Indeed, it is one of the difficulties of international law that while in it, as in all other moral subjects, the public conscience must be the ultimate arbiter, there is not, and from the nature of the case, there cannot yet be, any well-defined class of persons possessing within itself all the elements necessary for taking the lead in the direction of the public conscience with regard to it; and it, therefore, appears to me to be of vital importance, when an attempt is being made to organize those who possess the most of those elements, that none who may be of value should be arbitrarily excluded. It is true that the society must not be as open as the larger scientific societies of London, because, although there are many persons whose opinions on international law are entitled to so much weight as is implied in electing a council, it is impossible to distinguish them from those whose opinions are entitled to no weight at all. But, assuming that the society must be limited to those whose opinions ought to be severally reckoned, the right form for the limitation to take is, in my opinion, that adopted in the London Political Economy club, namely, a limit to the total number of members.

As to the work of the society, I think it should not begin by laying down principles, but should first win the confidence of the public by doing some things which will be generally recognized as useful. For instance, you recommend it to take up the extension to all States, in the manner indicated by article 6 of the treaty of Washington, of the rules of neutrality laid down in that treaty. You wrote this before the recent debate in the House of Commons, and I am convinced that you would now agree with me in recommending the society to consider how those rules should be amended or interpreted. If it were to agree to recommend a new text of those rules, or an interpretation to be officially added to the present text of them, and such new text or interpretation were to be generally adopted by governments, the society would take rank at once as a power in international law; but, until it is recognized as an authority, I do not think the society would do any good, or even hasten the time of its own recognition as an authority, by omitting statements of principles which, if not too vague to be of use, must be in the nature of legislation.

You were kind enough to ask, also, whether I should be ready to take part in such a conference as you propose. I can only reply that I should esteem it an honor to be permitted to be one of the founders of such a society or institution as we both have in view, but that I have not at present the time for such a close study of the current literature of international law, and of the events that occur with a bearing on it, as I should consider to be a duty on the part of all members of so select a body.

Believe me, very dear Rolin Jacquemys,

Yours sincerely, J. WESTLAKE.



## XVII.

FROM THE HON. WILLIAM BEACH LAWRENCE.

OCHRE POINT,  
NEWPORT, R. I., May 14, 1873. }

MY DEAR SIR:—I received, at the moment of leaving the Brevoort House for home, on Saturday, your note of 8th May, inviting me to a reunion at your house on Thursday, on the subject of an International Code. I regret my inability to be present, as the subject is one which has occupied my attention ever since I was named with you on a commission formed by the British Social Science Association. In the discharge of the duties then imposed on me, I attended in London several meetings, and though no conclusions were arrived at to be submitted to the appointing body, the investigations to which your proposition gave rise, were not without results, some of which have been happily combined in your valuable "Outlines," while Bluntschli has given his approbation to the plan of an International Code by the preparation of his own work.

What is more important, much has been done within a few years toward a universal system by an assimilation or essential points of the rules of public war by the great maritime powers.

I particularly refer to what was effected at the beginning of the war of the Crimea, in the compromise of principles between England and France, in reference to neutral property on board of enemy's ships, and of enemy's property on board of neutral vessels, all of which, including the establishment of a definition of a blockade, was confirmed by the declaration of Paris of 1856. If Spain and the United States objected to the privateer clause, what was done in our recent civil war in converting merchant vessels into national ships, for the express purpose not of fighting the enemy but of operating on the commerce of neutrals, shows that the provision, as to the abolition of privateering, while private property may be taken at sea by public cruisers, is of no practical importance.

Though I may deem it necessary to recommend the same caution as to an International Code, as Savigny insisted on with respect to a German Code, after the establishment of the Confederation of 1815, under the treaty of Vienna, and think it desirable that it should be preceded by as great an assimilation, by conventions, as possible among the different States composing the family of civilized nations, I am not the less urgent for a uniformity in the rules, especially in those prescribed to prize tribunals, and I cannot but regret not merely the adherence in our late contest to the extreme rigor of the pretensions of belligerents against neutrals, but the persistence with which the supreme court, assuming for it the supposed authority of Chief Justice Marshall, to whom it was falsely imputed, asserted the right of an ancient government to invoke against a new State, which was attempting its independence in a regular military contest, the rights of belligerency without intermitting its claim to the exercise of sovereign rights.

To the error in supposing that any such doctrine is to be founded in *Rose v. Himely* I had incidentally referred in Lawrence's Wheaton, page 849. My note was written before Judge Grier had inserted in the "Prize Cases" the garbed extract which Upton, who seems to have been the only elementary writer consulted by him, has made from the case.

To the examination of this matter, which, as influencing the whole proceedings of our courts during the secession, I devoted an entire lecture of my Washington course, and I was assured by the eminent judges as well as by other jurists who heard me that the refutation of a proposition directly at variance with Vattel, and which has no warrant in a single English or Continental treatise or volume of reports, was complete. Indeed, the case of *Rose v. Himely* could not raise this point; the sole question was the effect of a municipal ordinance beyond the territorial limits of a State.

Belligerent rights are never conceded till the revolutionary party is able to maintain them by arms, and to suppose that one side would agree to treat its adversaries as prisoners of war, while the other exercised the option either to hang those whom it took or to make them prisoners, is an absurdity. All history shows that in such cases the fear that the law of retaliation would be applied is a sufficient preventive. So far as respects the parties to the war the claim of sovereign or municipal rights must therefore always be a nullity, and it is only neutrals who are affected by the unwarrantable pretensions.

So extreme was the rigor of our courts against neutrals in the late war, that the rule which, though not provided for by any existing treaty with England, is contained in so many of our other treaties as to be entitled to be deemed the American view of the Law of Nations, that which is the rule of all the powers of Continental Europe, and which was recognized in express terms in the president's proclamations—the requiring of a previous warning before capturing a vessel for breach of blockade—was wholly disregarded in the adjudication known as the "Prize Cases," which was supposed to settle the law for the war. The courts, especially at the early part of the contest, could not divest their minds of the idea that they were acting in reference to rebels and not with reference to belligerents, even in cases where the rights of neutrals were directly involved. An act of congress, indeed, was passed to allow the government to close, by municipal regulations, ports in the actual possession of Confederates, and it was the remonstrance of the English and French ministers that arrested a pretension, which when set up by Spain in the case of her American colonies we resisted, and for which, so far as it was affected, we received, under the Florida treaty, full indemnity.

The avowed object of a blockade is to reduce the enemy to surrender by cutting off his supplies, and nothing therefore can be clearer than that it must cease when the place blockaded comes into the power of the party instituting the blockade: and yet the president undertook to prolong the blockade of New Orleans for more than a month after the Confederate authority had ceased to exist there. In a case, indeed, which I am now examining, the supreme court condemned a vessel captured on the coast of Cuba for a presumed intention to violate the blockade of New Orleans, a week after the flag of the United States had floated over that city.

An international system adopted by the great powers, as, for instance, Germany, England and the United States, might receive general acquiescence, and be recognized by all the secondary powers. The fate, however, which is likely to await the rules of the treaty of Washington is no favorable omen. Still you cannot be too much commended for the example which you have furnished of a system which must hereafter, in its essential points, receive general recognition.

Regretting my inability to avail myself of the instruction which the proposed reunion would afford me,

I am, my dear sir, ever yours truly, W. B. LAWRENCE

HON. DAVID DUDLEY FIELD.

## A SHORT CHAPTER IN HISTORY.

BY HON. AMASA WALKER.

On the 20th of December, 1872, Mr. Sumner offered the following bill in the Senate of the United States:

"Whereas the national unity among fellow-citizens can be assured only through oblivion of past differences, and it is contrary to the usage of civilized nations to perpetuate the memory of civil war, therefore,

"Be it enacted, &c., that the names of battles with fellow-citizens shall not be continued in the Army Register, or placed on the regimental colors of the United States."

The introduction of this bill produced a great commotion throughout the entire nation. Everywhere it was denounced in unmeasured terms of disapproval, as a measure in the highest degree reprehensible and unbecoming; and yet, observe the remarkable fact, that Mr. Sumner had previously offered a similar bill in February, 1865, and also in 1862 with the approbation of General Scott, (see his autobiography Vol. I, p. 189,) neither of which occasioned unfavorable comment!

How are we to account for the remarkable fact that the bill of December last created such a ferment, when the previous bills, of the same import, received little if any, unfavorable criticism?

Being of the same character why so differently treated?

The reason is obvious to all acquainted with American politics. Mr. Sumner had in the interval given offence to his party; and never perhaps in the history of the country has an event occurred that illustrated more strikingly the virulence of party spirit, and how ready a partisan press ever is to crush out, if it can, any man, however pure and elevated, who dares to disregard its behests. Mr. Sumner did right in offering the motion which has been made the occasion of such an onslaught upon him, and it will redound to his credit in the future, when calmly considered on its merits, as much as any act of his official life.





PROGRESS.

BY JANE E. WEEDEN.

Onward, while the changing seasons,  
Run their still unceasing rounds,  
Moves the mighty tide of progress,  
Scorning custom's narrow bounds.

Glancing backward through the ages,  
To the primal years of man,  
Tracing mind through all its stages  
Of expanse since time began—

Judging by its past achievements,  
Over prejudice and space,  
What may be our trust and hoping  
For the future of our race?

Struggling through the bloody cycles  
Of witch-craft and martyrdom,  
Hath the ever-living spirit  
Of the World's progression come.

In the days of stage-coach travel,  
Moving at a moderate speed,  
Now, with magic wire and railway,  
Answering to our larger need.

Still it struggles through the ghostly  
Shades of crimes and errors slain,  
Each succeeding year more zealous  
To record a larger gain.

That it may with each installment,  
Some old clanking chain unbind,  
For the further disenthralment,  
Of the God-like human mind.

Thus we triumph while the seasons  
Run their still unceasing rounds,  
And the mighty tide of progress  
Moves to God's appointed bounds.

Moves to that grand consummation,  
When the feuds of earth shall cease,  
And the tribes of every nation  
Shall possess their homes in peace.

DEWDROPS OF THE LAW OF KINDNESS. NO. 15.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

THE MEN OF PEACE AND THEIR STRENGTH.

"When a man's ways please the Lord, he makes his foes to be at peace with him." So says the Good Book, which, I hope, all the boys and girls whom I write for have learned to read and love. And these words which it says to us have been proved true in the lives of good men in all times. Now no man's ways please the Lord so well as when he does right, and is good, kind and true to all round him. If he does this, his foes will be at peace with him. More than this, he will have no foes at all. I have told you how this was proved in the case of the "Friends" in Ireland. It was the same with Friends in this wide, wild world in the West, where the red men made such long, fierce war on the whites who did not treat them well, and whose ways did not please the Lord for that cause, but who made the red men their foes, and put their trust in the sword. I hope you have all heard of the great and good Penn, and know that one of our large States was called by his name. Well, he was a Friend, who crossed the sea with men of his own faith in God, to build up a State in that faith and love. He and they knew what wild, fierce men held the land he wished to have. He knew what long wars had been waged by them with the whites who came in years gone by. He knew what they thought of the whites, and in what fear and hate they held them. But he had full faith that if his ways with these red men should please the Lord, He would make them live at peace with him. He saw and felt it clear what kind of ways these should be; that he should be good, true and kind to them; that he should not cheat them, or take a piece of land from them that he did not pay well for; that he should make them feel that he was their best friend, whom they could trust at all times.

Well, the good and wise Penn thought just right. These ways with the red men did please the Lord, and He made them at peace with him and with the Friends who lived in the same State, and held on to the same ways when he had gone to his rest. When white men came who left these ways and put their trust in the sword to put down the red men who rose at their wrongs, the Friends were safe in the midst of fire and blood. Scarce one of them fell, though



scores round them were shot down and had their homes burnt to the ground. Where there were few whites who lived far back in the land, and feared death hour by hour, day and night, the Friends would go out to their work with no guns, nor swords, nor clubs in their hands, with full faith in God that He would shield them. And He did keep them safe from death and fear, for their ways had pleased him, and He made the red men their fast friends. Not one of them lost his life who held to this faith and these ways. There were a few who let go their hold on both, and they were shot. When one of them through fear or lack of faith, took a gun with him, the red men took him to be one of the whites whom they were at war with, and they shot him at first sight.

The life of Penn and his ways with the wild red men of the land on which he built a great State, are good to read. I should much like to write it all out in full, and make a book of it for the "wee ones" of all the homes that take in these Dew-Drops. But what I have here said may lead them to read more in the large books of what that good man was, and did, and taught by his ways that so pleased the Lord.

### ASHAMED OF HER FATHER.

"Clinkerty, clankerty, clink!" sounded out the hammer of worthy Giles Hardy; as the sparks flew, and the red gleam brightened the smutty timbers within the shop, and shone across the greensward over the way, where the village boys played with kite and ball. You might think his lot a hard one, toiling as was his wont, from morning till night, did you not hear his glad song rising high above the sound of the iron he was welding. "I'm going home," and "Happy day," were ever on his lips, and music and gratitude dwelt in his heart; therefore he was one of the happiest men in W. Giles lived in a little house so near the shop that it was covered with the soot and cinders from the forge. From its door might often be seen his little Sallie running over to admire the sparks which she called "soldiers," or to lead her father home when the day's toil was over and the evening meal was waiting. She was not ashamed of his smutty face, his bare, brawny arms, or his soot-begrimed clothes; not she! In her loving eyes, Giles was the most beautiful man alive. She was not old enough to know that men are too often honored in this world for their garments rather than for their worth; so she imagined that everybody esteemed him just as she did.

A new house had been erected on a high hill near by a fine gentleman from the city; and Sallie was quite delighted to see in his carriage, drawn by two bay horses, a sweet little girl about her own age. Once when she was in the shop, they stopped to say something to Giles about shoeing the horses and Sallie smiled at Lucy, who in return threw her a great red apple. She caught it so nicely that they both laughed heartily and became friends; for little children have none of that mean pride which we sometimes see among older people, till they are taught it.

One day, when Sallie was dressed very neatly, she asked leave to take a walk, and bent her steps towards the mansion on the hill. She did not know how to go round by the road, so she climbed over fence and wall till she reached the grounds. There, to her delight, she saw Lucy on a little gray pony which the coachman was leading carefully by the bridle. She drove up to the wall and asked in a kind voice, "Have you berries to sell, little girl?"

Sallie laughed, and said, "No, I'm Sallie; don't you remember me? I came to play with you a little while. May that man open the iron gate for me? It is very heavy."

"I should like to play with you, and to let you ride on my pony," replied pleasant little Lucy, "but I know mama would not allow me to play with you."

"Why not?" asked Sallie, in wonder. "I never say naughty words, and I'm all dressed clean this afternoon."

"Oh," said Lucy, "it is because your father works with his shirt sleeves rolled up, and has a smutty face and hands."

"Oh, the smut washes off!" replied the innocent child. "He is always clean in the evening; and when he has his Sunday clothes on, he's the handsomest man in the world! Mother is pretty all the time!"

"Oh, but—mama would not let you in, I know, because your father shoes the horses," added Lucy.

"That is no harm, is it? Don't your father want his horses shod?" asked the wondering Sallie.

"Yes; but he won't let me play with poor people's children," answered Lucy.

"We're not poor; we're very rich," replied Sallie. "Father owns the house and shop; and we've got a cow and a calf, and twenty chickens, and the darlings little baby boy in the world!"

But after all this argument little Lucy shook her head sadly, and said, "I wouldn't dare to ask you in; but I'll give you some flowers."

So Sallie went back over fence and wall, wondering much at what had passed! Then, for the first time in her life, she wished her father would wear his Sunday clothes all the week, just as the minister and the doctor and Lucy's father did. She almost felt ashamed of him—so noble and kind and good—as she entered the shop to wait for him. She stood by the forge trying to enjoy the sight of the sparks, as they danced and fought each other after each stroke of the hammer. But her thoughts were so troubled that she could not see them, nor the beautiful pictures which she always found before in the blazing fire;—mountains, castles, churches, angels, all were gone, and there was nothing left in the black shop but a coal fire, hot sparks and a smutty man! Tears came into Sallie's eyes, but she crowded them back because she could not tell why she shed them.

The fire was out; the blacksmith pulled off his apron, laid aside his hammer, and took the soft hand of Sallie in his own hard and smutty one. For the first time in her life she withdrew it to see if the black came off. Just then the cars came in, creaking and whizzing, and to her joy she saw little Lucy on the platform waiting for her father. The conductor helped him from the steps, and he called out to Lucy, "Take my hand, child;" but she put both hands up to her face to hide it, and sprang back into the carriage, alone; while the coachman, with a blushing face, almost lifted the finely dressed gentleman into it. Oh, what a sad, sad sight! He had been drinking wine till his reason was gone, and he could not walk; so his own dear child was ashamed of him.

Then Sallie grasped the hard hand of Giles, not caring now whether the smut rubbed off or not, and told him all that was in her heart. "Oh, father," she cried, "I was so wicked that I was just beginning to be ashamed of you because your face was black, and you did not dress up like a gentleman all the time! I'm so glad you are a blacksmith instead of a drunken man! Poor, poor little Lucy! She is ashamed of her father, although he has on a fine coat, and has gold buttons in his shirt!"

"Ah, my child," said the good blacksmith, "God deals justly with us all; every one has sorrow, a black spot somewhere. Some have it as grief in the heart, some as sin in the life, and others as poverty which forces them to toil hard and live poorly. Thank your Heavenly Father, dear, if all the blackness you see about your father is on his face and hands; for the fine gentleman, whose child I fear you have envied, has a black heart, which shows itself in a wicked life. He has money, but that cannot make one happy or honored who does not fear God or respect himself."

"Oh, father dear," replied the child, "I shall never, never be ashamed of you again as long as I live, for there was never such a father as you are to me; I don't care how black your hands and face are."—*Child at Home.*

### THE TWO WARFARES.

Wars have for ages made our earth in one part or another a mere battle-field, where men have contended for the prize of power or of territory. Their battles

"What were they but a wish, even while yet  
They thundered loud,—Two wishes, one of which  
The Lord accomplished, only turning it  
To higher issues!"

Having secured the much desired prize, they could retain it only by force of arms. This attitude of defiance which the nations of Europe have so long held towards each other, and

which they have fondly believed to be Peace, calls forth from Whittier the exclamation ;—

“ Speak Prince and Kaiser, Priest and Czar !  
If this be peace, pray what is war ? ”

Peace, like a beautiful vase, having once been broken, though restored to its first form, shows ever that it has been shattered. War is often but the result of individual dislike : the widening of an eddy made by one small pebble of spite thrown into the calm lake of Peace.

Man is much more harmed than helped by War. Having spent long years of toil in rearing lofty monuments of his genius, skill and industry, finds, as in the case of beautiful Paris, that, a powerful enemy without and a blind mob within, will soon destroy the beauty and grandeur of his cities and leave desolate his homes.

As we read of the lovely city of Palmyra, its minarets glistening among its waving palms, and then of its downfall, its noble Zenobia a prisoner, we long to restore its beauty and cry out against the power which makes its destruction possible.

But there is a warfare in which it is a blessed privilege to engage—the fight with evil in every form. We can send no flag of truce into the camp of such an enemy, but must keep every inch of ground once won, and still fight on.

The severest conflict a man can take part in is carried on in his own heart, his treacherous heart ever turning to the wrong and forsaking the right.

When a child does wrong, his mother will say, after a reproof, “ Let this be a lesson to you,” but how seldom temptation comes twice in the same form. Often we think we have routed the enemy when he is only preparing for a fresh attack.

“ So let it be. In God’s own might  
We gird us for the coming fight,  
And strong in Him, whose cause is ours,  
In conflict with unholy powers,  
We grasp the weapons he has given,  
The Light, and Truth, and Love of Heaven.”

#### LITTLE BROWN HANDS.

They drive home the cows from the pasture,  
Up through the long, shady lane,  
Where the quail whistles loud in the wheat-fields,  
That are yellow with ripening grain.  
They find in the thick, waving grasses,  
Where the scarlet-lipped strawberry grows,  
They gathered the earliest snowdrops,  
And the first crimson buds of the rose.

Those who toil bravely are strongest ;  
The humble and poor become great ;  
And from these brown-handed children  
Shall grow mighty rulers of State.  
The pen of the author and statesman,  
The noble and wise of the land,  
The sword and the chisel, and palette,  
Shall be held in the little brown hand.

**A BOY’S COMMENTARY.**—An old schoolmaster said one day to a clergyman who came to examine his school,—

“ I believe the children know the Catechism, word for word.”

“ But do they understand it ?—that is the question,” said the clergyman.

The schoolmaster only bowed respectfully, and the examination began.

A little boy repeated the fifth commandment : “ Honor thy father and thy mother,” and he was desired to explain it. Instead of trying to do so, the little boy, with his face covered with blushes, said almost in a whisper,—“ Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw they were bleeding, and they gave me some money to buy me shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefoot better than she could.”



DOG AND THE LOST CHILD.

A great while ago there was a poor woman wandering about the mountains in the vicinity of the convent of San Bernard, in company with her son, a small boy. They were overtaken by a snow-storm, when the mother was buried beneath an avalanche and the child saw her no more.

Poor boy ! the storm increased, the wind howled, whirling the snow into huge heaps. In the hope he might possibly meet a traveler, the child forced his way for a while through the snow ; but at last, exhausted, benumbed with the cold and discouraged, he fell upon his knees, joined his hands devoutly together and cried, as he raised his face bathed with tears towards heaven, “ Oh God ! have mercy on a poor child, who has nobody in the world to care for him.”

As he lay in the place where he fell down, which was sheltered a little by a rock, he grew colder and colder, and he thought he must die. But still from time to time he prayed, “ Have mercy, oh God, on a poor child, who has nobody in the world to care for him.”

At last he fell asleep, but was awakened by feeling a warm paw upon his face. As he opened his eyes he saw an enormous dog, the celebrated Barey, holding his head near his own. He uttered a cry of fear, and started back a little way from the dog. The dog approached the boy again, and tried to make him understand that he came there to do him good, and not to hurt him. Then he licked the hands and face of the little fellow. By and by the child began to trust the dog, and to hope he might after all be saved.

When Barey saw his errand was understood, he lifted his head, and showed the child a bottle hanging around his neck. The little fellow drank from this bottle and was refreshed. Then the dog lay down close to the child, and tried to get him warm by the heat of his own body. After this, he made signs to the boy to get on his back. At last the child understood what he meant, and mounted the back of the kind animal, who carried him safely to the convent.

This faithful dog is known to have saved the lives of forty travelers, who, but for his assistance, must have perished in the snow. When he was too feeble longer to work, he was sent to Berne and kindly treated in his old age.—*Er*





# THE ADVOCATE OF PEACE.

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Substantially bound in muslin, \$1.00. Will be sent by mail, postage paid, on reception of the price. Address Rev. H. C Dunham, No. 1 Somerset St., Boston.

## "REASON VERSUS THE SWORD!"

To the Editor of *The Advocate of Peace* :

DEAR SIR :—One of the greatest wants that I have felt in my peace labors for the past five years is a good supply of peace literature to put into the hands of reading and thinking men, that will have sufficient moral and literary weight, to command the attention of the most profound. The tracts and pamphlets we have had have been good—have indeed, many of them been jewels worth their weight in gold. But hitherto nearly all our documents have been small. But our subject is of sufficient magnitude to occupy many octavo volumes to give but a moderate discussion of its merits. And one of the most encouraging signs is the announcement of the new volumes on peace that we have recently heard of both in this country and in Europe. I am glad to add one more to the list.

G. P. Putnam's Sons, of New York, have just issued a volume of 470 pages, entitled "*Reason and the Gospel against the Sword.*" I have made arrangements to give away about two or three hundred copies to leading journalists and literary men of the country, for investigation and criticism. I shall be surprised if this volume does not make some stir in the literary world. But rather than give my own opinion, I will beg to call attention to the following expressions from competent judges, viz :

RICHMOND, IND., Nov. 14, 1871.

"Having heard, read and examined a large portion of the manuscript, entitled '*Reason versus the Sword,*' I desire to express my deliberate conviction that it is an unanswerable argument in favor of Peace, presenting it from the standpoint of Divine truth : and that it is written in an able, scholarly and elegant manner. Now, at a time when the subject of Peace largely interests the minds of many, we think this production of Rev. J. M. Washburn would be extremely useful. We commend it to the careful reader and seeker after truth.

Very respectfully,

R. E. HAUGHTON, M. D."

"I have examined portions of the above mentioned manuscript, and am well satisfied that it contains much valuable matter that ought to be given to the thinking public. I cheerfully commend its publication."

J. J. THOMAS, Assoc. Ed. *Country Gentleman*,  
Union Springs, N. Y., 8th Mo. 1871.

"With considerable care I have examined parts first and second of '*Reason and the Sword,*' by Rev. J. M. Washburn. It is a bold, scholarly and exceedingly able presentation of the writer's views on the subject—a subject now, more than ever before, demanding and receiving the attention of the people. Without endorsing every sentiment contained, or every position taken in the book, we desire to say that we regard the whole treatment of the subject as thorough, masterly and exhaustive. The book is the product of an earnest, penetrating, analytical, and at the same time reverent and devout mind. It is a great work, a living and important subject, and is eminently worthy of publication."

REV. I. M. HUGHES, A. M.

Pastor 1st Presbyterian Church, Richmond, Ind.

This work can be had of the Publishers, G. P. Putnam's Sons, New York City, or of the undersigned, for \$2.00 per copy. Men who wish to be up with the times will do well to purchase and read every new work on this living theme.

WM. G. HUBBARD, COLUMBUS, OHIO.

IOWA PEACE SOCIETY.—This Association will hold its annual meeting at New Sharon, Mahaska county, on the 3d and 4th of ninth month (September). Let the friends of peace rally.

JOSEPH A. DUGDALE, Cor. Secretary.

# THE ADVOCATE OF PEACE.

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# THE ADVOCATE OF PEACE.

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ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED }  
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### AN APPEAL.

OFFICE OF THE AM. PEACE SOCIETY,  
CONGREGATIONAL HOUSE,  
Boston, May, 1873. }

The American Peace Society, deeply grateful for the recent successes of the great cause, sends Christian salutations to the friends of peace throughout the continent of America.

So highly encouraging are the present aspects of the peace cause, that we need not apologize for making an earnest appeal to all the friends of God and of man, to aid us with their contributions as God has prospered them.

Our means, ever inadequate, are especially so at this crisis. We have reached an era in our work when a great advance is demanded. To hesitate now or to doubt the liberality of the friends of peace in America, would be criminal.

The recent culmination of our principles in actual arbitration in two cases of grave difficulty between England and the United States, has awakened hope and faith throughout the civilized world. Count Sclopis has said recently, "The success of the Geneva arbitration has made a very deep impression upon the Italian people. I have never before known amongst us such a united public sentiment as on this question." The same has been the effect of this illustrious transaction upon all the nations of Europe.

Our Secretary, Rev. James B. Miles, has just returned from a visit to the principal European capitals, undertaken for the purpose of conferring with eminent men of all nations and professions in regard to measures for promoting peace. This tour has demonstrated the remarkable awakening of the nations and the earnest wish of all parties to co-operate now in a grand effort to render general and permanent the results of the noble example of two powerful nations in settling by peaceful arbitration grave differences which threatened the dire alternative of war.

The London Peace Society has already inaugurated a special fund for the new exigency, which is generously patronized.

The American Peace Society must not be wanting at such a time. We are determined that it shall not be. We must have our fair share in this glorious enterprise for organizing peace among the nations. This we cannot have without a large

increase of means. Already our efforts to meet the great demands of this sacred cause have been retarded by entirely inadequate funds.

Arrangements are being made for the first peace congress of eminent publicists and statesmen, to be held this Autumn, preparatory to others which have for their object the consideration of measures for substituting arbitration for war. This most benign and practical enterprise can be made a success only by the liberality of our friends.

We must, also, have the means for increasing our use of the all potent press. The platform and the pulpit must be induced to render efficient aid. The clergy, ambassadors of the Prince of peace, to a man may be expected to co-operate in our work. But we must supply them with documents and facts to aid them in the presentation of our cause to their people.

In these circumstances, we make our appeal to the generous friends of peace to join at once in an effort to raise \$50,000. This is the least sum suggested by our opportunities and our needs. This sum will be too small as an expression of our gratitude for the recent triumphs of our principles, which have saved ten thousand times the amount, besides crime and suffering incalculable.

We respectfully and earnestly invite the friends of peace everywhere upon this continent to organize Peace Committees, of ladies and gentlemen, together or separately, auxiliary to the American Peace Society, and to raise and forward to this office their proportion of the sum named.

The officers and members of the Society pledge their utmost efforts in co-operation. But long before either of the Secretaries can reach a majority of the people, much of the money will be greatly needed.

We send herewith recent circulars. Rarely have documents been signed by so many representative men of all professions

For the American Peace Society:—

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"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, OCTOBER, 1873.

VOL. IV. No. 10.

## "REASON VERSUS THE SWORD."

BY ELIHU BURRITT.

With this expressive title, Mr. John M. Washburn, of Richmond, Ind., has produced a very remarkable book. He dedicates it "to those who believe that the scheme of God's moral government is so good that persecution is unnecessary to the purity of the church, and that his scheme of natural government is so wise that the sword is unnecessary to the interests of the State." Now those who espouse the author's faith in regard to the church are very numerous and increasing in number daily; but he and every other reformer who adopts them will find a very small following in regard to his views of the sword in relation to governments. We hope that this book will reach and affect a larger constituency than the minds he has dedicated it to. Those who dispute or disbelieve his conclusions need most to read, mark and inwardly digest it; for we are persuaded no book ever written goes more deeply and thoroughly into every root, branch and leaf of the subject. As an array of reason, revelation, common sense and common humanity against the sword, it is a production unequalled for deep research, vigorous thought, lucid exposition, impregnable logic and courageous conviction. Its language is the natural expression of a spirit all aglow with the inspiration of the subject. It is exceedingly strong and bold, but not defiant, as if to challenge controversy or to intimidate it. We hope that those to whom the author dedicates the volume, and who espouse even partially his views, will not only read it themselves, but will circulate it among those who oppose his conclusions, and who constitute nine-tenths of the community. It is the best work yet published to put into the hands of thoughtful men of this numerous and important class, especially ministers, lawyers, college professors, and writers on religious, moral and political subjects. If they wish to grapple with the strongest arguments that can be arrayed against war, capital punishment, and other systems of the brute force, they will find them here set forth in their best force. Those who have hunted up and down from one lid of the Bible to the other for authority or a sanction for these systems, will be here met on their own ground by one "mighty in scripture," in letter as well as spirit. All those who believe these systems are opposed to the teachings and genius of Christ's religion and must fall before it, will find their faith endowed with new courage and strength by a perusal of this bold, original and impressive book. It will not only define more clearly the faith that is in them, but give it new arguments and force in bringing others to the same convictions. We hope for both these effects, that all such persons will feel it a duty they owe to their own faith in these great principles, to aid in circulating a work of such power among their friends and acquaintances.

This may be best accomplished by each buying a copy and

loaning it to some one who will read it the sooner for its being lent to him by a friend. For, unfortunately, not one in a thousand will buy a book believing that it will change his cherished opinions on any important subject, even though he could admire its eloquent language, admirable style and logic. The purchase and loan of a single copy will be as valuable a contribution to the cause of peace as any one could make with the same money, and we earnestly hope that many friends of that cause will add this to other efforts to advance it.

## THE ORIGIN OF PEACE SOCIETIES.

Archdeacon Jefferies says; "America has the honor of inventing two of the most valuable institutions that ever blessed mankind;—The Peace Society and the Temperance Society."

Strictly speaking this is true—that is, it is true as far as "Peace Societies," so called, are concerned.

They all had their origin in the progress of Christianity which originated Bible and Missionary Societies, and made their appearance at the same period.

The organ of the London Peace Society, *The Herald of Peace* in an article 1819-20 says: "The New York Peace Society takes precedence of all others in regard to priority of formation, having been organized in August, 1815. The fact, however, seems to be that as early as 1808 New York had a Peace Society of some activity, for it that year published an essay on the general subject, entitled "The Mediator's Kingdom not of this world," which passed through four editions, and was circulated to the extent of 20,000 copies. The article in the *Herald of Peace* referred to states this fact, and it is not obvious why it should give so late a date as 1815 to the first Peace Society. "The Massachusetts Peace Society was formed in December, 1815," and "on the 11th of January 1816, its organization was completed in its choice of officers."

The present "London Peace Society" had its origin with the name of "The Society for the promotion of Permanent and Universal Peace," in London, June 14, 1816. A French Society, "Societe de morale chretienne" (the Society of Christian morals,) had its origin August 15, 1821. "The American Peace Society," which was a fusion of the American organizations, was formed in New York in May, 1828. This resume shows that this great movement sprang up simultaneously on two Continents at about the same time. No one of the Peace Societies can claim any considerable priority though the American Peace Society is slightly in the advance as being a fusion of the American Societies having the earliest origin.

All of this however is of less consequence than what Peace Societies have accomplished. We propose in future papers to show this.

## A SONG FOR PEACE.

BY JOAQUIN MILLER.

As a tale that is told, as a vision,  
 Forgive and forget; for I say  
 That the true shall endure the derision  
 Of the false to the full of the day.

Ay, forgive as you would be forgiven;  
 Ay, forget, lest the ill you have done  
 Be remembered against you in heaven  
 And all the days under the sun.

For who shall have bread without labor?  
 And who shall have rest without price?  
 And who shall hold war with his neighbor  
 With promise of peace with the Christ?

The years may lay hand on fair heaven;  
 May place and displace the red stars;  
 May stain them, as blood stains are driven  
 At sunset in beautiful bars.

May shroud them in black till they fret us  
 As clouds with their showers of tears;  
 May grind us to dust and forget us,  
 May the years, O, the pitiless years.

The precepts of Christ are beyond them;  
 The truths by the Nazarene taught,  
 With the tramp of the ages upon them,  
 They endure as though ages were naught.

The deserts may drink up the fountains,  
 The forests give place to the plain,  
 The main may give place to the mountains.  
 The mountains return to the main.

Mutations of worlds and mutations  
 Of suns may take place; but the reign  
 Of time and the toils and vexations  
 Bequeath them, no, never a stain.

Go forth to the fields as one sowing,  
 Sing song and be glad as you go,  
 There are seeds that take root without sowing,  
 And bear some fruit whether or no.

And the sun shall shine sooner or later,  
 Though the midnight breaks ground on the morn,  
 Then appeal you to Christ, the Creator,  
 And to gray-bearded Time, his first-born.

## THE ETHICS OF PEACE.

BY A. B. HAYWARD,

Hon. Secretary Liverpool Peace Society.

## No. 6.—PRACTICAL ASPECT.

## INTERNATIONAL ARBITRATION—WHAT IT IS NOT.

In former articles on the Ethics of Peace, we briefly considered the theologic, the financial, the ethnological and the political aspects of this theme; we shall now endeavor to unite the theoretic and the practical, and deal with that aspect of peace principles, which, owing to the growth in the public mind of the general theme, and to past and recent results in connection with it, have given prominence to the thought, and importance to the design, contemplated by international arbitration. That it is a theme for many sided thought is evident from the fact that able and powerful minds are found expressing views so diverse respecting it; and also from the fact that whenever the subject is mooted in Parliament some member is found to challenge it; as for instance in the debate on the Budget, Mr. Bentwick alluded to the recent case of arbitration, with the United States, as "the great humiliation to which this country has been subject-

ed by the Geneva Arbitration," and again, in the debate as to Parliament overhauling treaties before they are ratified, Lord Salisbury's declaration that "arbitration is one of the pet nostrums of the day, like competitive examination, or savage irrigation. It will have its day, and be believed in as a panacea; but the next generation will look back upon us with pity and contempt to think that we could have relied upon such an expedient for bridling the ferocity of human passions."

It is also a very common error to confound the payment of ransom-bribe by the ancient Romans to their infuriated Gothic foes, with the principles proposed to be tabulated and codified by a matured system of international law. This assumption is so commonly and so *willingly* adopted that we will now be at some pains to demonstrate, that not one element of the principle of international arbitration is to be traced in the historic events referred to. Previously, however, we will remark that we have been unsuccessful in searching for the grounds of "the great humiliation" referred to by Mr. Bentwick, but rather by that more minute investigation into the Geneva award and its surroundings, demanded by his remark, we have been more fully impressed with a sense of its justice, its magnanimity, its nobility, and its sufficiency. Of the venturesome statement of the Marquis of Salisbury, suffice it to say that we think it accords far more with the progressive character of the times to anticipate that the next generation will review with horror the barbaric, the sanguinary, and the destructive policy, which in less than two centuries cost this country alone, SEVEN THOUSAND MILLIONS STERLING; and during the ages of authentic history, the astounding aggregate of THIRTY-FIVE THOUSAND MILLIONS of human lives! Reverting now to the bribing away the Gothic king from the gates of Rome about the year A. D. 408—of that event the historian of the Roman Empire writes, Vol. 5, Page 236: "Stilicho assembled the Senate in the palace of the Cæsars, represented in a studied oration the actual state of affairs; proposed the demands of the Gothic king, and submitted to their consideration the choice of peace or war. The senators, as if they had been suddenly awakened from a dream of four hundred years, appeared on this important occasion to be inspired by the courage, rather than by the wisdom of their predecessors. They loudly declared, in regular speeches or in tumultuary acclamations, that it was unworthy of the majesty of Rome to purchase a precarious and disgraceful truce from a barbaric king; and that, in the judgment of a magnanimous people the chance of win was always preferable to the certainty of dishonor. After a warm debate, the tumult of virtue and freedom subsided, and the sum of four thousand pounds of gold was granted, under the name of a subsidy, to secure the peace of Italy, and to conciliate the friendship of Alaric." "Zampadine alone, one of the most illustrious of the assembly, persisted in his dissent, and exclaimed in a low voice, —non est ista pax, sed pactio servitutis!—this is not a treaty of peace but of servitude." Here then, we have the case fairly before us. Let us now through these transactions remark the absence of every element of arbitration for which we contend.

First, it is not even insinuated that any national quarrel has arisen; but on the contrary it was a direct and hostile invasion of one Kingdom by another—the reason—if any—that in times past, the now invaded Empire had so well schooled the Gothic Tribes in the dangerous art of war, and had so well instructed them in military science; that being now prepared to deal back the blows they had aforetime received, they determined to inflict the miseries of War upon their quondam tutors, nolens volens.—Next, the very centre thought of International Arbitration is conspicuous only by absence: for we find no allusion whatever to a third party, to whom should be entrusted the honor and subsequent action of the contending nations. This is fatal to the comparison, and at once, puts it out of court. And then finally, be it ever in mind that a money consideration from either party is not necessarily an adjunct of International Arbitration, but, when so, circumstantially so, only. The NATURE of the case, in the Geneva Award involved a monetary arrangement; but we calmly relegate to the afflicted in intellect the idea, that there can exist the remotest affinity between the exactions of ALARIC and arbitrational settlement of the Alabama claims. We will in our next consider, what international arbitration is and in that article we shall have the pleasure of quoting the happy and satisfactory results in many cases of refer-

ence, in which no pecuniary claim crops up in any way. Meantime, we have endeavored to show what it is not. It is not a bribe to turn aside the attack of a hostile foe—it is not a humiliation to any country under any circumstances—it is not a mere nostrum of this or any former time. Nor is it inconsistent with the highest moral courage, the loftiest and purest patriotism, the finest tone of national honor—nor with the most rapid and safe development of national progression.

## THE CAUSES OF WAR.

BY W. E. WRIGHT.

"Peace is the happy, natural state of man; war his corruption, his disgrace."—THOMSON.

No one will deny that war is disgrace, ruin, horror of horrors. It is reasonable to say that war always arises from injustice. Is it not better, far better to *strangle* the causes, than to only combat the effects? If so, then I hold it to be the duty of every one to apply his energies in this direction, to aim at the *causes of war*. In the past, wars were more frequent and a deal more disastrous than they now are. In the past oppression and tyranny were rampant, to-day they are confined to a comparatively small range. But wherever you see war, there look closely and you will find injustice. Never were the inalienable rights of mankind more thoroughly violated than they have been by war. Rivers of blood of innocent subjects mark out the paths of unscrupulous monarchs. Millions of treasure cannot repay the sums spent in this universal villany. How little pity can a humanitarian feel for a Cæsar or a Napoleon, how little mercy can be felt for any man who murders his unoffending fellow-men by wholesale!

Had the vast armies which have devastated the world been composed of the "nobility," who were the chief agents in every war, we would have little cause to complain; but on the contrary, the multitude, the workers, the real wealth producers, whose honest lives have offended no king, were *made* the soldiers and *had* to shed the blood. Urged on by the hollow and wicked cries of "patriotism," "country" and "victory," men who before lived in happy contentment and prosperity have been fired to rush upon each other in deadly enmity and in the name of their "country," cut the throats of their brothers, burn their hard earned property, and deluge their country in blood.

I denounce "patriotism," I denounce the cry "country!" as I denounce and abhor the word "victory." Never were greater humbugs foisted upon a deluded people than are these same meaningless words.

Every child is taught that government is instituted for the protection of person and property, the whole world is led to look upon government as its protector, yet I believe that governments have been the cause of horrible slaughter as far back as history extends. Every page of history bears evidence that governments have entered into wars on the most trivial pretences and for the most selfish ends. We need go no further back than the late desperate struggle between France and Germany as history extends. The question of the Hohenzollern family, their interfering with the affairs of Spain, was the direct cause of the war. Now in the name of all virtue, what care the mass of men in Europe for this disturbing tribe of royalists? It has been the same story all through European history. The false and empty claims of worthless princes have ever resulted in the ruin and death of the most innocent and worthy people. How long mankind will endure these monstrous wrongs, no one dare predict. The mass of men have become so thoroughly imbued with the idea that *their* governments are always on the right side, that fighting is commenced without much consideration other than that of "victory for our country." War is truly a gigantic fraud and every true man will refuse to fight his fellow-men on *any pretext whatever*. We must refuse to fight, as we would refuse to murder an unoffending person. Have little fear that "government" could drive men to fight in this late day, against their wills.

Let the power to enslave the individual be concentrated in the hands of government and war is inevitable. Governors are utterly reckless, they evidently think very little of "the people's will" or even "the voice of God," when their own positions are

endangered. It has been so in the past, monarchy and republic alike have been afflicted.

The less government interferes with personal liberty, the less disturbance we will have to endure.

But the tree of iniquity from which all minor sins sprout is Injustice, which we all have watered by the sweat of the brow. Labor has not been equitably rewarded. The same sin which produces discord between employer and employee has convulsed the nations of the world. It has been one long night of cruel wrong; and it *will never cease* until the people *know* what has been done, and *demand* the peace which flows from that yet undiscovered spring called, Equity. It has been the custom in all time past, as far as our history goes, in dealing and trading to get as much from your neighbor as your neighbor will give you. Speculation, duplicity and fraud are the results of this false, social, and business principle. Until this is completely overturned, until Equity is established where speculation now stands, until individual sovereignty replaces the principle of government and force, war, black war, with all its ghastly horrors will stalk about as wildly as they have ever done in any past age.

## SIR PHILIP SIDNEY.

BY S. HOPKINS EMERY.

This was one of the most remarkable men in the Elizabethan age of England's history. The queen called him *her* Philip, in opposition, it is alleged to Philip of Spain, her sister's husband. His famous "Defense of Poesy" prepared the way for Spenser and Shakespeare, who were just coming upon the stage and destined to astonish the world by their immortal productions.

Born the 29th of November, 1554, Sir Philip breathed his last the 16th of October, 1586, before he had completed his thirty-second year, a victim of war, receiving his death wound at the battle of Zutphen, on the river Issel in Gelderland.

Then it was Elizabeth lost what she called "the jewel of her times;" "in the very prime of his days," writes one, "the zenith of his hopes, the man above all others idolized, the soldier's, scholar's, courtier's eye, tongue, sword—the Marcellus and Mæcevas of the English nation." Oxford and Cambridge poured forth three volumes of "learned lamentations" for the loss of one whom they considered their "brightest ornament," and indeed so general was the grief that as some one has expressed it, "the whole kingdom went into mourning."

The venerable Camden calls him the "darling of the learned world, the great glory of his family, the hope of mankind, the most lively pattern of virtue."

This may seem extravagant eulogy to us moderns, but had we lived in the full blaze of Sidney's light, we might have shared in the enthusiasm.

Among his last words were these:

"This my hurt is the ordinance of God by the *hap of war*." And so he died.

Can the world afford to lose such men in the centuries to come as they have been wastefully swept away by the scythe of death in the bloody annals of the past?

We cannot believe "the ordinance of God" hath decreed it, and it is time that such cruel "hurt" to Christ's kingdom and the world's progress by "the hap of war" should cease.

WAR.—The father of Louis Napoleon thus writes in one of his letters: "I have been as enthusiastic and joyful as any one after a victory, but I confess that even the sight of a field of battle has not only struck me with horror, but even turned me sick: and now that I am advanced in life I cannot understand, any more than I could at fifteen years, how beings who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding each other, and in passing through it as gently as possible, but, on the contrary, in endeavoring to destroy each other, as if time did not do this with sufficient rapidity. What I thought at fifteen years I still think: war, which society draws upon itself, is but an organized barbarism, and an inheritance of the savage state, however disguised or ornamented."

## THE ADVOCATE OF PEACE.

BOSTON, OCTOBER, 1873.



## THE INTERNATIONAL COUNCIL.

The recent numbers of the *Advocate of Peace* have contained communications from a large number of eminent jurists and scholars, representing several of the principal countries of the globe. We may be pardoned for saying, we doubt if any periodical in the country has been honored with contributions from more distinguished names than those which our paper contains.

The subject to which these communications relate is one of the broadest scope, and of the first importance. This subject, as our readers are aware, is the proposition to convene a council or congress to be composed of gentlemen of different countries, *savans*, especially versed in the rights and laws of nations for the purpose of elaborating an international code, which shall provide for a High Court of nations. An attentive perusal of the papers of these distinguished scholars discloses a diversity of opinion respecting the less important details of the great movement. But the unanimity and emphasis with which a large majority of them endorse and commend the movement itself, are quite remarkable, and in a high degree, encouraging.

Doubtless Count Frederic Sclopis, the illustrious President of the Geneva Arbitration, in saying, "the difficulties in the way of the successful accomplishment of this work are great, but not insurmountable," has expressed an opinion in which the ablest publicists of the world concur.

Our last issue contained the announcement that in view of the opinions expressed by eminent jurists, publicists and statesmen, it had been decided to convene a meeting of the leading publicists of different countries at Brussels, Belgium, on the 28th of the present month, "for consultation upon the best method of preparing an International Code, and the most promising means of procuring its adoption."

We are happy to say that, at this time of writing, the prospects of this proposed meeting are good, and are daily growing brighter. A committee of preparation has been organized in Brussels, headed by the Hon. Auguste Visschers, President of the Peace Congress of 1848. This committee are diligently attending to the duties, which they assumed voluntarily, and with the greatest alacrity, and it need not be said the members of the illustrious senate of jurists will receive a most cordial welcome to Brussels, and will be entertained with generous and elegant hospitality, and will find every facility furnished for the successful prosecution of their noble undertaking.

The "invitation" has been sent to prominent international jurists in different lands, from many of whom we have already received assurances of their purpose to attend. We have reason to believe our own country will be worthily represented in the convention.

Before this article shall appear in print, the writer will have taken his departure for Europe for the purpose of conferring with those who are interested in the movement upon the other side of the water, and assisting in organizing the meeting, and

completing the arrangements for it, the Peace Society having granted him leave of absence for this purpose. The Secretary trusts, however, that his absence from the country upon this mission will not, in all respects, interrupt his labors in the great cause at home. Indeed, he confidently expects that, while it will take him away from certain forms of effort which he had hoped to prosecute in this country this autumn, it will as a compensation, furnish him with increased facilities for more effective labor in other departments. He will not have less to do in the preparation of the *Advocate* and *Angel*, than though he had remained at home, and his opportunities will enable him to impart fresh interest to those papers.

We have said the prospects of the proposed meeting are good. By this statement we do not mean to be understood as declaring our belief that at that one meeting a complete International Code will be elaborated. We suppose no such extravagant expectation is cherished by any of the distinguished jurists who are to compose the body, or indeed, by any reflecting person. But for more than a century eminent diplomatists and statesmen have borne testimony to the urgent necessity of an International Code, and a High Court of nations for the satisfactory and pacific settlement of serious difficulties arising between nations, which could not be adjusted by the ordinary methods of negotiation, and which hence have led to long and desolating wars.

By the most intelligent and the best people in all civilized countries the conviction is entertained that the preparation of such a Code, and the establishment of such a Court are possible and practicable. The recent settlement of complicated questions involving facts and principles of a peculiar and delicate nature, between England and the United States, by means of the Treaty of Washington and the International Court of Arbitration at Geneva, has greatly strengthened this conviction. At the same time the masses of the people in all lands have come to a more just appreciation of the manifold and stupendous horrors and miseries and criminality of war, and they are continually imbibing a more intense detestation of this gigantic evil and curse.

The work undertaken is, without question, one of vast magnitude, and beset by many and great difficulties; and yet it is a work which *can and must be done*. Religion, morality, education, humanity, all the interests of the race unite their voices in declaring it is a work which *must be done*. It is idle for men to object to this enterprise as utopian.

The language of Mr. Sumner in his letter of congratulation to Henry Richard, M. P., is strictly applicable to this movement. "There is no question so supremely practical; for it concerns not merely one nation, but every nation, and even its discussion promises to diminish the terrible chances of war. Its triumph would be the greatest reform of history."

Yes, vast, difficult, magnificent as is this work, *it can be done, it must be done*, and its accomplishment is a task worthy of the best thought of the best minds in all the world; and if this grand work is ever to be achieved a beginning must be made at sometime. What time can be more auspicious than the present for the beginning? The world is at peace. The recent signal triumph of the noble Henry Richard's motion in the British House of Commons will conspire with circumstances to which we have already referred, to favor the undertaking. If the present endeavor to begin in a definite form the work of rescuing "the nations from the unreasoning and irresponsible despotism of lynch law, and to bring them under the peaceful rule of

an International Code and Court of Justice: " in a word, "to secure for the nations the inappreciable benefits of a tribunal for the settlement of their differences," shall fail; if we are not really "almost within arm's reach of this great consummation which must bring in a new and glorious future to mankind," still, let no one suppose other endeavors will not be made, and made soon; for this is a work that *must be accomplished*, and it is as sure to be accomplished as the purposes of the God of peace are to be fulfilled.

However, let the present endeavor have the sympathy and the prayers of all the friends of God and man in all the world.

## THE CAUSE OF INTERNATIONAL ARBITRATION BEFORE THE PEOPLE OF THE UNITED STATES.

A LETTER FROM MR. CHARLES LUCAS, MEMBER OF THE INSTITUTE, TO REV. J. B. MILES.

*La Rougere, near Bourges, July 17, 1873.*

DEAR AND HONORED SIR:—I have received the letter which you did me the honor to send on May 30th. You there express in the kindest terms the value which you attach to my writings and the regret that my absence from Paris did not permit you to converse with me in regard to the generous mission upon which you had come to Europe. You know how entirely I sympathize with you in this regret.

I thank you for informing me of the approaching arrival of most important communications which you have received from the most distinguished lawyers and statesmen in different countries and which attest the harmony of their views. I await their reception with great impatience, for they will naturally interest me much. I congratulate you upon the éclat which you are about to give to the publication and circulation of the *Advocate of Peace*, which will become a valuable organ for the generous efforts of the United States in the work of the codification of International Law and of International Arbitration. I wish that time allowed me to respond to your appeal for my co-operation.

I arrive now at the principal object of your letter, where you have the satisfaction of informing me that the arrangements are almost concluded for the first meeting of the proposed commission, under the name of the Senate of Publicists, which is to be held at Bruxelles in the month of October next, and you add that "I shall soon receive an invitation to become a member of this senate, and that you hope I shall be able to be present."

I ought first to tell you that in a communication of a confidential character, of which I do not think myself authorized to give the detail, I was informed early in May that in Belgium the plan of a Congress or International Juridic conference had been proposed and was being actively carried on, with a view of establishing certain fundamental principles of public International Law. This was entirely independent of your design. The number of members of this conference was not to exceed twenty, to be chosen in Europe and the United States from the men most prominent in this department.

I was obliged by reason of my blindness, to decline the honor of this co-operation, as I had from the same motive in 1872 declined to represent the Institute of France at the Congress in London for the reform of prison discipline. The same cause will prevent me from being present at the congress or senate of jurists which is to meet at Bruxelles in October; in spite of the importance which I attach to the work and to what I shall call the glory of taking part in it. By referring to my address read Oct. 5, 1872 at the Institute, upon the necessity of a Scientific International Congress for the codification of International Law, whose realization I have not dared to hope was so near, you will see that I have declared my sentiments in advance in the following terms: "I abandon to the active and generous spirits who share my ideas upon the necessity of this International Congress, the charge of carrying it into execution, for

age and blindness forbid my aiding it except by most ardent sympathy."

### I.

But I did not intend upon that account to condemn myself to inaction in regard to a reform which I thought ought to be called the *civilization of war*, and which I hope to serve so long as Divine Goodness shall prolong my days, with the same earnestness which during fifty years I have given to the two other reforms, of prison discipline and the abolition of the death penalty. I think it will be permitted me to do so without participating in the preparatory work of elaborating and editing the fundamental rules for a code of public International Law, which ought to be a work of peace and civilization, and must include the principle of arbitration.

The only difficulties for science to solve are not those which it would meet in this work of codification. In a recent letter Count Frederic Sclopis told you what he had previously written to me, "The essential point which will be the most difficult of accomplishment is to render this work efficacious, it is to do something which will produce a prompt and practical effect in the international relations of different governments."

Now there are three conditions to arrive at this practicability; first, the influence of science, which ought to try by spreading abroad its light and popularizing its principles, to create in favor of this reform what Montesquieu calls an "esprit general," and which is called to-day public opinion.

Next, the influence of public opinion, which ought to endeavor in its turn to obtain the majority of votes in the legislative assemblies for the social progress which it desires.

Finally, the action of parliamentary majorities, which have just been exerting all their influence upon the deliberations of the diplomacy.

Thus it is that by the action of science upon public opinion, by that of public opinion upon the parliaments, and by that of parliamentary majorities upon diplomatic action, will be produced the peaceful and regular development of social progress. In this way I have exerted myself to further this great reform as far as possible, pleading its cause before the Institute of France by my addresses, before the two governments of England and the United States by an article on Christian Civilization which is submitted to them, and finally by addressing myself to the press of London in a letter of July 3d, to plead before the English people the cause of International Arbitration, on the eve of the day which the eloquence of Mr. Richard rendered so memorable, by obtaining the majority of his nation's votes in favor of International Arbitration.

### II.

I am now to plead this cause of International Arbitration before the American people, and it is in this letter that I intend to do it, as you have yourself invited me, in referring to suggestions whose value you exaggerate, though they have the merit of sincerity at least.

In this great reform for which we hope, science, as I have just shown, has two banners; upon one it writes Codification, upon the other Practicability. The American people must march under this double banner to accomplish their aim. Let us see if such is the direction of the reform in the United States.

I admire the generous spirit of co-operation in the United States, when I see them confide to you the mission of going to Europe to invite a few of the most prominent men to assemble upon the hospitable soil of the great American republic, in order to join their labors upon the great work of the codification of International Law. I admire it still more, when you return from a mission which you have so worthily fulfilled, but without having been able to overcome the obstacle which the crossing of the Atlantic would present to those upon the European side, and I see it persist in its great design, and as a compensation for the regret it feels at not being able to receive upon the American soil its illustrious guests, renew its invitation upon European soil, in the capital of a neutral State, also, the resolution passed after a meeting at the house of the celebrated jurist, Dudley Field, to form a committee of five persons, where to the name of Mr. Field and of yourself are added the weighty names of President Woolsey and of the noted lawyers Beach Lawrence and Emory Washburne, with a view of preparing for



the convocation of a committee of jurists chosen among the most eminent in the different nations, in the hope of laying the foundation of an International Code, and of a common law of nations; and lastly, the resolution to open a subscription in all parts of America to cover the expenses of all kinds which the execution of this project brings.

I know of nothing which does more honor to the people of the United States, who are often said to be absorbed exclusively in material interests, than the spectacle of this great national movement for the moral progress of humanity. But this movement is incomplete. By the side of the banner of Codification, I do not see that of Practicability floating.

I do not see public opinion besieging the American Congress in favor of the codification of International Law and of International Arbitration. The Congress at Washington remains silent, while in the English Parliament this great reform receives the light of discussion and the authority of votes.

I should not say or do anything which would abate the generous enthusiasm in the United States for Codification; but at the same time the American people ought to prepare for Practicability. It is necessary that the first step of public opinion should be to excite by petitions the initiative of parliamentary movement; and that the latter in its turn by its votes and its discussions should stimulate the governmental and diplomatic influence in its behalf.

In this way is understood and explained the plan which I developed before the Institute upon the agreement of science and diplomacy. The first ought to give light and impulse, the second, sanction.

### III.

In examining the respective situations of the United States and England in relation to the direction of the movement in favor of International Arbitration in these two countries, we see that the United States are most actively engaged under the banner of Codification, but they have been surpassed by England under that of Practicability. We do not find here the petitioning which preceded, prepared for, and supported the motion of Mr. Richard in the English Parliament, and the parliamentary influence is inactive and silent in regard to Arbitration.

Nevertheless to break this silence, the Congress of the United States only needs to follow its precedents, and I have recalled \* a memorable one, to the eternal honor of the American senate by quoting a clause in the vote of 1853, to be inserted in the treaties concluded with other nations, by virtue of which all questions which might arise between the contracting parties, should be left to the decision of impartial arbiters selected by both.

There are then two things to be provided for in the direction of the movement in the United States in favor of International Arbitration; one is that of petitions, the other that of a parliamentary motion. But I do not advise the United States to follow strictly the example of England upon these two points, for I think there is an important modification to be made.

What we must ask for in the way of petition and parliamentary motion is not what it is absolutely impossible to hope for but what it is possible to obtain. Now that which seems to me possible and practicable is, in one word, as I have said on March 31st before the Institute of the Provinces of France convened at Paris for its thirty-ninth session, as I have repeated in May before the Institute of France, as I have said again in my *View of Christian Civilization addressed to England and the United States*, to present the question in the following terms: "Who could hinder the two great nations of England and the United States and their governments at the moment when they seemed to wish to resort to Arbitration for the settlement of their international difficulties, from establishing the principle by a treaty, and from establishing at once the instance and the authority of the precedent by a protocol in which they would invite the civilized nations to follow their example, and which should remain open for the signatures of the States desiring to agree to it."

Human reforms can only be developed progressively, and International Arbitration must conform to this law of humanity. It is for the United States and England to take the first step to which Providence seems to have called them, and thence this

great reform shall spread throughout the civilized world. From the United States it will extend to South America, whose Congress of Panama we have not forgotten, and which is prepared for this reform by the remarkable intellectual movement of which the French book-trade is an evidence, seeing the important part which that country takes in the demand for works of an instructive and serious character.

This reform will soon pass beyond the limits of England, on account of the irresistible attractions which demand the expansion of a civilizing idea; for a practical precedent is for social progress the fulcrum from which it felt the power of this lever of Archimedes, which finds no obstacle insurmountable.

It is this, dear and honored sir, that I understand the direction of the movement in the United States, in favor of the reform for which we hope, and therefore I do not despair of success.

### IV.

One word more upon the question of the codification of public International Law, which is to be the immortal honor of our epoch, and in which we ought to take so much interest as to insure its accomplishment.

The road to its accomplishment is not without dangers. There is one which we seem already inclined to avoid, it is that of a general gathering, which would have threatened confusion. We have felt that this codification required first of all a preparatory conference, for the purpose of agreeing upon the fundamental principles which are to be its basis, and that this could not be done, unless the work were confided to a very few persons.

There is another danger which we seem also inclined to avoid; it is that of attracting a premature publicity to the deliberations of the conference. The propriety of deliberating with closed doors, and of leaving the commission to be judge of the proper moment for making its discussions public, seems generally recognized.

But there are many delicate questions of which I will mention a few, without pretending to solve any. First, the apportionment of members from the different countries to be represented, also the method of appointing them.

These two questions seem the most urgent, since they pertain to the very constitution of the conference. There are others which need not be settled immediately, such as that of deciding how they shall proceed to the examination of the preparatory work of the conference.

When one enters upon an unexplored path, he cannot hope to foresee everything, he must leave much to observation, experience, and time. The important point is to bring to all these questions a conciliatory spirit, and that will certainly be found in these two initiatory gatherings, which the constitution of a conference for the preparatory work of the fundamental principles of a code of public International Law finds awaiting it; one coming from the United States, the other from Belgium.

Everything leads us to hope that they will easily unite, and if any difficulties should arise, it would seem that an easy means of solving them is indicated by the nature of the subject. It would be always possible to have recourse to arbitration for the settlement of conflicts. Now assuredly the illustrious president of the Arbitration tribunal of Geneva, with the aid of all or a part of his eminent colleagues, would not refuse his aid in the solution of difficulties, and one could not but pay deference to his authority in such a case.

Accept, dear and honored sir, the assurance of my highest regards.

(Signed)

CHARLES LUCAS.

HINTS.—Don't complain of the selfishness of the world. Deserve friends, and you will have them. The world is teeming with kind-hearted people, and you have only to carry a kind, sympathetic heart in your own bosom to call out goodness and friendliness from others. It is a mistake to expect to receive welcome, hospitality, words of cheer, and help over rugged and difficult passes in life, in return for cold selfishness, which cares for nothing in the world but self. Cultivate consideration for the feelings of other people, if you would never have your own injured. Those who complain most of ill-usage are the ones who abuse themselves and others the oftencast.

\* See "A View of Christian Civilization, addressed to England and the United States."

## INDUCEMENTS FOR PEACE.

BY D. IRISH.

We are living in an age and country professing Christianity, hence the greater responsibility for the fulfillment of what Christianity clearly enjoins. Are not some of those duties embraced in the following passages of Scripture: "have peace one with another;" "love as brethren;" "by this shall all men know that ye are my disciples, if ye have love one to another;" "be ye all of one mind, having compassion one for another;" "be pitiful, be courteous, not rendering evil for evil, or railing for railing;" "if thine enemy hunger, feed him, if he thirst, give him drink;" "recompense to no man evil for evil;" "all things whatsoever ye would that men should do to you, do ye even so to them."

Now we ask, how does the war system harmonize with the above noticed, Christian obligations? We think it must be admitted by every candid person, that war is, in direct violation of the ground-work and fundamental principle of Christianity. Notwithstanding all this, still nations continue to systematize and legalize means for settling their differences, whenever deemed expedient, by war. Why may we not learn something from the provision that has been made for individuals to settle their differences by peaceful means, and not by violence and the shedding of blood? A disregard of this provision by any individual resort to violence and the destruction of life would be deemed not only unchristian, but cruel, barbarous, and savage. But this provision for the peaceful settlement of individual differences has long been tried and proved efficacious.

Why not, then, make appropriate provision for the peaceful settlement of National differences, by means of an international Board of Arbitrators, bound to act upon principles of justice and equity, and their decisions to be final? Is it less anti-christian and irrational for Nations to resort to violence and the destruction of human life for the settlement of their disputes, than for individuals? It is clear there can be no difference in principle. Still there is this difference; National wars seem to be—when divested of the power of custom—nothing short of wholesale, legalized murder, upon the largest scale possible. Some may be disposed to look back, and say, wars have been always, from time immemorial. It is not our proper business to enter into judgment with past generations, and say how far they were guilty in the divine sight. But it is all important to look well to the duties and responsibilities of our day; and, in doing so, if these duties are embraced by Christianity, morality, and the general good of the great family of man, have we not need to feel the necessity of exerting our influence, however small, for the prevention of wars, let the provocation be what it may. The prevention of war is a subject of vast magnitude; one that justly claims the attention and consideration of the community generally; a subject in which all classes seem to be more or less interested. Even in a time of Peace, Nations are continually preparing for war, thus inflicting enormous burthens upon the people. The greater this provision, the more effectual it proves in bringing on war and its inseparable, enormous evils peculiar thereto.—When will Nations learn righteousness? This done, would cover the whole ground,—for it has been truly said, "the work of righteousness, is peace." Yes, true, permanent peace, "the pearl of great price."

In the religious Society of Friends, a testimony against all wars, offensive and defensive, has been always maintained.—By this Society, from its beginning, and it is now, a disownable offence for one of its members "to comply with military requisitions, or pay a fine or tax in lieu thereof;" unless repented of. The maintenance of this noble testimony, there can be no doubt, has had its influence for good, beyond its own members, in awakening reflection upon the evils and barbarity of war. Still, we are compelled to believe that that Society's influence in this direction has been short of what it should have been, or should now be, in the promulgation of the Peace principle, and all for the want of greater faithfulness and dedication commensurate to the importance and magnitude of the cause. When we take into consideration the burthens and enormities of a systematized, legalized provision for man to become the destroyer of his fellow-man, the prevention of wars

looks like a great change. Yet great as it is, being eminently good, and having so much to recommend it, the public attention being once fairly awakened to the subject, the prevention of war could hardly fail of being accomplished, although heralding the greatest national improvement ever witnessed by man.

Who, therefore, can hesitate in giving their influence in favor of national peace throughout the world? We may rest assured that it is never too soon to do right, and the adoption and practice of Peace principles must be right. If a due regard for the teachings of the just witness in our own hearts, confirmed by the precepts and example of the blessed Jesus is right,—what greater inducements can there be to provide for peace?

QUAKER HILL, Dutchess Co., N. Y., 10th Mo.

## THE STORY OF A KINGDOM.

• BY SUE W. HETHERINGTON.

There was in ancient times a kingdom famed for the equity of its government, and the peace and prosperity that reigned throughout its borders. Regularity and order marked every movement of its rules. All seemed to know their duty and to do it. Anarchy and war were words unknown, and plenteousness reigned throughout the land.

The monarch of this kingdom was every thing that a monarch could be; firm and decisive when those qualities were needed, yet ever gentle, condescending, and kind. All bowed to his sway, and kissed the hand that held the scepter over them. Veneration, obedience, and unbounded trust were blended in that one word love. Blessed with such a ruler, the people were contented and happy.

But it happened that the monarch had an officer in his court who, by a plausible course of conduct, so won the good opinion of the king that he advanced him from one post of honor to another, until he became third only to the monarch himself. Was he contented with this position? No. His ambition was aroused, and would be satisfied with nothing short of the throne; and wily, artful, treacherous, he laid his plans to secure this object. By secret and slow, but no less sure, means, he poisoned the minds of the common people against their monarch, and by promises of high offices should he succeed, he induced them to aid him in the overthrow of the kingdom. The whole nation was soon in a ferment, and ready to do anything to rid themselves of their king. An army was collected, and with it in an unguarded hour the insurgents besieged the palace. The inmates, totally unprepared for the attack, were obliged to surrender into the hands of the rebels; but a few still loyal subjects escaped with their monarch into a far country, where they found a place of safety. The leader immediately seated himself on the throne, but O what confusion, commotion, and bloodshed met his gaze. Here a whole army clamoring for the promised rewards which he now found himself unable to grant them; there a people, regardless of every law, plundering and devastating on every side. The army, seeing they had been duped, dethroned their leader, and placed one of their own number in his place, who in his turn was thrust aside by the fickle, demoralized nation to make room for another favorite. Sometimes the army, sometimes the people triumphed. Anarchy and civil war raged, and gaunt famine came stalking through the once plenteous land. Everywhere misery, wretchedness, and woe reigned, and the nation was fast approaching utter ruin. Fortunately their old king heard of their lamentable condition, and his kind heart melted at the calamities which had come upon his misguided but still dearly loved people. He immediately sent an ambassador to them with offers of pardon to the guilty, and a promise that he would come and reign over them again if they desired it. The message was received by some with indifference, by others with scornful sneers, and openly rejected; a few hailed it with joy as a harbinger of peace.

The conflict raged more fiercely, and shook the nation to its very centre. But it was the dark hour which precedes the day. The rebels were at length brought into subjection, and the good king came back amid the universal acclamations of his people. Joy and gladness swept over the land, and perfectly deluged in happiness the hearts of all. Confusion fled, and order, peace, and prosperity again resumed their sway. The

wicked one who had been the cause of all their trouble was kept in strong bonds.

How like this short sketch is the history of the human heart. Created in the beginning perfect, with God's love ruling it, all was peace, prosperity, and happiness. But the Passions and Appetites, headed by Self-love, dethrone this controlling Power, and the heart becomes one wild scene of ruin and desolation. First Self-love rules, and then the Passions sway the scepter, and again the Appetites. The Emotions and Desires join the contest, and the heart, torn and lacerated by these contentions, would fain desist, tired of the struggle. There is but one way to rest the weary soul.

Receive again thy monarch, so shamefully driven from thy heart. He stands ready to return, he knocks at the door. O, admit the heavenly King. Struggle no longer, as you value your peace. He will bring order out of confusion. He will bind up thy wounds. He will subdue the contending forces, and shed through all thy being that peace that passeth understanding and is as an anchor to the soul, sure and steadfast. Appetites, Passions, Emotions and Desires will then assume their proper place, and move harmoniously to the soft sweet music of His voice who not only calms the waves of the sea, but breathes upon the troubled waters of our spirits and they are still.

### IS THE WORLD RIPE FOR AN INTERNATIONAL CODE?

The adoption of a revised "International Code," repeatedly suggested, must commend itself to the public opinion of the world the more it is considered. Count Sclopis, the Italian jurist, who presided at the Geneva Arbitration, has pronounced in its favor, in which he is supported by his associate from Brazil. The position and experience to two such men give great weight to their deliberate conclusions.

The intercourse of nations, which during the last generation has increased with wonderful rapidity, must become still more close and intimate in the future. Whatever theory may be held as to the independence of nations, they are practically, in many respects, becoming a single community, with a common interest. Heretofore it has been held too often that the gain of one nation was a loss to others; and by this principle, the policy not only of England, but also of this country, has been too much shaped. But the conclusions reached by political economy show that this selfish policy is false. The interest of one is the interest of all. The prosperity of any one nation fits it the better to perform for others a profitable, if not necessary, service; while, so far as the claims of justice involved in mutual intercourse are concerned, the interests of all nations are the same.

The way is thus prepared now, as it never has been before, for what may be called an Ecumenical Conference, to define more exactly the obligations arising out of the new and more complex international relations of our age. From the days of Grotius—to go no further back, and note the elements that were combined in Roman civil law—the literature of this subject has been steadily accumulating, until now there is scarcely any relation in which nations stand to one another, whether in peace or war, that has not been elaborately discussed.

It is unnecessary to refer individually to the essays that have been put forth bearing upon this subject. Some of the very ablest minds of these last generations—practical statesmen, eminent jurists, accomplished scholars—have done honor to themselves, and brought the world under obligation to them, for what they have accomplished. Their writings have rendered possible the compilation—for such it must be—of an International Code. All that is necessary, is that the leading statesmen of different countries should be brought to see this matter in its true light. Arrangements could be made for drawing up in definite shape the common principles which the several powers were prepared to endorse, adopt, and apply, and which would thus become valid in behalf of, as well as against, themselves.

It is no valid objection to say that such a Code would be a dead letter without a military force, supported at great expense by the several nations to uphold it. In spite of all examples

to prove the contrary, we believe that THE PUBLIC OPINION OF THE WORLD would, in nearly all instances, be sufficient to sustain such a Code. The very publication of it would re-enforce the public sentiment that gave it birth. Principles that are now conceded, on the opinions of great writers on law, would thus become not only more widely known, but invested with a kind of solemn sanction and authority. All civilized nations might not at once come into arrangements to accept the Code. They might hesitate and linger, as the original thirteen States did in forming the Union, but even then they would yield one by one, and with each accession the Code proposed would gain a new power.

We conclude, then, that it is the duty of at least leading Christian nations to respond approvingly to the proposed project. We are sure that if a concert of action could be anticipated, England would change her cautious and qualified, to hearty, if not enthusiastic, acceptance. As for our own country, all its antecedents pledge it to the course demanded by justice and humanity, and we trust that the next Congress will take such action as to give all the weight of our example to that policy of peace which is the true policy for us, and for all the nations of the earth.

**COST AND GAIN OF A WAR FROLIC.**—The short war of Napoleon III. against Germany has produced the following figures: An addition to rentes, or funded debt, of France an aggregate of 8,216,149,633 francs, or 1,649 millions of dollars. Of this nearly 1,000 millions of dollars were paid in cash to Germany, whose published statements report the actual cost of the war to the Germans at \$278,000,000, so that the clear profit of Germany from the war begun by Napoleon's invasion of July, 1870, was over 800 millions of dollars, without reckoning the value of the annexed provinces of Alsace and Lorraine, whose taxation contributed to the revenue of France \$80,000,000 a year, while their railways alone are valued at \$65,000,000.

In France the war almost doubled the debt, the new addition being 1,649 millions of dollars. Besides this there is a floating debt due to the bank of France of 1,300,000,000 francs. The total of the French debt cannot be ascertained. Since 1814 the government loans make a capital of 17,629 millions of francs on which the rente or annual interest is 737 millions of francs. Before 1814 the old rentes were 63,363,745 francs a year, so that the funded debt aggregates at present a capital of 19,720,360,101 francs, or nearly 4,000 millions of dollars, while its annual interest is 800,682,478 francs, or 160 millions of dollars a year, exclusive of all extra charges for the floating debt.

### PUBLICATIONS.

*The Adopted Child.* Published by HENRY HOYT, No. 9 Cornhill, Boston.

A little orphan of French parentage, adopted by a lady having just "laid to rest" her only child. Petite was of a quick, impulsive temperament, strong in her likes and dislikes, and keenly sensitive,—not an easy nature to go through this world with. After many a year of clouds and keen trials, her spirit is subdued, a new light springs up in her heart, and she learns to lean entirely on Christ, to trust His love in everything; and thus from a constant care and trial, becomes a blessing to the lady who in her loneliness adopted her.

*Uncle Max.*—A German Tale.

Uncle Max was a cripple from his birth, but God gave him a large heart full of kindness and love. Having learned to suffer and be strong in the strength of Christ, he taught those around him to possess a meek and quiet spirit. An orphan boy enters the family; rude, cunning and deceitful, he abused the kindness of his relatives, scorns Uncle Max; but, meeting with a severe accident, which made him also a cripple, through the influence of Uncle Max his lofty spirit is broken, and he becomes an humble soldier of the cross. An interesting work.





### THE ANGEL OF PATIENCE.

BY J. G. WHITTIER.

To weary hearts, to mourning homes,  
God's meekest angel gently comes;  
No power has he to banish pain,  
Or give us back our lost again;  
And yet in tender love, our dear  
And Heavenly Father sends him here.

There's quiet in that angel's glance;  
There's rest in his still countenance;  
He mocks no grief with idle cheer,  
Nor wounds with words the mourner's ear.  
But ills and woes he cannot cure  
He kindly trains us to endure.

Angel of patience sent to calm  
Our feverish brows with cooling balm;  
To lay the storms of hope and fear,  
And reconcile life's smile and tear;  
The throbs of wounded pride to still,  
And make our own our Father's will.

Oh, thou, who mournest on the way,  
With longings for the close of day,  
He walks with thee, that angel kind,  
And gently whispers, "Be resigned;  
Bear up, bear up, the end shall tell  
The dear Lord ordereth all things well!"

### A LETTER FROM ENGLAND TO THE CHILDREN IN AMERICA.—No. 12.

DEAR YOUNG FRIENDS—Autumn has come now; the leaves are changing color and beginning to fall, and very soon winter will be here. As spring is the time for hope, so autumn is the time for thought; and while in spring the farmer sows his seed, in autumn he looks for fruit. Now, dear children, I want you to sow such seed in the spring-time of your lives, that when the autumn comes you may reap the "peaceable fruit of righteousness."

One good seed I hope you will set in the determination to take God for the guide of your youth, and to be willing that

He shall choose for you your plans of life, your friends, your health and sickness and everything that is to happen to you. If you do so you will be spared many a sorrow and many a tear for His way is always the best. I will write you a little story to illustrate this:—

Many hundred years ago there lived a little girl whose name was Enid; she was a wilful child and when she set her heart on some toy there was no peace till she got it. Now it happened that her father had in a cabinet in his library a number of jewels and precious stones, which Enid liked to look at and sometimes play with. Amongst these stones was a beautiful diamond that Enid liked best of all, it was so bright and sparkled so brilliantly; the other stones were pretty too, and these looked at Enid as much as to say, "Dear little girl, will you not play with me?" but they did not get much notice, for Enid cared only for the diamond, and every day she said to her father, "Please, father, give me that beautiful stone," but he always said, "No, my child."

At last one day he said, "Enid, you want this very much, take it if you will have it;" and she took it and fastened it with a ribbon round her neck. Now it happened that the diamond was still rough in some places, it had not been sufficiently cut and polished, so it hurt poor Enid and made her neck quite sore: besides this, it was set in silver, and her friends laughed at her and said "I would not have a diamond that was set so poorly;" yet these things made no difference to Enid, she loved her diamond so dearly that she could bear any pain, or any ridicule rather than give it up.

But at last, one morning Enid awoke and found her diamond was gone; she got up and ran at once to the library and cried to her father, "My diamond! my diamond!" He took her in his arms and let her lay her head on his shoulder as he said, "My child, I took your treasure."

"Oh! father, give it back to me," she cried, but he said, "My child, I cannot, you know I love you and would not willingly vex you, my Enid will trust her father;" and she said "Yes."

Yet all that day Enid lay on the floor of the library and wept, yes, that day and the next day, and the day after; but on the fourth day her father took out of his cabinet a pearl, and gave it to her. Enid however refused and said, "If I cannot have my diamond I will have nothing."

Then her father looked stern, and said, "My little one is not good now," and he put the pearl away.



The next day he gave it to her again, and Enid looked at it and she thought after all it was very sweet and soft, if not so brilliant as her diamond, and a fairy came by and whispered in her ear, "The little girl who had that pearl before, loved it so much, and she said it was beautiful and like one that was written about in a very old book as a pearl of great price; she liked to think of that wonderful pearl, and she said this one reminded her of that. She has gone away now to a country that is very far off, and this poor pearl has no one to love it, will you not take care of it for her!"

So Enid listened to the fairy, and then she smiled and said to her father, "Thank you very much, my father, for this lovely pearl, I will love it so dearly and think no more about the diamond;" and she put it safely in her bosom: \* \* \* now the pearl was set in gold. Enid was very happy then, with her new gift, and she thought afterwards "I wish I had let my father choose for me from the first."

Will you, dear children, try and let your Father in Heaven choose for you and then when the autumn of your life comes, you will be able to say, "He has made me to lie down in green pastures, He has led me beside the still waters."

I am your English friend, PHILIPPA.

### THE POWER OF GOD.

BY NELLIE NEWTON.

Though the billows foam and whiten  
By the angry tempest driven,  
God hath power to bolt and fasten,  
E'en the fiery gates of heaven.

He can calm the troubled ocean  
And the raging tempest still,  
Clouds, and winds, and waves obey Him  
They are subject to His will.

O, ye waves that ever fear Him,  
And ye winds that own His power,  
I would dwell forever near Him,  
I would trust Him in this hour.

FLORENCE NIGHTINGALE.—What is there like love to embalm a name? Gratitude has a good memory. The world will not forget its benefactors. It is no historic heresy to affirm that, when every titled officer who bravely fought and fell in front of the Malakoff, or who returned covered with glory to his native England or France, shall be named no more, Florence Nightingale, the good angel of the hour and the place, the gentle, the loving, the ministering, will live in a still green and growing remembrance. The above thought has occurred to us in view of the fact that recently an American traveller found a savage in the wilds of Africa, who had never heard of or had forgotten the name of Washington, but was cherishing the story of Florence Nightingale as a precious piece of news from the great world. Nothing wins against oblivion like love. As it is a law of the world that pure tones shall continue much the longest, and at the distance of a mile or two miles only the perfect notes of a band will be heard, the harsh sounds having died by the way, dismissed because not welcome,—so it is a law of humanity that those names shall be best and longest cherished which are the most signal synonyms for love.—*Exchange*.

A NEGRO'S PRAYER FOR HIS TEACHER.—"O Lord, bless de teacher who come so far to 'struct us in de way to heaven. Rock her in de cradle of love! Backen de word of power in her heart, dat she may have souls for her hire, and many stars in her crown in de great gittin' up mornin' when de general roll is called. And when all de battles is over, may she fall all kivered with victory, be buried wid de honors of war, and rise to wear de long white robe in glory, and walk de shinin' streets in silver slippers, down by de golden sunrise, close to de great white throne; and dere may she strike glad hands wid all her dear scholars, and praise you, O Lord, forever and forever, for Jesus' sake. Amen."

### A STORY FOR THE BOYS.

BY JOHN HEMMENWAY.

*My dear young friends who read the beautiful ANGEL OF PEACE:*

I should be very glad to take you all by the hand and tell you how much I love you, and how I want you all to love peace and hate war, and to try and do all the good you can in the world as long as you live; but, as I cannot see but a very few of you, let me tell you a story which is every word true.

A calf belonging to a man whom I well know, stole into the barn-yard of this man's farm one evening near sunset, just as he was about to milk his cows. The calf was nearly weaned, and as was very natural, as he loved milk, he ran to a cow and began to suck. The man hastily took up a stick and struck him to drive him off. The man, being a little vexed at the calf's getting into the yard and renewing his appetite for milk, instead of rapping him across the nose as he intended, carelessly struck him on one of his eyes. The poor calf immediately shook his head, while the water ran out of the nearly closed eye. The blow had evidently caused him considerable pain.—On seeing the pain the innocent creature was in, the man was very sorry for what he had heedlessly done. A voice thus seemed to say to him, "You have wickedly added to the vast amount of misery already existing in this world of sin and sorrow."

The man in sincere penitence of soul said, "God forbid that I should ever add to the misery of anything that can suffer on earth." He then retired and gave vent to his feelings in prayer and tears, and his compassionate Saviour, who, when on earth went about doing good, he believes forgave him the sin of falling into a little pet and heedlessly striking the calf on the eye.

The man then resolved that he would ever afterwards be careful to add nothing to the suffering in the world, but all he could to the happiness of all creatures.

The man then returned to his house with the stick in his hand. It was a small limb from a maple tree, being about three feet in length, and as large as a man's little finger at the butt end and as big as a pipe stem (*don't ever touch a pipe*) at the top end.

The man then told his wife and children of the history of the stick, and what he had resolved to do in all his future life. He then requested his dear children never to destroy the stick, but carefully keep it and have it shown to his descendants from generation to generation, and have its history fully told.

The man laid the rod carefully up in his house to remind him of his folly in striking the little calf so wrongfully, and of his purpose to never add to the misery, but always to the happiness of the world. May the God of love, and of patience, and of peace, enable him to remember and keep his purpose as carefully and tenderly as the apple of his eye.

BRIGHTON, Maine, Sept. 1873.

THE WAY TO CONQUER.—"I'll master it," said the axe, and his blows fell heavily on the iron; but every blow made his edge more blunt, till he ceased to strike.

"Leave it to me," said the saw; and, with his relentless teeth, he worked backward and forward on its surface till they were all worn down or broken; then he fell aside.

"Ha! ha!" said the hammer, "I knew you wouldn't succeed; I'll show you the way;" but at his first fierce stroke, off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame. But they all despised the flame; but he curled gently round the iron, and embraced it, and never left it till it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these, and hard indeed is that heart that can resist love.—*Child's World*.

Propose Jesus Christ to yourself as a model, and firmly resolve not to do or say anything that may be displeasing to him.





## A STORM AT SEA.

"Mother, you will let me go?"

A terrific storm is sweeping along the wild coast of North Devonshire. The Dymouth life-boat is prepared to make its way to a foreign vessel, which, at some short distance from the land, is showing signs of dire distress. The life-boat crew is complete, with the exception of one man. Young Will Carew, a Dymouth fisher-lad and an expert sailor, is offering to fill the vacant place. But first he bends down gently to a woman, who stands beside him on the dreary shore, and it is his clear, brave voice that we hear above the raging of the storm.

"Mother, you will let me go?"

The mother has been a widow only six short months. Her husband was a fisherman; he put out one bright day last spring, for the last time in his small fishing-boat, upon a delusively calm sea. A sudden squall came on; broken fragments of the boat were seen next morning on the beach, but the fisherman returned no more to home and love. And now the son asks permission to brave the horrors of that sea, which his father found so pitiless.

A fierce passionate refusal rises to the woman's lips. But her sad eyes move slowly towards the distressed vessel; she thinks of the many loved lives in jeopardy within it, thinks, with a sudden pang of agonized pity, of many distant, dear homes in peril of bereavement; she turns to the boy, and her voice is calm and courageous as his own:—

"Go my son. And may God Almighty go with you, and bring you safe back to your mother's heart!"

Hurriedly she leaves the beach, hurriedly seeks her desolate home, and alone she wrestles with the pain of her old sorrow and her new fear.

Morning dawns again. The storm has spent itself. Sullenly the waves are tossing their haughty heads, but the sea's worst fury is over at last. A gallant vessel has gone down upon the waters, but the Dymouth life-boat has nobly fulfilled its noble task, and all hands on board the vessel have been saved.

Why does young Will Carew linger in hesitation outside his mother's door? Bravest of the brave he has shown himself throughout the night. Why does he shrink from the proud welcome that awaits him, from the heart nearest to his own?

Beside him stands a tall, worn man; a man whom he has rescued from a watery grave; a man whose eyes, full of deep tenderness never leave his own. Around the two throng Dymouth villagers; many hands are thrust towards the man in happy recognition.

"Who will dare to tell *her*?" So speaks a voice well-nigh choked with emotion.

"I will." And Will Carew makes his way through the awestruck crowd. Another moment and he is in his mother's arms. He feels and knows for the first time, the whole depth of that wondrous maternal love, which Love Omnipotent has chosen as its best earthly token.

"Mother listen. I have a tale for your ears. May God teach me how to tell it right. One of the men saved last night was a Dymouth fisherman." The boy's voice is soft and grave, but it is evident that he steadies it only with a strong effort.

"A fearful storm had overtaken him upon the sea, one day not many months ago. He was observed and saved by a foreign vessel. The vessel was outward bound. Away from home, from wife, from kindred, the man was forced to sail; and by wife and kindred he was mourned as dead. He arrived at the vessel's destined port, only to set sail again with the first ship bound for England. Last night he found himself within sight of home; but a wild storm was raging on land and sea, and once more the man stood face to face with a terrible death. Help came in his need; help, God-sent, God-directed. And—"

The boy breaks down now. On his knees by his mother's feet, he clasps her hands convulsively in his and his voice comes only through his thick sobs:—

"Mother darling, try to bear the happy truth. When your brave heart, a heart which, in the midst of its own sorrow, could feel for the sorrow of others, sent me forth last night to the succor of the distressed, you knew not—how should you know!—that you sent me to the rescue of my dear father's life. God gave him to me. God has given him, mother, back to our grateful love."

Not another word is spoken. Locked in each other's arms, mother and son pour out their hearts in a flood of unspeakably happy tears.

A step is heard; the rescued man stands by his own fireside, remembering, with deep emotion, that his place there has been won for him by the skill and courage of his son.

With a cry of wild joy the mother rushes forward, and her head finds its long lost place upon her husband's breast.

Ah! Love, supreme, unutterable! Strange indeed are the paths through which Thy Divine wisdom leads Thy children to pure happiness! In mute reverence we bow before the mighty Tenderness, which crowns and blesses earthly love.—*Olive Leaf*.

## TRUTH.

Why should you fear the truth to tell?  
Does falsehood ever do so well?  
Can you be satisfied to know  
There's something wrong to hide below?  
No; let your fault be what it may,  
To own it is the better way.

WELL SAID.—The will of Patrick Henry closed with the following significant testimony to the value of the Christian religion: "I have now disposed of all my property to my family. There is one more thing I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

A sweet little incident is related by a writer, who says: I asked a little boy last evening—"Have you called your grandma to tea?" "Yes. When I went to call her she was asleep, and I didn't know how to wake her. I didn't wish to *hallo* at grandma, nor *shake* her; so I kissed her cheek and *that* woke her very softly. Then I ran into the hall, and said pretty loud, 'Grandma, tea is ready.' And she never knew what woke her."

Tom Thrifless buys what he does not want because it is a great bargain, and so is soon brought to sell what he does want, and finds it a very little bargain.

## HOW BESS MANAGED TOM.

Tom's sister Nell was pretty, and being a year older than Tom, wanted to show her authority over him. Tom was rough and awkward, and just at the age when a boy resists all meddling with his "rights." He would put his hands in his pockets, his chair on Nell's dress, and his feet on the window-sill. Of course they often quarreled.

"For pity's sake, Tom, do take your hands out of your pockets!" Nell would say in her most vexing manner.

"What are pockets for, I'd like to know, if not to put one's hands in!" And Tom would whistle and march off.

"Tom, I don't believe you've combed your hair for a week!"

"Well, what's the use? It would be all roughed up again in less than an hour."

"I do wish, Tom, you would take your great boots off the window-sill!"

"O, don't bother me, I'm reading!" Tom would say, and the boots refused to stir an inch, which, of course, was very naughty. And so it would go from morning till night.

But little Bess had a different way with somewhat stubborn Tom. Bess seemed to understand that coaxing was better than driving. And sometimes, when he sat with both hands plunged in his pockets, Bess, with a book or a picture, would nestle down beside him, and almost before he knew it one hand would be patting her curls, while the other turned the leaves or held the pictures. If she chanced to see his feet on the window-sill she would say:

"Just try my ottoman, Tom, dear, and see how comfortable it is to the feet;" and though Tom occasionally growled in a good-natured way about its being too low, the boots always came down to its level. Whenever his hair looked very rough, she would steal behind him and smooth it out in a way Tom liked so well that it was a temptation to let it go rough just for the pleasure of having her comb it. Yet for the next three days, at least, he would take special pains to keep every hair in its place, simply to please little Bess.

As they grew older, Bess, in the same quiet, loving way, helped him to grow wise and manly. If she had an interesting book, she always wanted Tom to enjoy it with her; if she were going to call on any of her young friends, Tom was always invited to go with her.

"I can't understand," said Lady Nell, "why you should want that boy forever at your elbow! He's rough and awkward as a bear."

"Some bears are as gentle as kittens," said Bess, slipping her arm through his with a loving hug, while the "bear" felt a great warm glow at his heart as he walked away with Bess, and determined to try harder to be "gentle as a kitten," for her sake.

**THE OLD MAN AND THE YOUTH.**—Geron, an old man of eighty years, was one day sitting before the door of his rustic dwelling, enjoying the bright and cheerful autumn morning. His eye rested now upon the blue hills in the distance, from whose tops the mist was stealing upward like the smoke of burned offerings, and now upon his mirthful grandchildren, who were sporting around him. A youth from the city approached the old man, and entered into discourse with him. When the youth heard the number of his years from his own lips, he wondered at his vigorous age and his ruddy countenance; whereupon he asked the old man whence it came that he enjoyed such strength and cheerfulness in the late autumn of life? Geron answered: "My son, these, like every other good thing, are gifts which come to us from above, the merit of which we cannot claim to ourselves, and still we can do something here below to enable us to obtain them." Having uttered these words, the old man arose and led the stranger into his orchard, and showed him the tall and noble trees covered with delicious fruit, the sight of which gladdened the heart. Then the old man spoke: "Canst thou wonder that I now enjoy the fruit of these trees? See, my son, I planted them in my youth; thou hast the secret of my happy and fruitful old age." The youth cast a look full of meaning upon the old man, for he understood his words, and treasured them up in his heart.—*Krummacher.*

## F A M E .

BY Z. D.

Hearst thou not what Fame is sounding,  
Among the haunts of men?  
Hearst thou not whose name's resounding,  
From mountain and from glen?  
I hear it not, my ear is cold,  
My eyes are dim, and I am old.  
The deeds that thou hast done they're singing,  
With songs of thine the air is ringing;  
Thou art the theme, thine is the praise,  
That high to thee they joyous raise.

Alas for me! in manhood's pride,  
I vainly sought that praise to gain,  
And there was one then, by my side,  
To whom that praise had not been vain;  
But she in the cold earth sleeps,  
And there my heart its vigil keeps.  
The palsied ear no clarion hears,  
The bleeding heart no clarion cheers;  
The balm of peace, alone it seeks,  
It listeth not of what Fame speaks.

"**READ—TRY.**"—There was once a very little boy who used to ask his mother a great many questions, and how do you think she answered him? "Read, and you will know," said she, and then she would give him books, where he found all he wished to know.

Sometimes, too, this little boy used to wish that he could do this difficult thing, or that difficult thing, and instead of discouraging him, this good mother would say one little word, and that word was "Try." The little boy was Sir William Jones, afterwards one of the most learned men that ever lived.

A poor grasshopper, outliving the summer and ready to perish with cold and hunger, came near a settlement of ants, living happily in their well-stored home. He humbly begged a morsel of bread. One of the little ants asked him what he had been doing all summer, that he had not laid up as much as they had.

"Alas! gentlemen ants," said the poor, starving grasshopper, "I passed the time merrily, in drinking, singing and dancing, and never once thought of the winter."

"If that be the case," replied the ant, "all I have to say is, they who drink, sing and dance in summer, must starve in winter."

Let this fable teach you, children, to be industrious, laying up stores of knowledge for after years, doing good, but above all laying up treasures in heaven.

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# THE ADVOCATE OF PEACE.

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If one is not able to give the full amount of a membership, or directorship at once, he can apply whatever he does give on it, with the understanding that the remainder is to be paid at one or more times in the future.

The *Advocate* is sent gratuitously to the reading rooms of Colleges and Theological Seminaries—to Young Men's Christian Associations—to every pastor who preaches on the Cause of Peace and takes a collection for it. Also, to prominent individuals, both ministers and laymen, with the hope that they will become subscribers or donors, and induce others to become such. To subscribers it is sent until a request to discontinue is received with the payment of all arrearages.

## SOMETHING TO BE DONE.

All friends of Peace who receive the following petitions, prepared by the Executive Committee of the American Peace Society, are requested to procure their insertion in the newspapers of their vicinities, with this paragraph preceding and then, attach half a sheet or more of common-sized paper, date it, rule it for names, Post Offices and States, circulate the petitions for signatures, or at least leave them in public places for the same, and send them to Howard C. Dunham, Office Agent of the American Peace Society, at No. 1 Somerset Street, Boston. These petitions will then be forwarded to Washington and placed in the hands of some interested and able Member of Congress for presentation and advocacy. Let men, women and children be invited to sign them, (for all are sufferers from war,) and let us send up to our Legislators an appeal for peace, urged by so many that it will be heard and heeded. We shall have War with its horrors, or Peace with its blessings, as public sentiment preponderates for one or the other.

## PETITION.

In view of the happy issue of our late arbitrations with Great Britain, now so promptly and faithfully fulfilled, and of the recent address of the British House of Commons to the Queen, praying her "to instruct her principal Secretary of State for foreign affairs to enter into communication with foreign powers with a view to the further improvement of International Law, and the establishment of a general and permanent system of International Arbitration,"—

We, the undersigned, citizens of the United States, earnestly pray his excellency the President, and the Honorable Senate and House of Representatives in Congress assembled, to use all suitable endeavors for the attainment of these great and beneficent objects; and, as a preliminary measure in the interest of general security and national disarmament, to seek an express stipulation between nations, that they will not resort to war till Peaceful Arbitration has been tried, and never without a full year's previous notice.

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"REASON VERSUS THE SWORD!"

To the Editor of *The Advocate of Peace*:

DEAR SIR:—One of the greatest wants that I have felt in my peace labors for the past five years is a good supply of peace literature to put into the hands of reading and thinking men, that will have sufficient moral and literary weight, to command the attention of the most profound. The tracts and pamphlets we have had have been good—have indeed, many of them been jewels worth their weight in gold. But hitherto nearly all our documents have been small. But our subject is of sufficient magnitude to occupy many octavo volumes to give but a moderate discussion of its merits. And one of the most encouraging signs is the announcement of the new volumes on peace that we have recently heard of both in this country and in Europe. I am glad to add one more to the list.

G. P. Putnam's Sons, of New York, have just issued a volume of 470 pages, entitled "*Reason and the Gospel against the Sword.*" I have made arrangements to give away about two or three hundred copies to leading journalists and literary men of the country, for investigation and criticism. I shall be surprised if this volume does not make some stir in the literary world.

This work can be had of the Publishers, G. P. Putnam's Sons, New York City, or of the undersigned, for \$2.00 per copy. Men who wish to be up with the times will do well to purchase and read every new work on this living theme.

WM. G. HUBBARD, COLUMBUS, OHIO.

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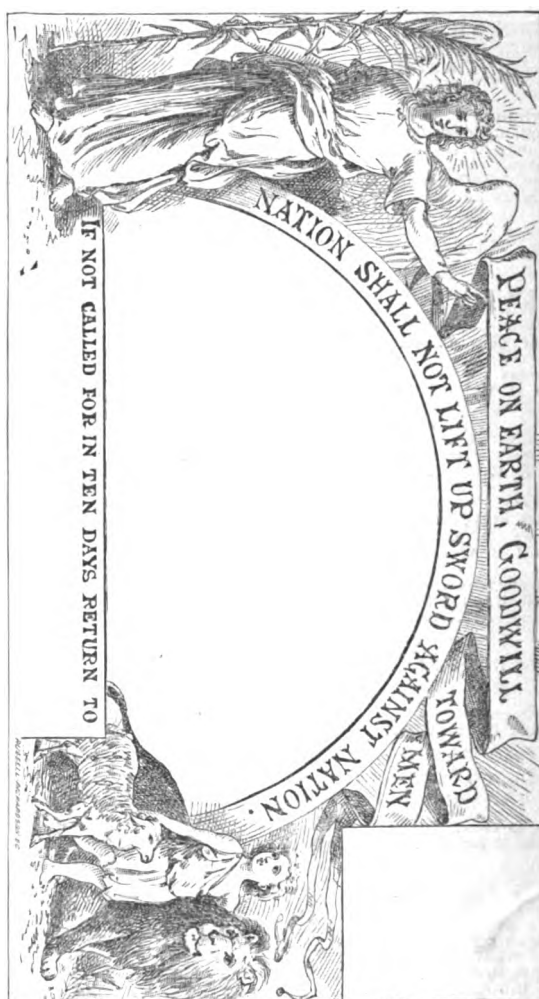
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Address American Peace Society, Boston, sent by mail 25 for 15 cents, 100 for 50 cents, 250 for \$1.00, 1000 for \$3.00. Use them.



We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind.

The Society has now four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, \$1.00 for two hundred and fifty, and \$3.00 per thousand. Being so cheap, and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our office in Boston for these kinds, which will be sent by mail at the prices named without cost to them for postage.

DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York city, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price 50 cents. Address all your orders to Rev. H. C. Dunham, No. 1 Somerset St., Boston.



# THE ADVOCATE OF PEACE.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED }  
JUNE, 1837. }

BOSTON, NOVEMBER, 1873.

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## AN APPEAL.

OFFICE OF THE AM. PEACE SOCIETY,  
CONGREGATIONAL HOUSE,  
Boston, May, 1873.

The American Peace Society, deeply grateful for the recent successes of the great cause, sends Christian salutations to the friends of peace throughout the continent of America.

So highly encouraging are the present aspects of the peace cause, that we need not apologize for making an earnest appeal to all the friends of God and of man, to aid us with their contributions as God has prospered them.

Our means, ever inadequate, are especially so at this crisis. We have reached an era in our work when a great advance is demanded. To hesitate now or to doubt the liberality of the friends of peace in America, would be criminal.

The recent culmination of our principles in actual arbitration in two cases of grave difficulty between England and the United States, has awakened hope and faith throughout the civilized world. Count Schlopis has said recently, "The success of the Geneva arbitration has made a very deep impression upon the Italian people. I have never before known amongst us such a united public sentiment as on this question." The same has been the effect of this illustrious transaction upon all the nations of Europe.

Our Secretary, Rev. James B. Miles, has just returned from a visit to the principal European capitals, undertaken for the purpose of conferring with eminent men of all nations and professions in regard to measures for promoting peace. This tour has demonstrated the remarkable awakening of the nations and the earnest wish of all parties to co-operate now in a grand effort to render general and permanent the results of the noble example of two powerful nations in settling by peaceful arbitration grave differences which threatened the dire alternative of war.

The London Peace Society has already inaugurated a special fund for the new exigency, which is generously patronized.

The American Peace Society must not be wanting at such a time. We are determined that it shall not be. We must have our fair share in this glorious enterprise for organizing peace among the nations. This we cannot have without a large

increase of means. Already our efforts to meet the great demands of this sacred cause have been retarded by entirely inadequate funds.

Arrangements are being made for the first peace congress of eminent publicists and statesmen, to be held this Autumn, preparatory to others which have for their object the consideration of measures for substituting arbitration for war. This most benign and practical enterprise can be made a success only by the liberality of our friends.

We must, also, have the means for increasing our use of the all potent press. The platform and the pulpit must be induced to render efficient aid. The clergy, ambassadors of the Prince of peace, to a man may be expected to co-operate in our work. But we must supply them with documents and facts to aid them in the presentation of our cause to their people.

In these circumstances, we make our appeal to the generous friends of peace to join at once in an effort to raise \$50,000. This is the least sum suggested by our opportunities and our needs. This sum will be too small as an expression of our gratitude for the recent triumphs of our principles, which have saved ten thousand times the amount, besides crime and suffering incalculable.

We respectfully and earnestly invite the friends of peace everywhere upon this continent to organize Peace Committees, of ladies and gentlemen, together or separately, auxiliary to the American Peace Society, and to raise and forward to this office their proportion of the sum named.

The officers and members of the Society pledge their utmost efforts in co-operation. But long before either of the Secretaries can reach a majority of the people, much of the money will be greatly needed.

We send herewith recent circulars. Rarely have documents been signed by so many representative men of all professions

For the American Peace Society:—

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NEW SERIES.

BOSTON, NOVEMBER, 1873.

VOL. IV. No. 11

## THE DEBATE ON MR. HENRY RICHARD'S MOTION ON INTERNATIONAL ARBITRA- TION.

BY A SPECTATOR IN THE GALLERY.

No one at this season of the year can expect a full House, and that member who has a motion on the paper should esteem himself fortunate, if, at an evening sitting, commencing at nine o'clock, he can get a house at all. There was, however, no danger of a count-out last night. The high personal esteem in which the member for Merthyr is held, as well as the interest taken by a section of the House in the question of which he is the representative, were sufficient to secure a fair attendance of the members. But when nine o'clock struck there were not more than some two- or three-and-twenty present. The Opposition benches were virtually empty; one member only sat on the front Ministerial bench, and the rest were congregated in Mr. Richard's immediate neighborhood. One by one other members belonging to the "Extreme Left" made their appearance, and when, at some six minutes after nine, Mr. Richard rose, there was a prospect of a good House. If members had taken the same interest in the question as the "strangers," not a bench would have been unoccupied, for all the seats in the Speaker's and Strangers' galleries were full.

Mr. Richard rose from the corner of the third seat below the gangway. He spoke, at first, in an unusually low tone of voice, but soon gained his customary pitch, as, in calm and measured language, he proceeded to unfold the "high argument" of his speech. Since the time in July, 1869, when Mr. Richard made his first speech in the House, on bringing forward his resolution with regard to the Welsh elections, the hon. member has always commanded the fixed attention of the House. That speech, which was listened to with unusual curiosity as coming from the member who was esteemed to be the representative of Wales, was a model of a first speech—full of matter, yet not long; adorned, yet not overlaid, with the graces of rhetoric; arranged with oratorical art, and delivered with perfect self-possession. If Mr. Richard had been a member of the House of Commons for as many years as the oldest member, he could not have caught more happily than he then did the style which suits the House. So it has been in every speech which he has since made, and so it was yesterday. Yet those who have often heard the hon. member, and who also heard him last night, must have been struck with a difference. There was that measured deliberation of speech which indicated a feeling of extreme moral responsibility, and even when the speaker rose, as he thrice did, to that rhythmic eloquence, when the words fall on the ear like the tread of a multitude, or the motion of music, he was exercising an obvious and powerful self-restraint.

We think that we shall express the feelings of opponents as well as of friends, when we say that Mr. Richard delivered last night what is termed a great speech—a speech worthy of his subject and of his audience. He began with a reference to Mr. Cobden's motion of twenty-four years ago, and then proceeded to refer to the large degree of external support which he had received—from the continent and the United States; from nearly all the religious bodies of this country, and especially from the working men. He next, and very happily, dealt with the charge that the party to which he belonged was the "Peace-at-any-price party." If we remember rightly, that charge was levelled with greatest effect during the con-

troversy on the Russian war, and it was appropriate that just as Mr. Richard should have commenced dealing with it, Mr. Bright should walk into the House and take his seat immediately below the speaker. The hon. member then dealt with the state to which the rivalry in armaments has reduced the nations of Europe, illustrating his argument by some leading comprehensive facts, and capping it with a few sentences of great oratorical power. "Every Power," said the speaker, "is spending the greater portion of its income in warlike preparations. Their subjects ask for bread and they give them bullets; they ask for useful education and they give them military drill; they ask for comfortable homes and dwellings and they offer them barracks. Science has, in fact, sold herself to the devil in devoting her ingenuity in devising inventions, which are, in their turn, surpassed by others still more powerful and destructive." This section of his argument Mr. Richard concluded by pointing out how the combined statesmanship of Europe did nothing but play the senseless game of "beggar my neighbor." In the next section, the precedents and authorities in favor of arbitration were quoted, and during his treatment of this, Mr. Richard took occasion to pay a high compliment to Earl Granville, Mr. Disraeli, and Mr. Colfax, for their conduct during the Geneva negotiations, and also to the *Times* for the judicial spirit in which it had written. The last part of his argument was devoted to showing the reasonableness and practicability of a court of arbitration and of international law such as he proposed. This finished, the hon. member concluded his speech with one of the most effective perorations that has probably ever been heard in the House of Commons. Here, he expressed his conviction that, if England would take the first step in organizing the peace of Europe, she would find a response of which, at present, there was no conception. "I am ambitious," he exclaimed, "that the honor of this great mission should belong to my own country." Having vindicated the interest of the peace party in the honor and glory of England, he concluded by expressing the nature of her true glory and honor. The speaker sat down at a quarter past ten amidst ringing cheers, having spoken about an hour and ten minutes.

Mr. Gladstone immediately rose, as he did after Mr. Miall's motion but in a very different spirit. He looked tired, and spoke all through as if he could not throw off the tired feeling, yet he spoke for some three quarters of an hour, every few minutes, however, after a time, seeming as though he was just about to finish, and then resuming the argument. His was a peculiar speech, indicating, and often expressing, his thorough sympathy with the object sought to be obtained, yet withholding support to the proposed means of obtaining it. The gist of the speech was that it was better for the Government to deal with the arbitration in question in detail, acknowledging its duty as an English statesman has seldom done before to "do unto others as we would be done by, and to expect no more than we are prepared to give." He also referred to Mr. Cobden's motion, and reminded the previous speaker that Lord Palmerston had advised Mr. Cobden not to go to a division but to accept a negative on a motion in favor of the previous question, and he doubted whether Mr. Cobden had exercised a wise discretion in not doing this. He emphatically declared that he had but one motive in declining to request the House to adopt Mr. Richard's motion, namely, that its adoption would tend to put in jeopardy the progress of the cause which he had at heart. He expressed his sense of the great value of the

motion and his conviction that there was reserved for this country a "great and honorable" destiny in connection with the subject, but that they must proceed "step by step," taking care to give practical effect to their principles by acting with "moderation, good-will and justice." "It may not be given," he said, "o those who are engaged in this discussion; it may not be given to those who now sit within the walls of the House, to witness the ultimate fruit of such a course. Great and desirable results in the mixed and chequered world in which we live are only to be achieved by the patient and persevering use of rational means. There is not much which excites or appeals to the imagination in preaching lessons of this kind. Still, they are lessons of practical wisdom, and if happily we adhere to them, sooner or later we shall not lose our reward, nor fail to see other nations walking in the same path." Mr. Gladstone's speech was the speech of a great Peace Minister, and, taking it altogether, none could have listened to it with profounder gratitude than the members of the peace party in the House and in the galleries.

Sir Wilfrid Lawson spoke next. He was listened to with great patience for a quarter of an hour, during which time Mr. Richard was in conversation with Mr. Bright and other friends. Sir Wilfrid having sat down, Mr. Richard rose, and briefly stated that he felt it to be his duty to take the sense of the House. Lord Enfield thereupon moved the previous question. A ringing cheer greeted Mr. Richard when he appeared at the bar with the paper, and the hon. member certainly never spoke in so good a voice all the evening as when he announced that the numbers were—Ayes, (for the previous question) 88; noes, 98; the Government thus being defeated by 10 votes. Mr. Richard's motion was then agreed to without a division. How this vote came about remains to be seen, but it is quite evident that Mr. Richard exercised a very "wise discretion" indeed in challenging a division. As the Tory benches were nearly empty all the evening, the division was clearly between the regular Government supporters and the Radicals—aided by just a few Tories. Its moral effect upon the Government as such will be bad, but that is nothing compared with the moral effect throughout Europe of such a motion being carried. The House has decided "that an humble address be presented to Her Majesty praying that she will be graciously pleased to instruct her principal Secretary of State for Foreign Affairs to enter into communication with foreign powers with a view to further improvement in international law and the establishment of a general and permanent system of international arbitration."

### VESTOL'S GRIT.

THE TENNESSEE QUAKER WHO REFUSED TO FIGHT IN THE  
LATE WAR.

The following interesting account of a young Quaker who could not be induced to fight in the late War, though conscripted, is from the pen of a prominent citizen of this State,—a leading member of the bar of an adjacent county, and an ex-Judge Advocate and officer of the Confederate States Army in the late War. It is a faithful narration of one of the most interesting and curious events of the late War:

*To the Editor of the Banner:*

I have just read in the *Banner* of the 16th inst., a fragment of Gov. Foote's reminiscences, headed, "How a Quaker Refused to Fight." As I am familiar with the facts and circumstances alluded to, and as the case greatly interested me at the time, I have thought it might be of some interest to your readers to go into details more than is done in Gov. Foote's brief allusion to the case.

The young Quaker alluded to is Tilgham R. Vestol, who lived near Columbia, Tenn. When Gen. Bragg's army was at Shelbyville, Tenn., young Vestol was conscripted and sent to that place; he was assigned to duty in the Fourth Tennessee Regiment, commanded by Col. McMurray, of Nashville. He reported to the regiment as required to do, but utterly refused to perform military duty of any character or description. Neither by threats nor persuasion could he be induced to alter his determination. The officers of the regiment were as humane as they were true and gallant, and, after every effort had failed to induce Vestol to perform the duties of a soldier, they gave the

matter up in despair, and told him to leave and go home, which he did. But shortly thereafter another conscript officer came along and Vestol was again duly enrolled as a conscript, and ordered to report at Bragg's headquarters. Not being ready just then to leave his home, he asked and obtained the time of two weeks within which to report, some citizen of Columbia, Chancellor Fleming, as I now remember, going his security that he would report at the end of the time. Before the two weeks had expired, Gen. Bragg had fallen back to Chattanooga. All alone and on foot, Vestol went to Chattanooga, and reported to Bragg's headquarters. By a most singular coincidence, he was again assigned to the Fourth Tennessee. Col. McMurray, from his Shelbyville experience, knew he had a tough customer to deal with. He concluded he would try the force of moral suasion, so one day he sent for Vestol to come to his quarters, and undertook to convince him from the Scriptures that he was wholly wrong in his ideas and position. But the young Quaker was rather too much for the gallant Colonel in the Scripture argument and the Colonel sent for his Chaplain to talk to Vestol and convince him that he was altogether wrong in his refusal to fight or to perform military duty. The Chaplain came and opened the argument after this wise: "I wouldn't give a cent for a religion that is opposed to my country." Said Vestol, "I wouldn't give a cent for a country that is opposed to my religion." The argument lasted for some time, but left the young Quaker unconvinced, and determined to do no military duty of any description. He refused to police the camp, or do the least thing that could be tortured or construed into military duty. At last, Col. McMurray, wholly unable to do anything with Vestol, sent him to brigade headquarters. Here he was reasoned with, and every effort made to induce him to go and perform the duties of a soldier, but he was firm and inflexible as the everlasting hills. He was told that if he persisted in his course he would be subjected to severe punishment, and finally would be shot for disobedience of orders. He replied that they had the power to kill him, but neither the Federal nor Confederate Army possessed the power to force him to abandon his principles, or prove false to his religion. I remember endeavoring to persuade him one day to pay the \$500, which the law provided a Quaker might pay, and be exempt from military duty, and asked him if he couldn't raise that amount and pay it, and thus get rid of the troubles that I plainly saw ahead of him if he persisted in his course.

He said he could raise the money without any difficulty. "But," said he, "suppose I pay the Confederate Government \$500, that will enable them to employ some one else to fight, and it will be equivalent to my hiring another man to do what I think it wrong to do myself. I can't do that."

I then said to him: "Suppose I could get you the position of nurse in a hospital, to care for the sick, wouldn't you be willing to do that?" He said, "I regard it my duty to do all I can for the sick and afflicted in either army, but if I were to take the position of nurse in a hospital, I would thereby occupy the place of some other man who would go out and fight," and so declined to do that. Learning from him that he knew how to make pottery or earthenware, I told him there was a manufactory of that sort in Georgia. "Now suppose you could be detailed to work there, would you not be willing to go?" He replied, "If it is a private establishment I will go; but, if it is a Government establishment, and run in the interest of the war, I can't go." Everything that could be construed, directly or indirectly, into military duty, he refused most emphatically to engage in. He was only about eighteen years of age. I soon became satisfied that he acted from principle, and would go to the stake, or meet death in any shape it could assume, rather than swerve one particle from what he conceived to be his duty. It was the sublimest exhibition of moral courage I had ever witnessed, and it was the more remarkable from being found in a boy of only eighteen, away from his family and friends. I asked him one day if he had no sympathy in the contest—if he had no preferences as to which side should be successful. "O yes," he said, "I would prefer to see the South victorious, as I live in the South and among Southern people." I heard a gentleman say to him, "Vestol, did you ever exhibit any emotion about anything in your life—did you ever cry in your life?" "O yes," he said, "I have cried in my life." "Well," said the gentleman, "I would like to know what were the circum-



stances that caused you to cry." "Well, sir," he said, "when I left home to come here, my mother cried when she told me good-by, and I cried then." "Yes," said the gentleman, "and if your mother were here now, and could see how you are situated, she would tell you to take your gun and go out and do your duty as a soldier." "No, sir," he quickly replied; "the last thing my mother said to me was to be true to my religion, and I mean to do it." It was during his stay at Gen. Maney's headquarters that Vestol had his interview with Gov. Foote. Gov. Foote was at that time a member of the Confederate Congress, representing the Nashville District, and was a candidate for re-election, being opposed, as I now remember, by Col. Savage. The soldiers from Tennessee in the army were allowed to vote, and the Governor was out electioneering among the soldiers. While at Gen. Maney's headquarters some one pointed out Vestol to Gov. Foote, or introduced Vestol to him, as a Quaker that wouldn't fight, when the following conversation occurred between them:

Foote—"What, young man, won't you fight—you are a stout, good-looking young man—is it true that you refuse to fight?"

Vestol—"Yes, sir."

Foote—"Why, you are all wrong about that. Suppose you were to marry a beautiful and accomplished young lady, and some ruffian were to come into your house and grossly insult her, wouldn't you kill him?"

Vestol—"No, sir."

Foote—(Jumping from his seat in a very excited manner)—"Why, I'd kill him in a minute."

Resuming his seat after a minute, the Governor surveyed Vestol, and again commenced a conversation with him.

Foote—"Young man, you are all wrong about this matter, even from a Scriptural standpoint. When Christ was upon earth he directed his disciples to pay tribute to Cæsar. The money thus paid went into the Roman treasury, and was used in carrying on the wars of the Roman people."

Vestol—"No, sir; you are mistaken about that. The Temple of Janus was closed at that time, and there were no wars going on."

Foote—"I believe he knows more about it than I do. I don't know whether the Temple of Janus was closed then or not."

Such was substantially the interview between this remarkable boy and this remarkable man. Perhaps two more opposite characters, in many particulars, never came in contact.

Gov. Foote, as before stated, was at that time a member of the Confederate Congress. Whether he voted for the Conscription law, the officers appointed under which he denominates the "bloodhounds of the Davis despotism," I know not. It was passed during the time he was a member of the Confederate Congress; whether with his sanction or not, I have no means of ascertaining. One thing is certain,—he used all his power of persuasion to induce Vestol to bear arms on the side of the "Davis despotism," and was seeking the votes of the soldiers who were bearing arms on that side, and obtained the votes of hundreds of them with the understanding—implied, at least—that he was in full accord with the South in her struggle. On no other ground could he have received a vote.

But to return to the young Quaker. His case was such an extraordinary one that Gen. Polk wrote the facts to the War Department at Richmond, but never received an answer, so far as I am advised. Vestol was ordered to Knoxville, and from that place he found his way to the Virginia Army, and was assigned to the Fourteenth or Seventh Tennessee Regiment—I do not now remember which. Here he was ordered to military duty, but firmly refused, as he had done before. The Brigadier in command, knowing nothing of his history or antecedents, ordered him to be bayoneted for disobedience of orders, and the bayonet was applied to him repeatedly. He bore it with the spirit of a martyr, and the soldiers, seeing that he would die willingly in preference to sacrificing his principles, refused further to punish him. No punishment, no threats, could shake the settled purpose of his soul for a moment. He was under arrest all the while. Frequently, on retreats, his guard would lose sight of him, but, in a day or two Vestol would march up alone into camp.

He made such an impression on me that, after the war was

over, I inquired of all those rebels I supposed would know what became of him, and whether he had survived the war, but none of them could tell me.

In the year 1871, I was sitting in my office one evening, when a young man walked in and spoke to me, and asked me if my name was not so and so. I told him yes, and asked him to take a seat, that I would talk to him in a few minutes, as I was engaged just then. He remarked that he didn't believe I knew him. I looked at him then more closely, and told him I did not. He asked me if I remembered a Quaker at Chattanooga that refused to fight. I at once recognized Vestol, and was really glad to meet him, and made him give me a history of his ups and downs in the army after I parted with him at Chattanooga. He told me he was in Castle Thunder for a while, at Richmond, but was finally permitted by the Secretary of War to go down to North Carolina to school, and was there at the time the war closed. Feeling that his education was not sufficient at the close of the war he went to Rhode Island, and there continued his studies and taught school a portion of the time. He informed me that it was seven years from the time he left his father's house to report to Bragg at Chattanooga before he returned to his paternal roof. He had invented a mode for taking off and putting on, wagon bodies, for which he had obtained a patent, and was selling the right when I met him.

I suppose he is still living in the neighborhood of Columbia, Tenn.—*Nashville (Tenn.) Banner.*

THE EAST.—The Old World is rapidly becoming new. While antiquarians are digging up from the rubbish of ages the records of the first Assyrian Empire, engineers are surveying routes for railroads over Asia, which, when constructed, shall convey the later fruits of Christian civilization to those many natives that cluster around the seats of primeval history. It would seem as though the portals are about to be opened through which shall be carried with ever-augmenting wealth the later stores of human art, enterprise, literature, and religion, to tribes and people hitherto entombed beneath the customs and superstitions of the dead and vanished past. Railroads, telegraphs, and swift communications by steam over seas and rivers, once established in Asia, there must soon come gigantic changes, of whose magnitude we can form but a feeble conception, that shall "make all things new" the wide world around. The swift revolutions that have occurred in Japan are but harbingers of what will occur in other lands of the East when the forces of modern civilization shall have been fairly applied to their conditions. Art is long, though time is fleeting, and that divine art which employs all secondary causes in the working out of the purposes of grace can never faint or weary until the kingdoms of this earth have become the kingdoms of our Lord. How far the Christian missionaries scattered over Asia have prepared the way for the entering in of the armies of industrial, mercantile and social progress is a question most worthy of consideration. It might, we think, be demonstrated by a close logical induction that the gospel of divine love preached and taught by missionaries has been the first effective agent in breaking down barriers which have hitherto separated the peoples of Asia from the Christian nations of the West. War and diplomacy have in no single instance accomplished so much as the men of peace who proclaim the Prince of Peace in the regions of barbaric darkness and degradation.

PETITIONS IN SUPPORT OF MR. RICHARD'S MOTION.—The total number of petitions in favor of this motion presented to the British House of Commons during the late session, ending August, 1873, was 1,165. The total number of signatures was 207,391. But, as already noticed, a large proportion of the petitions were only signed by one person on behalf of a large number of others, as, for example, by the chairman of each public meeting held on the question.

A "Woman's Peace Society" has been formed in London, which has just published an offer of \$100 for the best tract, written by a woman, on the subject of peace. The title must be "In what way do wars affect women; and how may they best use their influence to prevent war."

## THE ADVOCATE OF PEACE.

BOSTON, NOVEMBER, 1873.



## EDITORIAL CORRESPONDENCE.

BRUSSELS, September, 1873.

From the last number of the *Advocate* its readers learned that the Corresponding Secretary had sailed for Europe for the purpose of assisting in organizing and arranging for the proposed International Conference at Brussels in October. It is to be presumed they will be desirous of knowing what has been done in the prosecution of this purpose and what are the prospects of the anticipated reunion of eminent scholars and jurists. I am very happy to be able to give a favorable report.

I sailed from New York on the 27th of August and arrived in Liverpool on the 7th of September, where I remained but just long enough to exchange cordial greetings with some of the excellent and efficient friends of the cause of Peace, A. B. Hayward, Esq., Isaac Cook, Esq., and others. Proceeding to London, I was very glad to find Mr. Richard and have an opportunity to congratulate him personally upon his recent victory in the House of Commons. By this time doubtless it is well known that the telegraphic report which we in America received that his motion was carried by the casting vote of the Speaker was a mistake. He had a majority of ten in its favor.

Mr. Richard feels a lively interest in the proposed Brussels meeting, and will take an active and prominent part in its exercises. Soon after my arrival in Europe I ascertained we had made a mistake in fixing the time of our meeting so late as the 28th of October, inasmuch as the various Universities of Europe commence their autumn sessions before that time, and the Professors whose presence is essential to the success of our meeting could not attend. After consultation with our friends here we changed the time to the 10th of October. This change has added much to the labor which I have to perform in preparation for the meeting; it has involved much additional correspondence and necessitated a good deal of travel.

I remained but a few days in London, as my presence in Brussels was deemed necessary. Coming here I was most cordially welcomed by our noble friend, Hon. Auguste Visschers, President of the Provisional Committee. Mr. Visschers is a most efficient organizer. I doubt if his equal can be found in Europe, and the success of our meeting, which is now well assured, will be due in large measure to him. Our compatriot, the Hon. David Dudley Field, arrived in Brussels a day or two before me, and gave us his wise counsel and efficient co-operation. The Burgomaster and Minister of Justice are most cordial, and will cheerfully do all in their power to facilitate our object. The programme of the meeting I append to this letter. I think it will be perused with interest.

After attending to preparations here I went to Paris, where I met a large number of the gentlemen who are to attend the reunion. Fortunately Professors Mancini and Pierantoni, of Italy, were there, as also gentlemen from other countries whose attendance we desire. The distinguished Carlos Colvo, as also our honored and warm-hearted friend, Frederick Passy, ren-

dered me most valuable aid. Both of them very kindly gave dinners, to which the gentlemen interested in the Brussels meeting were invited, giving me thus opportunities for conference in regard to matters of great importance. But I have not time to enter more into details. It must suffice for me now to say the movement has assumed a magnitude and importance, and has awakened a deeper and wider interest than I had expected. Every day its prospects grow brighter. We are sure of the attendance of Professors Mancini and Pierantoni of Italy; of some of the most eminent publicists of France, Belgium, Holland, England, Germany and other countries. Let the meeting have the guidance and blessing of the God of Peace.

J. B. M.

## INTERNATIONAL CONFERENCE FOR THE REFORM AND THE CODIFICATION OF THE LAW OF NATIONS.

BRUSSELS, September 19, 1873.

SIR—Public opinion in all countries sensibly affected by the calamities without number that flow from war is active in the endeavor to find means which tend to prevent it, by removing the causes of war and devising an equitable mode of settling the differences between nations. Eminent publicists and jurists of America have taken the initiative in the convocation of an International Conference, which is to be held in Brussels, and which is designed to put in direct affinity men especially versed in International Law, of the different States of America and Europe.

The object of these distinguished men, when assembled, will be to seek for the means for rectifying treaties, the compacts which actually regulate international relations, for instituting the necessary reforms of international law, for obtaining its codification, so that a law written, positive and uniform, may be substituted for the incomplete and contradictory traditions which are so full of defects, and which give rise to many diverse interpretations. Although the collective work has this broad scope, the design of the Conference is at least to attempt such action, in the limited course of its sessions, as will hasten the accomplishment of the great end, encourage subsequent endeavors and shed light upon the course to be pursued for its complete consummation.

In a session held at Brussels the 17th of this month a provisional committee, which has been formed in accordance with the views expressed by a large number of the members of the proposed Conference, has decided upon the following measures, subject to the definite approbation of the assembly:

*First.* The beginning of the Conference (at first announced for the 28th of October) is fixed for the 10th of the same month at noon. The sessions will be held in the halls of the Hotel de Ville of Brussels, which have generously been put at the disposal of the Conference by the College of the Burgomaster and the Aldermen.

*Second.* The sessions will be held with closed doors, but a summary of the addresses and debates will be furnished for the Press.

*Third.* The first session of the Conference will be accessible to ladies and gentlemen invited, upon the presentation of their cards of invitation.

*Fourth.* The programme provisionally arranged contains the following propositions:

1st. Discussion of the principle of the codification of the

**Law of Nations.** Examination of the best system to be employed for the preparation and publication of a code of International Law.

**2d.** Discussion of the principle of International Arbitration. Institution of Courts of Arbitration. The course to be pursued. The means of assuring the execution of the sentences and decisions of arbitrators.

**3d.** Classification of matters to be taken into consideration. Institution of Committees charged with the determination of questions to be studied. Nomination of Reporters. Mode of Correspondence. Printing and distribution of Reports.

Nomination of a permanent delegation, charged to represent the Conference until the opening of a subsequent session of the Conference.

Place and time of this second reunion.

The Delegates of the Provisional Committee—David Dudley Field, President of the American Committee; "The International Code Committee;" Rev. James B. Miles, D. D., Secretary of the same Committee; Hon. Auguste Vischers, Doctor of Laws, Brussels.

## THOUGHTS INTENDED FOR THE EVANGELICAL ALLIANCE.

BY ELIHU BURRITT.

In the very front rank of the immortal truths you have come from different countries to represent, elucidate and enforce, stands this great and eternal fact; that the living spirit of Christ is one and the same vital power in and upon men of all races the world around; that it produces the same fruits in all zones and latitudes, in all ages and conditions of mankind; that these fruits are the same in kind as St. Paul describes them in his list of Christian graces; that by this one spirit all human souls in whom it dwells have access to the same Heavenly Father, and that this access and this relation make them of nearer affinity than mere human blood can alone create.

This, I take it, is one of the grand sentiments as well as truths you are here to represent, to feel and illustrate in your individual and collective experience. This ennobling sentiment pervades all your speeches. You feel it to be a bond of union which no secular authorities or principalities of this world have either the right or the power to sever or weaken. This you say, believe, feel and prove to be the power and prerogative of the spirit of Christ among men of all races and countries. This is one of the sublime functions of that spirit, to make one great brotherhood of all human souls in which it breathes and begets its own life.

Well, there is another power which the same Father has given to work in the same direction, and by simultaneous impulse. St. Paul describes it as a living power to work to this great end with the spirit of Christ, just as the human body with all its faculties works with and for the mind that inspires and directs its action.

On Mars' Hill he enunciated the everlasting truth, "God nath made of one blood all nations of men." This one blood he sets forth as something more than a mere stagnant quality of existence that makes man differ from the beast. He puts it forth as a living power among men, that is to work as such with the spirit of Christ to work with all the human interests of mankind, to make the sense and fact of their brotherhood embrace all the best possibilities of this world and the world to come.

Now the whole spiritual power that God has given for human good, the churches you represent, claim to possess and wield by his grace. But why should you try or wish to put asunder forces which God has joined together in everlasting fellowship for the same end? The one spirit of Christ, with all the qualities and experiences it begets in the human soul, and the one human blood of which God has made all nations of men, with all the common affections, sentiments, interests, and experiences it creates, are two everlasting facts and forces

which cannot be separated. They sustain the same relation to each other as that between the thinking mind and the body that performs the will and action of thought. If this be so, if you feel this to be true, then I would ask, how can you expect that your Evangelical Alliance can create a real, permanent Christian brotherhood out of the churches you represent without creating a human brotherhood out of the entire nations to which they belong? In face of a recent experience, which is too painful to recall here, what kind of brotherhood can you establish while the pagan Moloch of war keeps five millions of men under arms in Christendom, and, in every year of peace, takes a gold guinea from the people to shoe its bloody feet with the preparation for preaching its maledictions among men, against the copper half-penny which all the evangelical churches in Europe and America give to the preaching of Christ's great gospel to the heathen world?

Thousands of devoted Christians, represented here, deprecate the connection between a Christian church and a Christian State, as if it must impair spiritual prerogatives which secular authority should never meddle with. But what is the peril of this connection compared with that relation in which war essays to put Christ to Belial, compared with that lynch law regime of nations which would hang the holiest man in your presence on the first tree for high treason if he should seek to be like Christ, obey his commands, and follow his example, so far as to love, feed, clothe and comfort men whom a secular government declares to be the enemies of his country?

Without abstracting a single activity from any object proposed by this alliance, the friends of peace on both sides of the Atlantic, surely may hope that you will include in the great ends at which you aim, the dethronement of this huge power of evil, this foe of God and man, that defies Christ's gospel, that bars the spread of his holy religion, and loads it with reproach, that feeds like a horse-leech on the scanty earnings of labor throughout the civilized world; makes what is called peace a stupendous anomaly, and subjects all nations to the blind rule or fear of violence and brute force. Who but you and the churches you represent should lead the way to this great consummation? Who like you could array against war the two mighty forces God has given you to wield and work,—the one spirit of Christ and the one blood of mankind with all the correlative faculties they supply, with all the motives they inspire, and all the interests and destinies they involve?

I would beg one minute more to refer to a coincidence which I am sure this assembly will appreciate. This very day and this very hour while we are considering this great question, a Congress of the most eminent publicists and jurists of Christendom opens its first session at Brussels, with one specific and only object—to elaborate an international code which shall be applied by a high court of nations to the peaceful solution of all difficulties between them that cannot be settled by negotiation. Now is not this effort in the direct line of that influence which the Christian church should claim for the religion it holds and teaches? Is not trial by an impartial jury virtually one of the political offspring of that religion? Where, in the continuity of its influence, states or provinces were brought to the same bar of equity and reason, did it not prove the expanding action of Christian principles on the system of human law? And now when a code and a court are to be erected, before which the greatest nations on earth are to bow in obedience to its awards; now when the very next bar to the great white throne of eternal justice is to be raised up among men, why should not the Christian churches of the world say this is one of the grand triumphs of our faith! this is one of the powers it has developed for human good; this is only its latest achievement on the grand march of Christian civilization; only a new point of departure on the highroad of human progress! Let the great masses of mankind but feel that it was the hand of the Christian religion and of the Christian church that lifted from their necks this monster that fed upon their blood and substance, and atheism, rationalism, materialism and positivism could no longer get other hearing from the people than scorn or pity could give them.

With such a triumph won for humanity the Christian churches would no longer have occasion to reply to the arguments of scientists or infidels, or of any other deniers or

decriers of their faith. What an infinite loss it will be to them and to the credit of that faith, if they shall allow other principles, interests and instrumentalities to lead the van in the grand march of civilization against this enemy of God and man!

### INTERNATIONAL ARBITRATION.

BY REV. W. P. TILDEN.

The Annual Report of the London Peace Society gives a detailed account of the work done prior to the action of Parliament, which it is a refreshment to read. It would seem as if there could hardly be a town or hamlet in all England where the plea for arbitration in some form had not been heard. "Workingmen's Peace Associations," "Arbitration Leagues," "Conferences," "Public Meetings," "Trade Councils," are among the agencies employed for scattering the darkness and letting in the light. Social Science Associations have also taken up the question, and, though there was often a difference of opinion on practical points, there was a general acknowledgment of the supreme importance of the question itself. Religious bodies discussed the question at their meetings and passed resolves in its behalf: leaflets, tracts, periodicals and peace literature were scattered in factories, work-shops, counting-rooms, homes, to arrest the eyes and enlist the hearts of the people in the great cause of international arbitration. This was the way Mr. Richard's motion was carried. Is it not plain that this essentially, is the way we too must take to wake our people to that kind of interest in the grand movement which is needed to second what England has so nobly done?

The time is ripe for action. It has already begun. The American Peace Society, whose main object from the beginning has been the prevention of international war by peaceful arbitration, taking advantage of the hopeful state of feeling induced by the Geneva settlement, sent its Secretary, Rev. James B. Miles, to Europe to confer with the friends of peace there concerning the feasibility of convening at a proper time and place a sort of National Institute or Representative Congress for the mutual and friendly consideration of this vastly important theme, and the adoption of some plan to be submitted to the nations for their adoption. Mr. Miles has recently returned, bringing the welcome news that he was everywhere received with the greatest courtesy and kindness, and that the general object of his mission was hailed, not simply with favor, but with enthusiasm, and this not by peace societies alone, but by statesmen and publicists—men versed in international law, who believe that the time has come for some effort on a grand scale in behalf of peaceful and rational arbitration.

In all this there is surely something greatly encouraging. It presents a clean-cut, definite object that all can understand. There is great gain in this. All are ready enough to say that peace is a good thing, that it ought to prevail and will in the millennium, but *here and now* they don't see what is to be done about it. Here is something clearly defined and practical to be done. Of course the multitude will say, "It will come to nothing. Nations will fight as long as there is occasion. Arbitration will do for slight difficulties, but when a nation's blood is up, and great questions are at stake, nothing but war to the knife will suffice." We don't sympathize with this sad and disheartening view of human nature and human society. We don't believe that war and bloodshed are forever to curse this fair earth of our Father. We believe in human progress, and, so believing, we think it sure that in time the old method of settling national difficulties by bloody violence will pass away. But not without effort. Great evils are removed only by great exertions. The methods of action indicated above are only the beginning. As preliminary steps, they seem to us full of hope.

In order to secure the general interest of all thinking men and women the one grand object—*arbitration as a substitute for war*—should be cleared of all side issues and side opinions and made to stand out as the one first step in which all who believe in the forward march of humanity may cordially unite. Let it be understood, then, that to give our sympathy and aid to this movement it is not necessary to deny that war has ever accomplished any good in this world. There are honest differences of opinion on that point. It is not necessary to deny that there

are some things worse than war, or that fighting in some states of society may sometimes clear away an evil greater than itself. It is not necessary to deny that a nation has the right to defend itself against outrage and wrong, or that civil governments, in the present condition of things, do not require a base of physical force to hold the unruly in check and preserve the public peace.

But, admitting all this, or at least admitting that honest differences of opinion may be honestly held on these points, may we not, clearing the question of all these individual differences, unite with all the friends of peace the world over for such an inauguration of a general peace movement as is now contemplated, and lend it our hearty sympathy and generous aid? With no extravagant hopes of immediate success, we do think there is good reason for believing that the steps already taken in the British Parliament, if followed up in the way proposed, or in such other ways as may be deemed best, with the heroism of true conviction, will hasten the day when peaceful and friendly arbitration shall take the place of bloody violence among the nations of the earth.

To say that the thing cannot be done is simply a shame to our Christian faith. The thing that is right can *always* be done in time, when it is undertaken with a conviction resting on God.

Surely if individuals can settle their difficulties in peaceful ways, without resort to fist or bludgeon; if State lines can be adjusted by friendly council; if great international highways, like the Suez Canal, can be guarded by a tribunal of judges selected from the nations immediately interested; if *two* great nations can settle *one* great war-breeding difficulty in mutual council, permitting the sanguinary sword to sleep in its scabbard, why, in the name of all that is friendly, just and right, may not the nations of the earth unite in some plan for the rational adjustment of all difficulties that may arise between them? It is reasonable, it is right. And what is reasonable and right may, can, must, shall, *will* be done, if those who see the right and believe in it will unite their influence in making it victorious.

### PEACE MEETINGS.

Last evening very interesting peace meetings were held in the 2d Congregational church in this city and at the City Hall, Saco, at which addresses were made by Rev. D. C. Haynes, Financial Secretary of the American Peace Society, and many prominent citizens. The attendance was large. Rev. Mr. Haynes is a very pleasing speaker and we glean the following facts from his remarks on both sides the river. He said meetings in the interest of peace were being held, the object being to bring about peace more especially among nations. The American Peace Society was formed at the close of the last war with Great Britain.

It started out with the determination to prevent another war between the two countries and has ever since urged ministers to preach peace to the world. About the same time the peace societies of England and France sprung up, all having the one common object.

Mr. Haynes urged there was no necessity for war between civilized nations, and hailed the result of the late Geneva tribunal and the reference to the Emperor of Germany by which the Alabama claims, the fisheries, navigation of Canadian waters and the San Juan difficulties had been settled, as the dawn of a brighter day for the nations. He believed the people needed to be educated up to the standard of peace to ensure the continuance of happy relations and make peace permanent. The Society has advanced until it has succeeded in bringing about a congress of nations which is to meet at Brussels in October, to see if a system of arbitration or a court of nations can be had for the settlement of all questions in dispute.

In order to show the damaging effects of war Mr. Haynes furnished some statistics that are worthy of mention. The cost of war in money to Great Britain from 1688 to the present time—and the pecuniary cost is small in consideration with the damage to industry—has been \$6,000,000,000 in gold, and the cost to her foes has been an equal amount, making \$12,000,000,000. The standing armies of Europe embrace 2,800,000 of the flower of the youth of the land, and the industries of that

grand division deprived of the labor of those men. The war debt of Christian nations is set down at \$23,000,000,000. The total valuation of the United States was given at \$30,000,000,000, and it would just about clean out this country to pay the debt. At the present time 83 per cent. of all the incomes of Great Britain goes to pay the war demands while but 17 per cent. is left for other purposes. The money expended in war would purchase every foot of land in the world, clothe the people, build school-houses, and colleges and endow universities, erect churches and support a ministry and render the people comfortably happy. To the pecuniary cost of war is to be added what results to the world from crime and suffering; but these efforts at computation would be futile. In the face of these facts it was the duty and privilege of every Christian to labor to prevent war.

At the close of Mr. Haynes' remarks resolutions endorsing the objects of the Peace Society were adopted.

At the 2d Congregational church after Mr. Haynes concluded his address brief remarks were made by Mayor McMullan, Dr. T. Haley, Rev. J. Malvern, G. N. Weymouth, Esq., Judge Jelleson, Rev. J. D. Emerson.—BIDDEFORD, ME., *Daily Times*.

A meeting under the auspices of the American Peace Society was held at the Washington street church on Sunday evening last. The attendance and the attention good. The exercises were opened with singing by the congregation, and prayer by Rev. Mr. Ayer, formerly of this city. Rev. Mr. Harmon of Portsmouth, who presided, then introduced Rev. D. C. Haynes, Financial Secretary of the Society, who gave an interesting history of its origin and some account of the good work it has accomplished. He was followed by Rev. Dr. Day, who read the resolutions given below,—and which at the close of the meeting, were unanimously adopted. The Rev. Mr. Brown seconded the motion to adopt in brief but eloquent words. The exercises closed with singing by a select choir and the benediction.

Resolved, that the recent culmination of peace principles in the Treaty of Washington and the subsequent arbitrations, by which past and present difficulties between Great Britain and the United States, without resort to war, have been amicably settled, is evidence of the practicability of those principles, and reason for devout gratitude to the God of peace who has brought about this grand result.

Resolved, that we learn with great pleasure of the successful mission of Rev. James B. Miles, D. D., a Secretary of the American Peace Society, made to Europe in behalf of peace principles, in that he was fraternally and enthusiastically received, and his work endorsed by the Peace Societies and eminent Publicists of Great Britain, France, Italy, Prussia, and other nations.

Resolved, that we deem the remarkable awakening of the peace sentiment throughout Europe, developed by this mission, evidence of the progress of Christianity, and an incentive to increased efforts for the prevalence of Peace principles over the world.

Resolved, that we learn with great pleasure of the recent appointment of a committee by the Peace Society, to meet and confer next October with eminent men of other nations in reference to the formation of a Peace Congress and Tribunal of nations, for the purpose of securing a code of international laws, looking to the settlement of all difficulties between nations without resort to the barbarous custom of war.

Resolved, that we rejoice in the fact that the American Peace Society in co-operation with similar societies in other countries, is successfully organizing and forwarding earnest efforts for universal peace, and that we hereby pledge to it in this work our sympathies, support and prayers.—*Dover Paper*.

In accordance with announcement made in the papers Saturday, and the pulpits yesterday, a "Union Peace Meeting" was held last evening in the First Baptist Church.

The church was filled with an attentive audience. In opening the meeting, Rev. Mr. Haynes, one of the Secretaries of the American Peace Society, expressed his regret that the pastor of the church, the Rev. Dr. Graves, had been obliged to go

home, in consequence of sudden indisposition. He requested any clergymen who might be present to come forward upon the platform. The Rev. Mr. McKeown, of the Elm Street F. W. Baptist Society, took a part in the services of the evening, by reading a portion of the Sermon on the Mount, and offering the introductory prayer.

The Rev. Mr. Haynes then spoke for half an hour or more upon the advance of the world from the barbarous custom of war towards the enlightened policy of peaceful arbitration, which had recently achieved so great a victory in the settlement of the long-vexed points of difference between this country and Great Britain. He gave some statistics as to the direful ravages of war, and explained the world-wide interest that is now being felt in the endeavor to render the practice of war as obsolete as the code duello is now becoming.

At the close of his remarks, Mayor Newell offered a series of resolutions which had been prepared; similar, we understand, to those which had been adopted by other meetings of this kind.

The resolutions set forth the evils of war and the advantages of peaceful arbitration, and recommend the convening of an international convention to draw up a code of rules regarding the settlement of difficulties, which may be binding upon all nations.

Mr. Newell made some pertinent remarks, and expressed the pleasure it afforded him to offer these resolutions. After being seconded by Rev. Mr. McKeown, they were put to vote by a show of hands. The affirmative called up a large number of hands, the negative none; and the matter having been thus satisfactorily concluded, a collection was taken up, the doxology sung, and the meeting adjourned.—MANCHESTER, N. H., *Daily Union*.

## COMMUNICATION FROM THE HAGUE.

*The Hague, Aug. 13, 1873.*

REVEREND SIR:

It has afforded us great satisfaction to learn from your letter of the 18th last, the confirmation of the fact that was made known to us some days before by M. Auguste Visschers, at Brussels, viz: that the first meeting of juriconsults and publicists for preparing the codification of the Law of Nations in the direction to establish a permanent Arbitration will take place the 10th of October next.

We hope to receive soon the programme of this Congress, and in expressing our gratitude for your very kind letter, we cannot better answer it than by assuring you of our co-operation with the meeting of the said Assembly. We will be happy in promoting the representation of the Netherlands at this Congress looked for with due interest.

After the encouraging fact of the approval of M. Richard's motion in England, it seems to us still more the duty of all friends of peace to win public opinion in all civilized Europe on behalf of the great cause you did plead on your mission in this part of the world, and which we hope will produce a plentiful harvest for the benefit of mankind everywhere.

Public opinion may not be penetrated as yet in the Netherlands with the practical consequences of the ideas which you, reverend sir, have promoted already in a great measure. But there exists at least a centre of men fully convinced of the truth that war is incompatible with the sublime mission of mankind and impedes the progress of civilization.

Our sincere sympathy, and our hearty good wishes are assured to you, reverend sir, in your generous endeavors.

THE GENERAL LEAGUE OF PEACE OF THE NETHERLANDS,

D. VAN ECK, President,  
G. BELIFAUTE, Secretary.

To the Rev. James B. Miles, D. D., Boston (United States).

At a demonstration of the Walsall Trades Council (August 4), attended by two thousand members and many thousand spectators, a hearty vote of thanks was adopted, to be conveyed to Mr. Henry Richard, M.P., and the Parliamentary majority who supported him in the late discussion on International Arbitration.



## THE PRINCE OF PEACE.

Sweet Prophet of Nazareth, constant and tender,  
Whose truth like a rainbow embraces the world,  
The time is at hand when Thy foes shall surrender,  
And war's crimson banners forever be furled;  
When the throat of the lion no longer will utter  
Its roar of defiance in desert and glen;  
When the lands will join hands and the black cannon mutter  
Their discords no more to the children of men.

As breaks the gold sunlight—when heroes and sages  
Were coming and going like meteors in space,  
A new glory broke on the gloom of the ages,  
And love warmed to birth in the glow of thy face;  
The wars of Old Time are waning and failing,  
The peace of the New Time o'erarches our fears;  
The orbs of the Old Time are fading and paling,  
The sun of the New Time is gilding the years.

The mist of the ocean, the spray of the fountain,  
The vine on the hillside, the moss on the shrine,  
The rose of the valley, the pine of the mountain,  
All turn to a glory that symboeth Thine;  
So I yearn for Thy love, as the rarest and dearest  
That ever uplifted a spirit from woe,  
And I turn to Thy life as the truest and nearest  
To Infinite goodness that mortals may know.

O! Soul of the Orient, peerless and holy,  
Reflecting a beauty all angels above—  
I would join with the singers who raise up the lowly  
And praise Thee in deeds that are Christ-like in love;  
Let my words be as showers that fall on the highlands,  
Begotten in shadows, expiring in light,  
While Thine are the billows that sing to life's islands,  
In numbers unbroken by noonday and night.

The payment of the Geneva award, which was completed during the last week, was an important event. If anybody had predicted eight years ago that John Bull would pay Brother Jonathan fifteen millions of dollars for damages on account of the Alabama, he would not have been believed. John himself would have laughed the idea to scorn. Do we exult over John Bull? Not at all. He has acted with unusual wisdom. He intended to bully Jonathan a little—as is his nature—and to make money out of his trouble—being of a money-making turn; but when the bill was presented he saw the best way was to settle. We made no great bargain out of it. The main point was in getting John to acknowledge that he was responsible for damages and to leave the amount to arbitration. We had better surrendered the amount ten times—and so had Great Britain—than to go to war. That is the best part after all—the recognition of the fact that war does not pay. Our friends of the Peace Society may properly feel encouraged when nations submit their cases to boards of arbitration and promptly abide by their decisions. When we consider the amount of the award, fifteen millions is a mere bagatelle to the injury done us by the British-Confederate cruisers. They drove our commerce from the ocean, and dealt our great shipping interest a blow from which it has never even begun to recover. They threw the carrying trade of the world back into the hands of British ship-owners, and almost obliterated the Stars and Stripes from the face of the deep. England made a pile of money out of our troubles and can well afford to pay the fifteen millions, while it is far better for us to take it than to go to war for more. — *Boston Herald*.

The Department of State has been informed by Gen. Schenck that the National Association of Science, of London, has offered a prize of £300 sterling to the person who shall write the most able essay on the subject: "In what way ought an international assembly to be constituted for the formation of a code of public international law, and what ought to be the principles on which such a code should be formed?" The Association invites the competition of Americans for the prize.

## SPURGEON ON WAR.

Charles H. Spurgeon, the eminent Baptist minister of London, closes an address to the Emperor of the French and the King of Prussia, in very plain English. If all ministers of the Gospel would be equally bold and explicit, war would soon cease. He says:

"Did either of you ever think of what war means? Did you ever see a man's head smashed, or his bowels ripped open? Why, if you are made of flesh and blood, the sight of one poor wounded man, with the blood oozing out of him, will make you feel sick. I do not like to drown a kitten; I can't bear to see a rat die, or any animal in pain. But a man? Where's your hearts, if you can think of broken legs, splintered bones, heads smashed in, brains blown out, bowels torn, hearts gushing with gore, ditches full of blood, and heaps of limbs and carcasses of mangled men? Do you say my language is disgusting? How much more disgusting must *the things themselves be*? And you make them! How would you like to get a man into your palace-garden and run a carving-knife into his bowels, or cut his throat? If you did that, you would deserve to be hanged, but it would not be half so bad as killing tens of thousands, and you know very well that this is just what you are going to do. Do you fancy that your drums and fifes, and feathers and fineries, and pomp, make your wholesale murder one the less abominable in the sight of God? Do not deceive yourselves; you are no better than the cut-throats whom your own laws condemn; better, why you are worse, for your murders are so many. Think, I pray you, for your poor people will have to think, whether you do or no. Is there so little want in the world that you must go trampling on the harvest with your horses and your men? Is there so little sorrow that you must make widows by the thousand? Is death so old and feeble that you must hunt his game for him, as jackals do for the lion? Do you imagine God made men for you to play soldiers with? Are they only meant for toys for you to break? O, kings, their souls are as precious in God's sight as yours; they suffer as much pain when bullets pierce them as ever you can do; they have homes, and mothers, and sisters, and their deaths will be as much wept over as yours, perhaps more. It will be hard for you to think of the blood you have shed when you lie dying, and harder still to bear the heavy hand of God when He shall cast all murderers into hell. Have pity upon your fellow-men. Do not cut them with swords, tear them with bayonets, blow them to pieces with cannon, and riddle them with shots. What good will it do you? What have the poor men done to deserve it of you? You fight for glory, do you? I am a plain-talking Englishman, and I tell you the English for glory is DAMNATION, and it will be your lot, O kings, if you go on cutting and hacking your fellow-men. Stop this war if you can, at once, and turn to some better business than killing men. Before the deep curses of widows and orphans fall on you from the throne of God, put up your butcher-knives and patent men-killers, and repent."

RESULTS OF THE MEETING OF EUROPEAN AND AMERICAN PUBLICISTS AT GHENT.—*Ghent, Sept. 12.*—The conference of European and American juriconsults which has been in session in this city during the week, has organized as a permanent institute of international law. Three subjects have been discussed, viz: "International arbitration," "The three rules of the Washington Treaty," and the "Codification and adoption by treaty of regulations relative to private property in time of war." The conference appointed a committee to draw up and issue a manifesto and adjourned to meet in Geneva next year.

BRIGHT'S VOICE STILL FOR PEACE.—It is reported that John Bright is opposed to a war against the Ashantees, and will resign his position in the cabinet if it is further prosecuted.

A late number of the *St. Petersburg Gazette* states that the annual cost of the Russian navy is from eighteen to twenty millions of dollars.

KIRWIN used to say that a pious Scotchman was accustomed to pray: "O Lord, keep me right; for thou knowest if I go wrong it is very hard to turn me."





NOBLE LIVES.

There are hearts which never falter,  
In the battle for the right ;  
There are ranks which never alter,  
Watching through the darkest night ;  
And the agony of sharing  
In the fiercest of the strife,  
Only gives a noble daring,  
Only makes a grander life.

There are those who never weary,  
Bearing suffering and wrong ;  
Though their way is long and dreary,  
It is vocal with their song ;  
While their spirits in God's furnace,  
Bending to his gracious will,  
Are fashioned in a purer mold  
By his loving, matchless skill.

There are those whose loving mission  
'Tis to teach the bleeding heart ;  
And to teach the calm submission  
Where pain and sorrow smart.  
They are angels bearing to us  
Love's rich ministry of peace ;  
While the night is nearing to us,  
And life's bitter trials cease.

There are those who battle slander,  
Envy, jealousy and hate ;  
Who would rather die than pander  
To the passions of earth's great ;  
No earthly power can crush them,  
They dread not the tyrant's frown ;  
No fear, no favor hush them,  
Nor bind their spirits down.

These, these alone are truly great ;  
These are the conquerors of fate ;  
These truly live, they never die ;  
But clothed with immortality,  
When they shall lay their armor down,  
Shall enter and receive the crown.

DEW-DROPS OF THE LAW OF KINDNESS, No 15.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

THE OLD DAME AND HER COAL OF FIRE.

The Good Book tells how to treat those who wrong us ; how to melt down the hate or scorn in their hearts and make them our fast friends. It is to do good to them ; to give soft words for sharp words, and kind acts for bad acts : and we are told that such kind thoughts, words and acts will be like coals of fire on the heads of those who treat us ill and hate us. But if such kind acts should not do this, none the less must we keep to them, just as Christ did and told us to do the same, though they should not change the mind of those who wrong us by word or deed. But few men are so hard of heart as to stand out when we give them love for hate, good for bad acts.

There was once a poor old dame who had her fruit stand near the park in New York, and she stood by it day and night, in cold and heat, all the year round, and lived and fed and clothed her small ones at home out of what she sold at one or two cents at a time. She wore a poor dress, and looked as if her lot was hard in life, and so it was. But she was rich in faith, and her face, though brown and hard, wore a smile, and her voice was not sharp, nor her eyes cross when much tried by bad boys or worse men.

Well, one night, as she sat by her stand in the cold, a rough man of the sea, the worse for drink, came up with a ship-mate as drunk as he was, and said to him : "Now let us have some fun out of this old dame. Just see how I will make her mad and burst with rage." With these words he struck her stand with his foot, and sent it off a rod on to the sidewalk. Her fruit ran this way and that way in the dirt, and was quite bruised and spoilt. The rough man then stood and looked in her face with scorn to see if he could not make her rage burn and blaze like fire. This sight was to be the fun he was to have in the act. She looked at him with no hate in her eyes. She said to him with a voice soft and low : "My son, may God forgive you as I do !" She did this in her heart ; he saw and felt it in her look and voice, and with both she asked God to do the same. What a change came on and through him ! Where now was his fun ! The coal she had put on his head now made him feel its heat. It was not to burn but to melt ; and it did melt him till his heart was soft and his eyes full of

tears. His drink lost its power on him. He came to a new mind, thought and life. He ran here and there and picked up her fruit. He took out all the cash he had and begged her to take it. He begged her to take his arm and let him guard her back safe to her home; and as he urged it he said: "Why, I should be more proud to walk home with you than with the most rich belle in New York."

That was the old dame's coal of fire. She had read of such coals in the Good Book. But if she had not read of them there, if Christ had not said in words that she must give love for hate and good for ill, she would have done what she did, for the cause that His mind was in her and must come out of her in just such acts as she did to the rough man of the sea who, in his drink, thought it fun to wrong her and make her mad with rage. Now it takes a great deal of the mind of Christ to dwell in the heart of man, boy or girl to make him or her act as did the old dame in this case. But all may have it if sought for in truth and faith. And there is no one thing that makes a man so like Christ in power as to have this mind that was in Him. Why, with it this old dame, as one might say, put a new heart in a bad man, and, it may be, led him to a new life all his days.

#### A LETTER FROM ENGLAND TO THE CHILDREN IN AMERICA.—No 13.

DEAR YOUNG FRIENDS:—I began to write a letter to you on the very top of a high mountain in North Wales, but I hadn't time to finish it: I had been thinking of you and of your good Peace Society, and your pretty *Angel*, and I thought the best way of making peace was to know and take an interest in the different countries of the world, and so as I have often written to you about England and English people, I thought this time my letter should be about Wales.

It was a lovely afternoon and we started, a pleasant little party, to climb a mountain called Talyfau. A good clergyman came to show us the way, and he helped me to get to the top, which indeed I do not think I could have reached without his assistance, for it was so high and steep. From the summit we could see a long way; in front of us was the beautiful blue sea, and behind us were hills and valleys and fertile plains: while to the right was the pretty little town of Conway with its ruined castle and ancient wall, and to the left a range of mountains.

Wales is one of the loveliest parts of Great Britain, and one of the most interesting. The people though speaking a different language to the English, are yet loyal, loving subjects of our Queen, and as perhaps you know, the eldest son of the King or Queen of England is always called the Prince of Wales.

Do you remember the story of the first Prince of Wales? I will tell it for those of you who have forgotten, or have never heard it.

The Welsh people years and years ago were a separate nation, they had their own prince and their own rulers, and very often there were quarrels and wars between the two countries, but at last Wales was subdued by the English King, who said to the people, "I will give you a prince who does not know a word of English;" and then in a few days he came out to them from the castle of Caernarvon holding in his arms a little baby, his own infant son, and saying to them, "Here is your prince."

The Welsh used to be a very warlike people, but now they are the most peaceful in Great Britain. They do not read many books, but they study the Bible a great deal, and even the poor people are learned in matters of religion. They love their churches and chapels, and so delight in singing God's praises that even in a small congregation the sound of voices is greater than in many much larger ones in England.

Besides their hymn tunes the Welsh have a number of national airs that they are very fond of playing upon the harp, and they have a peculiar way of singing to these airs that many years ago was in constant use amongst them. At a friendly gathering one man would play a well-known air upon the harp, while another would sing words to it of what was passing around him, praising, perhaps, the beauty of some fair lady, or the chivalry of some bold knight, and the great point in

which he must shew his skill was at the end, for he must always contrive to finish his poem at the same time that the air was ended. This was called penillion singing, and last week at a Welsh concert I heard some of this kind by two men named Eos Ebrill and Iago Bencerdd.

The Welsh are very proud of their country, and think no place like Wales. The kind clergyman who took us up the mountain seemed so pleased to shew us his beautiful country, and said how could any one like to leave those lovely scenes, and live in the big towns of England! Sometimes the Welsh do this, but when they do their bodies are in one place and their hearts in another; for Wales and Welsh people are all they really love, and though they learn our language, and have great friendships with us, yet they like to sing,

"Wales, Wales, my mother's sweet home is in Wales;  
'Till death be passed my love shall last,  
My longing, my *hiraeth* for Wales."

Well, dear children, when you think of Wales you must think of a loving, friendly people, at peace with all the world, and now will you, in imagination, give them a hearty grasp of the hand, and say farewell for the present, in which peaceful act I too must join, and remain as ever,

Your and their English friend,

PHILIPPA.

"NO!"

BY GEORGE W. BUNGAY.

"Happy Johnny, how you grow:  
Do you chew tobacco?" "No!"

"Don't you smoke cigars aglow,  
And color costly meerschaums?" "No!"

"Don't you drink of wines that flow  
In purple streams of sweetness?" "No!"

"Don't you play a game or so  
Of cards and dice for money?" "No!"

"You dare not speak an oath, I trow,  
Or tell an oily falsehood?" "No!"

"You would not strike an angry blow  
To show your pluck and manhood?" "No!"

"Will you not a fishing go,  
Or hunting on the Sabbath?" "No!"

BE POLITE.—There is something more in politeness than what we sometimes call "good manners." A boy or girl may understand just how to behave in the street, or in company, and yet be far from being truly polite. True Christian politeness considers the comfort and good feeling of others, and makes one gentle in spirit as well as courteous in words. It will have so much of the Spirit of Christ as to do unto others as we would have others do unto us.

Once when I was going to give our minister a pretty long list of the sins of one of our people that he was asking after, I began with "He's dreadfully lazy." "That's enough," said the old gentleman, "all sorts of sins are in that one; that is the sign by which to know a full-fledged sinner."

When I see a young lady with a flower garden on her head, and a draper's shop on her body, tossing her head about as if she thought every body was charmed with her, I am sure she must be ignorant, very ignorant. Sensible men don't marry a wardrobe or a bonnet-box; they want a woman of sense, and these dress sensibly.

When home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element.





## POOR JOE.

Mary Lee was as decent a woman as the village could produce, but she had a brute of a husband. Not content with starving her and her child with hunger and cold, he added insult to injury, and cowardly blows to desertion and neglect. Most of his money was spent at the public-house. And those whom nature and solemn vows would prompt him to cherish, were left to starve or beg. But it was not long, for Mary was not strong at the best, and all this told powerfully on her slender frame, and brought her to the gates of death; happily for her, they were also the gates of heaven. But it was a terrible struggle for her to part with her darling boy, for Joe had been the constant companion of all her griefs, and shared in all her woes; in fact, they were to each other the only oasis that earth possessed,—all beside was sterile wilderness and barren sand.

Their work during the day was to do anything to earn a crust of bread, to keep them from utter starvation, and at night to sit in a dark, damp, dismal room, and watch the flickering embers in the grate till they died away, and then to creep to an old straw mattress that lay in a corner, and await the coming of him whose very foot should have had "Music in't a-coming up the stairs." But oh! the coming, the sad coming! woes, for the coming! They could bear the surly blast as it howled around the house like a hungry wolf; they could bear the snow as it drifted in through the broken windows, and wound around them like a winding sheet; they could bear gaunt hunger that gnawed at their hearts like a greedy bear; but the footfall of an incarnate devil maddened with drink sent a thrill of horror through and through them, like an intensified agony, and they clung closer together, drew the thin bed clothes tighter around them, and awaited the fiery ordeal. But the blackest cloud will burst, and the darkest night will give place to the dawning day.

But the parting! How could she go, and leave her darling child to bear it all himself, with no hand to shield him, and no tender eye to watch over him! Ah! she would gladly have stayed, but could not, for life was fast ebbing away, and the mortal struggle was at hand. The only thought that consoled her was that he would soon follow; and the hollow cheek and sunken eye that caused her so much sorrow before, she now looked at with complacency and pleasure. And yet the thought haunted her that perhaps he might die alone, with no one to hold his aching head or close his sightless eyes. The struggle came at last, and there she lay on a pallet of straw and Joe by

her side. He overheard her whispering something, and laying his ear closer to her, he heard the words, "I'm coming, coming, coming!"

"Where are you going, mother?" he said.

"To Heaven, my boy."

"Please let me go with you."

"I would take you in my arms if I could, but God loves you, and will send an angel for you soon." And she convulsively pressed him to her bosom and died.

And when the husband came home, drunk as usual, the horrible picture presented itself to him of a dead mother embracing a living child. The scene sobered him, and he vowed to do better, but, alas! so much had the demon drink got the mastery of him, that all his resolutions were like ropes of sand, and a few weeks found him at the inevitable ale-house; and so thoroughly insensate did he become, that he even sold the straw mattress for a copper or two to buy drink.

Poor Joe! the old vigils were renewed, and then he felt what it was to have no mother. Sometimes he was overheard saying to himself, "I wish God would send the angels to take me to Heaven where mother is, for the fire is nearly out, and I'm afraid to stay in the dark, and it's so cold." Occasionally the neighbors took him in, and at other times he would hover about the doors of public-houses waiting for his father.

It was a fearful night. The frost was keen and biting, the north wind drove the drifting snow before it like a maddening fury, mothers drew the window blinds closer, children huddled together in bed and pitied man or beast that might be out in the blast.

Two gentlemen going for the village doctor, with lamps in their hands, happened to shed a ray of light on something like a boy, sitting cowering against the door-step of an ale-house; there was the voice of noise and revelry within, and high over all was heard the well-known shout of Blackey Lee; the boy was Joe! The gentleman knew him well; a stranger came up at the time, poked him gently with the stick, and said, "Go home to your mother, my lad."

"His mother is dead, sir," said the gentleman.

"And where is his father?"

"That's him shouting so, and singing."

"Poor boy," said the stranger, "well for him if he were dead too."

They took hold of his hand; it was stiff and cold; they touched his face, it was like ice; they took him up—he was dead.

He sat beside the ale-house door,  
The night was bleak, and cold, and wild;  
His clothes were few, and thin and poor;  
His feet were horn'd, his head was bare,  
Say, did an angel hover there  
Over that child?

His torn robes flapped before the blast,  
He spoke no word, nor wept, nor smiled;  
The snow-flakes kiss'd him as they pass'd,  
His hair hung o'er his half-closed eyes;  
And still he look'd towards the skies.  
The poor lost child.

We touch'd his hand, 'twas cold and chill,  
He spoke no word, nor wept, nor smiled;  
We touch'd his cheek, 'twas colder still;  
"Go home, go home," the stranger said—  
He'd gone, dear boy, for he was dead!  
The drunkard's child.

We venture to say that no juvenile paper in the land wears a more lovely face or teaches purer lessons of "peace and good will" than our good *Angel*. We now publish, separate from the *Advocate*, sixteen thousand copies per month, and desire to double the number by the first of January, and this we shall be able to do if all the friends of the noble cause of peace will lend a helping hand. No better illustrated tract can be scattered broadcast in city and country. We call special attention to our terms and invite *all* who love the things that make for peace to aid us in giving the *Angel of Peace* to the millions who will be active for good or evil when the fathers and mothers have passed away.

D.

## LITTLE TOMMY HAWK.

BY JOSEPHINE POLLARD.

Little Tommy Hawk  
Is the terror of New York,  
With his feathers,  
And his war paint,  
And his blood and thunder talk!

His mother stops her ears  
When his savage cry she hears,  
And all the children  
Shriek aloud  
When Tommy Hawk appears.

For white men are his foes,  
And with stealthy step he goes,  
Dealing right and left,  
And every way,  
The most terrific blows,  
Until weary of the noise  
That a savage long enjoys,  
He doffs his war-like  
Plumes, and then's  
The quietest of boys!

For those splashes of red chalk,  
And that blood-and-thunder talk,  
Didn't really make  
A savage chief  
Of little Tommy Hawk!

But those who sneer and scoff,  
And never, never doff  
Their warlike plumes,  
And never care  
To wash the war-paint off,

In cruelty delight,  
And for any cause will fight,  
And their hearts are  
Very, very black,  
Although their skins are white.

## "I DARE NOT."

A group of boys stood on the walk before a fine large store, pelting each other with snow-balls. In an unlucky moment, the youngest sent his ball spinning through the air against a large plate glass window. The crash terrified them all, but none so much as the little fellow who now stood pale and trembling, with startled eyes, gazing at the mischief he had done.

"Won't old Kendrick be mad! Run, Ned! we won't tell. Run quick!"

"I can't!" he gasped.

"Run, I tell you! he's coming! Coward! Why don't you run? I guess he wouldn't catch me!"

"No I can't run!" he faltered.

"Little fool! he'll be caught! Not spunk enough to run away! Well, I've done all I can for him," muttered the elder boy.

The door opened, and an angry face appeared.

"Who did this?" came in fierce tones from the owner's lips. "Who did this, I say?" he shouted as no one answered.

The trembling, shrinking boy drew near; the little, delicate-looking culprit faced the angry man, and in tones of truth, replied,

"I did it, sir."

"And you dare tell me of it?"

"I dare not deny it, sir; I dare not tell a lie."

The reply was unexpected. The stern man paused; he saw the pale cheek, the frightened eyes wherein the soul of truth and true courage shone, and his heart was touched.

"Come here, sir; what's your name?"

"Edward Howe, sir. Oh! what can I do to pay you? I'll do anything,"—his eyes filled with tears,—"only don't make my mother pay for it, sir!"

"Will you shovel my walk when the next snow falls?"

Ned's face was radiant as he answered.

"All winter, sir. I'll do it every time, and more too, sir. I'll do anything."

"Well, that's enough; and do you know why I let you off so easy? Well, it's because you are not afraid to tell the truth. I like a boy that tells the truth always. When the next snow falls be sure you come to me."

"I will, sir."

"We'll all help him!" shouted the others; and, as they turned away, three hearty cheers rose for Mr. Kendrick, and three more for the boy that dared not run away.—*Child at Home.*

## THE MOTHER'S PRAYER.

Once there was a good mother whose chief prayer for her little boy in his cradle was that he might have a loving heart. She did not pray that he might be wise or rich or handsome or happy or learned, or that others might love him, but only that he might love.

When that little boy, whose name was Edward grew up, it seemed as if his mother's prayer had been answered, and that, in making it, she had been wiser than she knew or dreamed.

She had not prayed that he might be wise; but somehow the love in his heart seemed to make him wise, and to lead him to choose what is best, and to remember all the good things he was taught.

She had not prayed that he might be rich; but it turned out that he was so anxious to help and serve others, that he found the only way to do that was to get the means of helping; and so he became diligent, thrifty, and prompt in business, till at last he had the means he sought.

Edward's mother had not prayed that he might be handsome; but there was so much love and good-will manifested in his face, that people loved to look on it; and its expression made it handsome, for beauty attends love like its shadow.

The prayer had not been that he might be happy; but—dear me! how can there be love in the heart without happiness? Edward had no time for moping discontent, for revenge, or anger. He was too busy thinking what he might do for others; and, in seeking their happiness, he found his own.

But was he learned? Of course, when he found it pleased his parents to have him attend to his studies, he did his best; and though there were many boys quicker and apter than he, yet Edward generally caught up with them at last; for love made him attentive and earnest.

But last of all, though Edward loved others, did others love him? That is the simplest question of all. You must first give love if you would get it. Yes; everybody loved Edward, simply because he loved everybody. And so I advise those little boys and girls who think they are not loved, to put to themselves the question, "But do you love?"—*Emily Carter, in the Nursery.*

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All friends of Peace who receive the following petitions, prepared by the Executive Committee of the American Peace Society, are requested to procure their insertion in the newspapers of their vicinities, with this paragraph preceding and then, attach half a sheet or more of common-sized paper, date it, rule it for names, Post Offices and States, circulate the petitions for signatures, or at least leave them in public places for the same, and send them to Howard C. Dunham, Office Agent of the American Peace Society, at No. 1 Somerset Street, Boston. These petitions will then be forwarded to Washington and placed in the hands of some interested and able Member of Congress for presentation and advocacy. Let men, women and children be invited to sign them, (for all are sufferers from war,) and let us send up to our Legislators an appeal for peace, urged by so many that it will be heard and heeded. We shall have War with its horrors, or Peace with its blessings, as public sentiment preponderates for one or the other.

## PETITION.

In view of the happy issue of our late arbitrations with Great Britain, now so promptly and faithfully fulfilled, and of the recent address of the British House of Commons to the Queen, praying her "to instruct her principal Secretary of State for foreign affairs to enter into communication with foreign powers with a view to the further improvement of International Law, and the establishment of a general and permanent system of International Arbitration,"—

We, the undersigned, citizens of the United States, earnestly pray his excellency the President, and the Honorable Senate and House of Representatives in Congress assembled, to use all suitable endeavors for the attainment of these great and beneficent objects; and, as a preliminary measure in the interest of general security and national disarmament, to seek an express stipulation between nations, that they will not resort to war till Peaceful Arbitration has been tried, and never without a full year's previous notice.

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### "REASON VERSUS THE SWORD!"

To the Editor of *The Advocate of Peace*:

DEAR SIR:—One of the greatest wants that I have felt in my peace labors for the past five years is a good supply of peace literature to put into the hands of reading and thinking men, that will have sufficient moral and literary weight, to command the attention of the most profound. The tracts and pamphlets we have had have been good—have indeed, many of them been jewels worth their weight in gold. But hitherto nearly all our documents have been small. But our subject is of sufficient magnitude to occupy many octavo volumes to give but a moderate discussion of its merits. And one of the most encouraging signs is the announcement of the new volumes on peace that we have recently heard of both in this country and in Europe. I am glad to add one more to the list.

G. P. Putnam's Sons, of New York, have just issued a volume of 470 pages, entitled "*Reason and the Gospel against the Sword.*" I have made arrangements to give away about two or three hundred copies to leading journalists and literary men of the country, for investigation and criticism. I shall be surprised if this volume does not make some stir in the literary world.

This work can be had of the Publishers, G. P. Putnam's Sons, New York City, or of the undersigned, for \$2.00 per copy. Men who wish to be up with the times will do well to purchase and read every new work on this living theme.

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, DECEMBER, 1873.

VOL. IV. No. 12.

## SOMETHING TO BE DONE.

All Friends of Peace who receive the following petition, prepared by the Executive Committee of the American Peace Society, are requested to procure its insertion in the newspapers of their vicinities, with this paragraph preceding, and then to attach half a sheet or more of common-sized paper, date it, rule it for names, Post Offices and States, circulate the petitions for signatures, or at least leave them in public places for the same, and send them to Howard C. Dunham, Office Agent of the American Peace Society, at No. 1 Somerset Street, Boston. These petitions will then be forwarded to Washington, and placed in the hands of some interested and able Member of Congress for presentation and advocacy. Let men, women and children be invited to sign them, (for all are sufferers from war,) and let us send up to our Legislators an appeal for Peace, urged by so many that it will be heard and heeded. We shall have War with its horrors, or Peace with its blessings, as public sentiment preponderates for one or the other.

### PETITION.

In view of the happy issue of our late arbitrations with Great Britain, now so promptly and faithfully fulfilled, and of the recent address of the British House of Commons to the Queen, praying her "to instruct her principal Secretary of State for Foreign Affairs to enter into communication with Foreign Powers with a view to the further improvement of International Law, and the establishment of a general and permanent system of International Arbitration,"—

We, the undersigned, citizens of the United States, earnestly pray His Excellency the PRESIDENT, and the Honorable SENATE and HOUSE OF REPRESENTATIVES in Congress assembled, to use all suitable endeavors for the attainment of these great and beneficent objects; and, as a preliminary measure in the interest of general security and national disarmament, to seek an express stipulation between nations, that they will not resort to war till PEACEFUL ARBITRATION has been tried, and never without a FULL YEAR'S PREVIOUS NOTICE.

NAMES.	POST OFFICES.	STATES.
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## THE TREATY OF WASHINGTON AND THE TRIBUNAL OF ARBITRATION.—HON. CALEB CUSHING'S BOOK.—NO. 2.

BY REV. D. C. HAYNES.

We promised other articles for the general reader in regard to this valuable book, when we published our first notice of it, and are glad of an opportunity, in part, to redeem our pledge.

We have received a French edition (*Le Traite De Washington*, etc.) of the work, which is evidence that it is appreciated abroad, and we predict that this will not be the only foreign edition of it. The grave matters of which it treats, and the lucid and otherwise able account of them ought to give it a large circulation. We must think that our people have not yet appreciated either the book or its momentous events, particu-

larly the latter. We are in entire accord with the opening sentence of the introduction:

"The Treaty of Washington, whether it be regarded in the light of its general spirit and object, of its particular stipulations, or of its relation to the high contracting parties, constitutes one of the most notable and interesting of all the diplomatic acts of the present age." There is no question at all of the correctness of this estimate of the events of the work, and why it has not been more read, and written and talked about we cannot tell, unless the fact is due to a want of appreciation of the gravest matters.

The following extract, also from the introduction, it would seem, must open the eyes of those who have seen no great significance in the treaty of Washington:

"It disposes, in forty-three articles, of five different objects of controversy between Great Britain and the United States, \* \* \* and some of them of such a nature as most imminently to imperil the precious peace of the two great English speaking nations. Indeed, several of these objects of controversy are questions coeval with the national existence of the United States, and which, if lost sight of occasionally in the midst of other pre-occupations of peace or war, yet continually come to the surface again from time to time, to vex and disturb the good understanding of both governments.

Other of the questions, although of more modern date, incidents of our late civil war, were all the more irritating as being fresh wounds to the sensibility of the people of the United States. If to all these considerations be added the fact that negotiation after negotiation respecting these questions had failed to resolve them in a satisfactory manner, it will readily be seen how great was the diplomatic triumph achieved by the Treaty of Washington."

If as peace men we had said all this of the treaty, it would not have been singular if persons who look no farther than to the parties speaking, should have doubted, but whose opinion is more to be regarded than that of the venerable and veteran lawyer and statesman, Caleb Cushing?

What were the questions amicably settled (and as no one doubts forever) by the treaty? Articles 1 to 17 provide for the settlement of the so-called Alabama difficulties, so grave, that few believed they could be thus disposed of, but they are gone without the firing of a gun with hostile intent. Articles 18 to 25, and taking in also Article 32, provide for the settlement of the long and vexing questions of "The Fisheries," on our shores and those of the British Colonies of this Continent. Articles 26 to 33 relate to the free navigation of the waters of the two powers, and free transit of their territory. Articles 34 to 42 settle the north-west boundary question.

What wonder that we doubted in regard to the amicable settlement of questions of such magnitude? Has the world ever seen such a triumph of amicable diplomacy?

But this is not all or most. We have now a president which must render war between the two countries nearly impracticable in the future; and if war is unnecessary between these powers why not between all others?

The influence of the treaty of Washington upon European nations cannot be doubted. They all have a sad experience of the unsatisfactory results of war. It settles nothing permanently. It is costly to the last degree. They have all incurred debts on account of war. They find it difficult if not impossible to pay; the interest of war debts has become an intolerable burden. The withdrawal of the youth of the nations

from their productive industries and their sacrifice in war instead, has shocked and alarmed rulers and people. The emigrations from all Europe to America to avoid going into the army, is at once inevitable and disastrous. How are these evils to be averted? The Treaty of Washington shows the way. England and America have actually settled past differences by arbitration. Why may not other nations do the same? They can and will; this is the necessary tendency of the Treaty of Washington.

Besides, for many generations, able men in Europe have been insisting on such a disposal of differences, and at the same time of war. At the present period, especially philanthropists and scholars and statesmen, on the Continent, are exerting themselves in the interests of arbitration instead of war. Look at this English-American demonstration of the problem of our savans of former times. They say, in heaven's name let us imitate this example, and imitate they must and will.

The work of the peace societies now is to keep in agitation these great peace problems, to push on to completion the peace education of the world. Success has crowned our efforts, not only in the Treaty of Washington, but in Mr. Richard's motion in the Parliament of England, and in other significant movements. Success is encouragement. Let us accept it and renew and increase our efforts.

### A LIGHT IN THE DARKNESS.

BY WILLIAM STOKES.

At the risk of a slight digression from the historic order of events, the memorable case of John of Vicencia, will find a fitting place here, if but to show the utter impossibility of a total extinction of the pure light of the Christian faith, even in the thickest gloom of an Egyptian darkness. He commenced his pacific mission about the year 1230, A.D., and by a bold exposure and denunciation of the fierce contests that were indulged in that period, acquired the honorable title of an Apostle of Peace, above the claim of any other man of that age. The two great factions of the Guelphs and Ghibellines, had ravaged both Germany and Italy for the greater part of three centuries, and scattered the seeds of discord through the cities, towns and even remote villages of both those countries. One party favored the Popes, and the other supported the claims of the Emperors. These contests created strife in families, division in cities, and ferocious hatred between man and man, in every district of the land. The whole region bore the appearance of a fiery volcano, whose rumbling forces were felt wherever the foot trod the soil, or labor's weary head sought the midnight pillow. Escape from the all-pervading spirit of malignity was an utter impossibility, for, like the ancient pestilence, it "walked in the darkness," and spread "destruction at noonday." These "unappeasable contests," according to Schlegel, filled Germany and Italy with discord and bloodshed for several ages, and converted fathers, brothers, husbands and wives, into bitter enemies of one another, and frequently prompted them to sever the dearest ties of the domestic circle in their mad rage on behalf of their own favored faction.

At this particular crisis a number of Dominican monks, possibly repenting of their cruel treatment of the unoffending Albigenses, came forth from their cloisters to allay the strife that was rapidly reducing society to a condition of absolute barbarism, and to stay the effusion of blood which had so long desolated and disgraced the cities and plains of those two unhappy kingdoms. At the head of these benevolent ecclesiastics there stood John of Vicencia, whose commanding eloquence moved the masses to the most distant corners of the land. He first appeared in the city of Bologna, which was then the seat of the most celebrated University in Italy. Here he unfurled the standard of a peaceful Christianity, and, by an almost magic power, drew around him crowds from all classes of society, and so profoundly impressed them with the evil of strife and bloodshed, that they solemnly pledged themselves to forget their long-cherished animosities, and to bury in oblivion every former cause of contention. Among those who voluntarily united in this pledge, there were magistrates, citizens, peasants and soldiers; all of whom, at least for the time being, engaged to

forget all past causes of strife, and for the future to quarrel no more.

From Bologna he proceeded to Padua, where the city authorities met him several miles on the road, and conducted him in the state coach into the town itself, with all the honors due to so great an occasion. Here again, "the preaching of the peace," received the acclamations of the assembled thousands, who acknowledged the power of his eloquence by consenting to bury at once the hatred of years.

He then proceeded to visit all the principal cities and towns of Lombardy, and with such signal success was his labor crowned in effacing old standing differences, that he was universally hailed as the "healer of the breaches."

The nobles, the proud lords of the soil, submitted their disputes to his impartial arbitration, and under the bewitching influence of his eloquence, forgot in a day the enmity of whole generations. To complete his great work of peace, he convoked a solemn assembly of the population of Lombardy, in the plain of Paquarra, on the banks of the Adige, where he received an enthusiastic welcome from the assembled thousands who had come from all parts to listen to his teachings. "On the appointed day," says Robert Robinson, "in a spacious field near Verona, there were assembled at his preaching the people of Brescia, Mantua, Padua, Trevisa, and Vicenza, in a variety of carriages, and a great multitude of the inhabitants of Bologna, Ferrara, Modena, Reggio, Parma, and adjacent places; so that it was computed, there were more than four hundred thousand persons of all descriptions." M. Sismondi, whose well-known accuracy as an historical writer is beyond all question, confirms this account of the great assembly, and adds some other particulars in the following graphic description of this extraordinary meeting.

"Never had a grander spectacle been presented to the eyes of men. The entire population of Verona and Mantua, of Brescia and Padua, and eight of the principal cities of Lombardy, surrounded by their respective magistrates, assembled under their national standards, while a numerous company of bishops and nobles appeared at the head of their vassals. From a lofty seat, elevated in the midst of the plain, the voice of the preacher was distinctly heard by every individual of that vast assemblage, and might well seem to their heated imaginations to descend from heaven. His text was the affecting bequest: 'My peace I give unto you; my peace I leave with you!'

"With an eloquence till then unknown, he drew a frightful picture of the miseries of war; he described the spirit of Christianity as a spirit of peace, and in the name of God and of the Church, he commanded the Lombards to renounce their enmities.

"He then dictated to them a treaty of universal pacification, which was to be cemented by the union of families once inimical, and devoted to everlasting malediction those who should violate this amicable adjustment of differences.

"Such was the success which attended the preaching of this apostle of peace, that, for a time, a universal cessation of war rewarded his labors; and one of the treaties formed under his auspices, still extant, and which contains scarcely any other condition than that of mutual forgiveness of injuries, has handed down to posterity the name of John of Vicencia, with an *ecclat* as singular as it is enviable."

This interesting account of a most remarkable man is equally honorable to the historian and the subject of his eulogy:—but is it not a matter of the deepest lamentation, that in the whole range of above a thousand years, the Christianity of Europe should have produced but one John of Vicencia?

### LIVE FOR SOMETHING.

Life is the divinest of heaven's gifts to man; and consider it as we may, something divine should come of it. Yet to how many is life but an unsolved problem, a profound mystery! They know not why it was given, nor wherefore it tends; they know not its mighty possibilities both of receiving and doing; and stranger still, they care not to know. They live as they list, and that is for themselves.

Many a one is wasting his life instead of using it. Many are prodigal of life's powers instead of husbanding them for the

nobler purposes of being. The possibilities of human life are grand and sublime. How glorious the field that opens before each, for accomplishing results changing the actual destiny of many—bringing joy and peace to hearths and hearts. Life's ministry may truly become a divine ministry. Was it not such in John Howard, in Florence Nightingale, and equally so in one thousand imitators in fetid wards and hospitals?

There is, in the order of Providence, a particular assignment in the duties and responsibilities of daily life. Each has his sphere and his work, and has power with which to fill the one and perform the other. There is no conflict in God's plan so worked out, either in creation or human life. Blessed are they who know their sphere and keep it—their abilities, and use them—their duties, and do them.

God keeps us in the world to make it better. We are to be reflections of heaven's light—almoners of heaven's spiritual bounty. "Give!" is the great word of command that touches upon every life. Our gifts are for using as well as enjoying. Why this gift of sympathy? Why this power of love? Man without us needs them, and so the author of our being has surcharged our hearts that we may be as batteries, inspiring all hearts with whom we come in contact. In this light, "life is earnest, life is real." It is not a quantity to be wasted, nor a quality to be vitiated. We are of the earth, but this does not necessitate that we become earthy. Rather so much the more should be the soul-struggle for the heavenly.

Happiness, as an object, is not unworthy of man. It is the within, social and spiritual. But the ways by which we would attain it are often unworthy his being, and frustrate the very end he has in view. Man is made happy in proportion as he contributes to the happiness of others. This is law. The Great Teacher said, "Blessed are the peace-makers, blessed are the merciful." Blessed are they who help to make them better; blessed are they who are filled with the Samaritan spirit of kindness and show it; blessed are they who remove stumbling-blocks and bear burdens; blessed are they who honor their Master by loving their fellows!

We sit in solitude and mourn when we might rejoice amid unnumbered comforts and blessings; we sow so sparingly, is why our harvestings are so meager. Our garners of joy ought to be large and well filled, from which we may draught daily. Life was given us for noble work in behalf of others, not for selfishness; not to be whiled away in aimless dreams, but for self-profit and the profit of our brethren. To live for something implies the necessity of an intelligent plan and a definite action. Splendid day-dreaming is but splendid fooling. Living to purpose involves a definite plan. It may not be written, but it is a plan as fixed as the truth. It takes hold of the spirit within us and crystalizes its energies. Thousands fail in life just because they have no commanding purpose of life. They work hard, but to little profit. The means they use are not adjusted to take hold upon definite and glorious results.

Reader, live for something; live for your fellow-men and your God; live so that others will rejoice that you do live. Make somebody the better, and nobler, and wiser, and happier for your living, and this will be living for something—this is Bible teaching—this is highest life.—*Home Journal*.

### JOHN BRIGHT ON NATIONAL TOPICS.

John Bright addressed an assemblage, at Birmingham, Oct. 22d, estimated at 16,000. He commended the administration of Gladstone for past legislation, with the exception of the Education act, which he said was framed in a hasty manner, and was incomplete. He advocated the repeal of clause 25, by which denominational schools are allowed to receive payment from public rates. In his opinion a general re-examination of the question is necessary.

Of the war against the Ashantees, Bright said no one is more anxious than the administration for reasonable pacific adjustment. He believed that the interests and honor of the country would be best consulted by the absolute withdrawal of the British colonists from the Ashantee coast.

As to the relations between Great Britain and the United States he said, some Englishmen had spoken of the Treaty of Washington as humiliating to Great Britain. The humiliation was between 1861 and 1865. If at that time the British Gov-

ernment had practised toward the United States a general neutrality, the wealthier classes of England would not in the main have sided with the insurrectionary slaveholding planters. If the newspapers here had then dealt in the spirit of fairness with our transatlantic kinsmen, the dispute settled by the treaty of 1872 would not have arisen. The conduct of the Administration in reference to that treaty and the subsequent arbitration under its provisions had added a nobler page to the history of England than had all the bloody battles recorded in its history.

The Earl of Derby was praised for initiating the method of settling international disputes by arbitration, for the reduction of qualifications necessary to the exercise of county franchise, for the redistribution of representation in Parliament, and for moving for the reform of the game and the land laws. He said that among the questions which demand an early solution the last one especially of interest to the agricultural laborers of the country, whom the present system, tending to the acquirement of large landed estates, debars from all hopes of proprietorship of soil.

He acknowledged the harshness of the operation of tax upon incomes, reviewing forty years of the supremacy of the Liberals in government as years of progress and prosperity to the country. He animadverted severely upon the Conservative obstructiveness and their present lack of policy, and urged the country to continue to support the Liberal party.

### HEROISM FOR PEACE.

The papers abound in recognitions of heroism in connection with the sad sickness South, and well they may. What is nobler than for men and women to stand by sick and dying neighbors to the sacrifice of their time and health and risk of their lives. There have been also heroes of splendid type without number in war, and the most radical peace man will not and cannot deny it. Is there no opportunity for heroism in connection with the peace cause? "Bravery, courage, integrity" are the characteristics of a hero anywhere. All through the fifty years of war for peace these qualities have been indispensable in our work in the midst of the poverty and contempt and indifference which have surrounded it. But now, now when almost every one feels the grip of the financial panic, when the Peace Society has larger expenses with its larger work than ever, will not true heroes and heroines come to its aid? We hope and believe they will, and pray they may.

The giving of money, for good works, requires a high order of heroism. The masses are not endowed with large sums of money. The home wants of most people are very pressing. Selfishness puts in its huge claim at all times, and so on without end. In the meantime what are charitable societies to do? They must rely upon God and his noble children, and wise efforts.

D. C. H.

ITALY AND PEACE.—Notwithstanding the deplorable waste of Italian taxpayers' money upon extravagant military and naval armaments, and the general indifference of the King and his Court to questions of Peace and economy, there is no country on the Continent which contains more earnest advocates of International Arbitration than Italy. The name of Count Sclopis, of Turin, for example, has attained a world-wide fame as one of the five members of the illustrious Tribunal of Geneva Arbitrators, and as the author of able letters in support of pacific ideas and efforts. Among the members of the Italian Parliament who have distinguished themselves by their speeches and writings in the same direction, Signor Benedetti Castiglia, of Florence; Signor P. S. Mancini, of Turin; Signor Mauro Macchi, of Milan; Signor S. Morelli and Signor Sella, of Turin, may be specially named. A number of Italian jurists and others have also manifested great interest in the question, as for example, Professor Pierrantoni, of Naples; Professor Strobel, of Parma; Signor Ricciardi, of Naples; Signor Levy of Rome; Signor Domenico Jaccarino, of Naples, and many others. From many Italians also (both individuals and corporate bodies) numerous letters and telegrams were promptly forwarded to Mr. Richard immediately after the Parliamentary debate on his recent motion, congratulating him in the most cordial terms, and expressing the wide-spread interest felt in the question by themselves and their fellow-countrymen.—*Ex.*

## THE ADVOCATE OF PEACE.

BOSTON, DECEMBER, 1873.



## EDITORIAL CORRESPONDENCE.—THE INTERNATIONAL CONFERENCE AT BRUSSELS.

The International Conference for the Reform and Codification of the Law of Nations with reference to preventing differences between nations and preparing a substantial basis for the pacific settlement of them when they arise, commenced its sessions in Brussels, October 10th, and closed on the 13th. It was successful even beyond the most sanguine expectations that had been entertained respecting it.

Before entering upon a report of the meeting, a word in regard to its origin may be proper. In the month of February, 1872, Elihu Burritt and the writer of this article in consultation together, drew up the plan, which has resulted in the Brussels Conference as the first step in its accomplishment. That plan was published in the *Advocate* soon after it was reduced to a definite form, as, also, has been an account of the progress of the whole movement.

The plan from the moment of its inception up to the time of the assembling of the Conference has encountered opposition in several quarters, and quite a large measure of scepticism. This was to be expected. Many times our own faith has well-nigh failed. But manifestly the God of peace and the God of the nations has smiled upon the movement, and it has triumphed.

The various steps in the preparation and working up, so to speak, of the Conference are briefly indicated in the address, which the writer of this report gave by request of the Conference, at the opening of the first business session, which appears in its place in the report.

Two invitations were sent out, one from America, early in the summer, and another from Brussels in September. They have both appeared in the *Advocate*.

I can now give a report of only the first sessions of the Conference and indicate one or two of the prominent characteristics of this most unique and interesting convocation. A stenographic report of the proceedings, discussions, resolutions and addresses has been taken and will soon be published in French and English.

Our original design was to convene, in the first meeting, from thirty to fifty eminent publicists of different nations. The number actually in attendance was thirty-five, and as many more, it may be, sent letters expressing in strong terms their regret at not being able to attend, and their sympathy with the object of the meeting. Among those from whom letters were received were Count Sclopis, Drouyn de Lhuys, Profs. Holtzendorff and Heffter, Vernon Harcourt, Prof. Levy, President Woolsey, Gen. R. C. Schenck, etc., etc. These letters will be published in the appendix of the report. The names of those present are as follows:

Ameline M., Paris, Mem. Assem.  
Arntz M., Belgium, Prof. of Law.  
Amos Sheldon, Prof. of Law, London.  
Alviella Goblet, Belgium, Advocate.

Bachine Ph., Belgium, Prof. of Law.  
Bourson M., Belgium, Directeur *Moniteur Belge*.  
Bernard Rt. Hon. Mountague, Prof. of Law, Oxford.  
Barron Sir Henry, Chargé des Affairs, Great Britain.  
Bluntschli Dr., Prof. of Law, Heidelberg, Germany.  
Calvo Ch., South America, late Minister, Author, etc.  
Calvo Ch., fils, South America, Advocate.  
Comrears Aug., Belgium, Member Parl't.  
Conchy M., France, Advocate, Author, etc.  
Carmichael Ch., Oxford.  
Faider Ch., Belgium, Attor. General.  
Field David Dudley, Advocate, Author, etc.  
Jencken H. D., Advocate, Temple, London.  
Lavaleye E. de, Belgium, Prof. of Law.  
Mancini Com., late Minister, Deputy Parliament, Prof of Law, etc., Italy.  
Masse G., France, Advocate, etc.  
Marcoartu A., Spain, Member Cortes, etc., etc.  
Miles James B. Dr., Boston, U. S. A.  
Passy Frédéric, France, Economist, etc.  
Pierantoni Aug., Naples, Prof. of Law.  
Praebius J. P., Holland, Deputy in Assembly.  
Richard Henry, M. P., England.  
Rogier Ch., Belgium, late Minister of State.  
Rolin Jacquemyns, Ghent, Editor Law Review.  
Sandford H. D., late Minister U. S. A.  
Sounaz de, Chargé des Affairs, Italy.  
Temples P., Military Director, Belgium.  
Thompson Dr. J. P., U. S. A.  
Twiss Sir Travers, Queen's Counsel, Gt. Br.  
Visschers Hon. Auguste, Brussels.  
Webster Th., Queen's Counsel, Gt. Br.

Thus it will be seen the Conference comprised men of great distinction and was eminently International in its character. Perhaps never before convened from countries so widely separated, an equal number of men having so many titles to respect and honored with so many distinctions. The very constitution of the body was a distinct recognition and an impressive consecration of the grand idea of the *Family of Nations*. Patriotism, love of one's own country, is a very noble sentiment, but it really seemed to us that a sentiment even nobler than this animated this body, a sentiment born of the inspired declaration, "God hath made of one blood all nations of men, for to dwell on all the face of the earth." Doubtless, patriotism of the most genuine and noble type accepts and acts upon this declaration. For it cannot be denied of nations any more than of individuals that the best good, the greatest prosperity of each is consistent with, indeed, is dependent upon the best good of all. The Conference sprung from faith in this idea, and many times in the discussions of the Conference this great fact was strikingly prominent. For example: when the proposition for preparing an International Code was under discussion, a distinguished member from one country objected, saying, he did not think a Code precisely defining the rights and duties of nations would be acceptable in *his country*. A distinguished member from another country replied that such an objection could be only temporary, arguing that a set of rules, which should secure the true interests of our nation would really secure the true interests of all.

This opinion prevailed. Indeed, this magnanimous sentiment prevailed in all the discussions and it was the predominance of

this sentiment, that resulted in a remarkable and delightful harmony in the proceedings and unanimity in the resolutions adopted. We must confess we did not expect the great truth that the nations, although in a very important sense *independent*, are in a sense equally important, *one community with a common interest*, would receive such distinct and emphatic recognition, especially from a body of men representing great nations, whose interests are so often spoken of as conflicting and diverse.

The time at first fixed for the assembling of the meeting was October 28th, but afterwards it was found that this time would be inconvenient for many of the eminent professors whose presence was considered indispensable, as their duties in their respective universities would commence about the middle of October. Accordingly the date of the meeting was changed to October 10th.

By the kindness of the Honorable Burgomaster of Brussels, M. Anspach, and the authorities of the city, the Salon de Mariage at the beautiful Hotel de Ville, was placed at the disposal of the meeting. At twelve o'clock, October 10th, the members of the municipality were present in goodly numbers to welcome their guests, to whom they gave not merely the halls for their meetings, but also a most tangible mark of hospitality, an elegant banquet. The inaugural address was given by the Hon. Auguste Visschers, President of the committee of reception, and was as follows:

[The addresses referred to came too late for publication this month, but will appear in the next *Advocate*.]

After the several addresses the Burgomaster then invited the guests to partake of a banquet prepared for them in the adjoining hall. There the guests soon assembled, and to quote the language of a correspondent of the *London Times*, "certainly the spectacle was of no ordinary order of interest. The spacious hall appeared all but to smile on its new tenants. Down the long row of tables a truly remarkable vista of faces might have been noticed. There was the veteran, M. Rogier, former Minister of State; opposite to him, Praebius, Representative from Holland; then Carlos Calvo, the Right Hon. Mountague Bernard, D. D. Field, the Attorney General of Belgium, the Minister of the Interior, and a host of eminent men all grouped together to enjoy the princely liberality of Brussels. At the extreme end a separate table had been laid for the dignitaries of the city. In the midst of speeches and toasts, Henry Richard, M. P., entered the hall amidst cheers, and a hearty welcome was extended to him. No sooner had he entered than he was called upon to give an account of himself, and truly well did he acquit himself of his task.

The Right Hon. M. Bernard, D. D. Field, H. D. Jencken addressed the meeting in French, the other members of the Anglo-Saxon family, among them Dr. J. B. Miles, Dr. J. P. Thompson, preferring their own language. It is impossible to give all that was said, suffice it to say the greatest good will prevailed. No sooner had the guests withdrawn than the men who had come from different parts of America and Europe to attend the Congress were ushered into a separate room admirably adapted to the purpose."

M. Visschers and Mr. David D. Field were voted President and Honorary President. The Vice-Presidents elected were, for Germany, Dr. Bluntschli, (the eminent publicist); for Italy Com. Sr. Mancini, Ex-Minister, Professor of Law, etc.; for France, Prof. Ch. Giraud; for England, Right Hon. Mountague Bernard. Dr. James B. Miles was chosen Honorary

Secretary. For Belgium, M. de Laveleye was chosen Secretary, and Carlos Calvo, Jr., of Paris, and Adolphe Prims of Brussels, Assistant Secretaries.

President Visschers read letters from distinguished gentlemen invited who were unavoidably detained, after which Dr. J. B. Miles was requested to address the Conference, and state the purpose, origin and progress of the movement which had culminated in the present meeting.

### PETITION! PETITION!

Our readers will find on the first page of the *Advocate*, a form of Petition proposed to their fellow-citizens by the Executive Committee of the American Peace Society. It refers to an address to the Queen by the British House of Commons, voted July 8th upon motion by Mr. Richard, Secretary of the London Peace Society. This motion though opposed by Mr. Gladstone, the Premier, was carried, not by a simple majority as at first stated, but by a vote of 100 to 90. This result was justly regarded as a remarkable triumph for the cause of Peace, especially when it was remembered that a motion of Mr. Cobden to a similar effect had been negatived by the House of Commons, receiving only 79 ayes to 176 noes. "No one," writes the Parliamentary Correspondent of the *London Freeman*, "anticipated the result of the division; it took the whole House, and most of all Mr. Richard, by surprise." "Not a better night's work," he adds, "has been done by the House of Commons in the session which is now drawing near to its close."

The Queen's "most gracious reply" was conveyed to the House, July 17th, by Lord O. Fitzgerald, and was in these words of encouragement and assurance:

"I have received your address praying that I would graciously instruct the principal Secretary of State for Foreign Affairs to enter into communication with Foreign Powers, with a view to further improvement in the International Law and the establishment of a general and permanent system of International Arbitration. I am sensible of the force of the philanthropic motives which dictated your address. I have at all times sought to extend by advice and example, as occasion might offer, the practice of closing controversies between nations by submission to the impartial judgment of friends, and to encourage the adoption of international rules intended for the benefit of all. I shall continue to pursue a similar course, with due regard to time and opportunity, when it shall seem likely to be attended with effect."

The address and reply have placed the British Parliament and Government most distinctly and avowedly on the side of pacific arbitration and of the improvement of international law. The glorious result, which came so unexpectedly—for the defeat of the motion was generally anticipated even by its warmest friends, and some had even charged Mr. Richard with rashness and obstinacy in pressing it—was welcomed by an outburst of enthusiasm from the Friends of Peace in the different countries of Europe and on this side of the Atlantic.

England having thus taken the initiative, the next great movement in the onward work is to secure a favorable response from other great nations. This response, sooner or later, will assuredly come. What nation shall be the first to give it? In view of our general relations to our mother-country, and especially of our recent arbitrations with her, which have been such triumphs to us, and which, however disappointed and



chagrined, she has so promptly, honorably and faithfully accepted and brought to a complete fulfilment, does not our national honor require of us that we should be the first to clasp the friendly hand thus stretched forth to the nations? We might have felt a delicacy in being the foremost nation to commend arbitration after our success, but if she is willing to be the foremost after her defeat, how can we help springing forward to welcome her noble advances? Other nations expect this of us. We are already reproached on the Continent of Europe for our unexpected delay and apparent lukewarmness. That eminent friend of peace and other reforms, Charles Lucas, thus writes: "It is for the *United States and England* to take the first step to which Providence seems to have called them, and *thence* this great reform shall spread throughout the civilized world." But he says in the tone of disappointment, "I do not see public opinion besieging the American Congress in favor of the codification of International Law and of International Arbitration. The Congress at Washington remains silent, while in the English Parliament this great reform receives the light of discussion and the authority of votes." And again,

"In examining the respective situations of the United States and England in relation to the direction of the movement in favor of International Arbitration in these two countries, we see that the United States are most actively engaged under the banner of Codification, but they have been surpassed by England under that of *Practicability*. We do not find here the petitioning which preceded, prepared for, and supported the motion of Mr. Richard in the English Parliament, and the parliamentary influence is inactive and silent in regard to Arbitration."

Let us deserve this reproach no longer. Let us emulate the efforts of our English brethren. They accord to us "the honor" in the words of Archdeacon Jefferies, "of *inventing* one of the most valuable institutions that ever blessed mankind,—the Peace Society." Shall we show ourselves unworthy of the honor?

It would be interesting, instructive and stimulating, if our space allowed, to describe the various forms of activity through which our English friends obtained their signal success,—their Peace Societies, Arbitration Leagues, Public Meetings (great and small), Lectures, Discussions, Publications, Petitions, etc. How thoroughly in earnest they were, and how liberally they contributed for the work! How much history of efficient labor is condensed into the simple statement, made in our last number, that 1,165 petitions, with 207,391 signatures, were presented to the House of Commons during the late session, in behalf of Mr. Richard's motion. Nay more! many of these signatures were by one or two persons for whole associations or public meetings, so that it was ascertained that the number simply of *working-men* who petitioned for the motion, either personally or through others, was upwards of *one million and thirty-eight thousand*. Shall we then think it a task, in so glorious a cause, to comply with the request on our first page? to attach our own names to the petition there presented, and to obtain the names of others? Shall we not do what we can to secure the action, during the coming session of Congress, which principle, honor and interest alike require, in support of the great onward step which has been so magnanimously taken by another nation?

A. C.

MOTTO FOR THE WARFARE.—No pain, no palm; no thorn, no throne; no gall, no glory; no cross, no crown.—*William Penn.*

## LETTER FROM THE HON. CHARLES SUMNER TO MR. HENRY RICHARD.

UNITED STATES SENATE CHAMBER,  
Washington, July 10th, 1873.

MY DEAR SIR,—Few events have given me more pleasure than the vote on your Motion. I thank you for making the motion, and I thank you also for not yielding to Mr. Gladstone's request to withdraw it. You were in the very position of Buxton on his Motion against Slavery. He, too, insisted upon a Division, and that vote led to Emancipation. May you have equal success!

I anticipate much from this vote. It will draw attention on the Continent, which the facts and figures of your speech will confirm.

I find in your speech grand compensation for the long postponement to which you have been constrained. It marks an epoch in a great cause. I know you will not rest. But this speech alone, with the signal result, will make your Parliamentary life historic. Surely Mr. Gladstone acted under some imagined exigency of politics. He cannot, in his soul, differ from you. Honoring him much, I regret that he has allowed himself to appear on the wrong side. What fame so great as his if he would devote the just influence of his lofty position to securing for nations the inappreciable benefits of a Tribunal for the settlement of their differences!

How absurd to call your motion Utopian, if by this word is meant that it is not practical. There is no question so supremely practical; for it concerns not merely one nation but every nation, and even its discussion promises to diminish the terrible chances of war. Its triumph would be the greatest reform of history. And I doubt not that this day is near.

Accept my thanks and congratulations, and believe me, my dear Sir,

Sincerely yours,

CHARLES SUMNER.

—*London Herald of Peace.*

## M. MARCOARTU'S PRIZE ESSAY UPON INTERNATIONAL LAW.

The Association for the Promotion of Social Science, (1, Adam Street, Adelphi, London,) has issued a further statement as to the conditions of this prize. It is as follows:—

"Senor Don Arturo de Marcoartu, ex-deputy to the Cortes in Spain, has, through this Association, munificently offered the sum of £300 for the best essay on the following subject:—"In what way ought an International Assembly to be constituted for the Formation of a Code of Public International Law; and what ought to be the leading Principles on which such a Code should be framed?" The following are the conditions of the prize:—

"1. Competitors to send in their essays on or before the 1st of June, 1874, under cover, with motto on the cover, and a sealed cover with the same motto, containing the name and address of the author.

"2. The essays may be either in English, French, or German, and should have with it an index.

"3. The Adjudicators will be appointed by the Executive Committee of this Association, and they will be selected so as to form a body having an international character. The decision will be by the written vote of a majority of the judges.

"4. If in the opinion of the Adjudicators none of the essays are of sufficient value, the sum named will not be awarded, but the Donor will offer the same prize of £300 for further competition.

"5. The Adjudicators shall have power to give one prize of £300; or two prizes, one of £200, and one of £100.

"6. The Donor to be entitled to the copyright.

"August 3rd, 1873."

N. B. —All correspondence on this subject to be addressed to Dr. RYALLS, 1, Adam Street, Adelphi, London, W. C.

## LETTER FROM JACQUES COURRIER.

Paris, Oct. 11, 1873.

DEAR FRIEND,—Permit me so to address you, for, although I had not the pleasure of making your personal acquaintance during your visit to Europe, our hearts are united by the same sentiments of humanity. It is our common wish to see applied to practice those Divine words, "Love one another!"

May I have the privilege to-day of sketching in brief outline, for the readers of the *Advocate of Peace*, the present position of Europe in relation to our noble aim, *universal and perpetual peace*?

We are at this moment passing, in France, through a terrible crisis, and one whose consequences for peace or war will have of necessity a determining influence upon the tranquillity of Europe. It is this which obliges me (a Frenchman) to speak first of my own country, notwithstanding the impartiality with which I endeavor to look over the whole field. In France, above all, two questions are indissolubly bound together,—those of the Republic and of the Maintenance of Peace. If the Republic is overpowered, not only shall we have international war, but as a further and speedy result, that *horror of horrors*, civil war! Do not, then, wonder that I cannot separate politics (in the higher sense of the term) from our favorite theme, our passionate desire.

What will be the solution of the frightful problem which Europe must now solve without delay under penalty of death,—that death of nations which may be expressed by the term *immobilism*? No one can know. But is it not the duty of every man to withstand the progress of the invading evil,—to utter his thought, however feebly it may be heard? It is this imperative obligation which impels me to write.

Napoleon said, in the age preceding ours, that *Europe would inevitably become Republican or Cossack* (the domain of peace or of war). We are at the deciding point of this alternative; and if we reject the principles of justice and liberty,—*Republican principles*,—we have nothing to look for but war and devastation, the inevitable results of that *monarchical principle* with which France is threatened. For myself, however, I cling to the belief that the return of the ancient regime to France is impossible. God grant that I do not deceive myself!

Pardon any incoherence in my letter from the strong emotions produced by our fears of the return of monarchy, of the reign of war. Will those who read this, excuse me for turning back so far into the past? Ages before Christ, a profound philosopher, a man who wrote from the heart, uttered these words, almost divine: "Vengeance can no more remain in a great heart, than water upon a high mountain peak." What might not have been hoped from a country which produced such a man, from a nation which gave birth to a Confucius! And yet, alas! this China so favored of Heaven has become *immobilized*, in despite of this sublime inspiration. May we not then fear that Europe, in the slough into which she has fallen in her admiring gaze upon what are called "the great,"—the murderers of men, such as Alexander, Cæsar and Napoleon,—may become *immobilized* in turn? It is against this stupefaction that we ought to struggle, against this deadness that we ought to implore the whole world, and young America above all, to aid us by counsel, or at least by placing our warnings upon record.

It is now some thirty years since the public mind entertained the question of European peace. Some men, with Cobden at their head, saw no solution except in non-intervention. Late-ly, an immense step has been taken upon the question (thanks to Henry Richard); and the idea of an international tribunal has obtained a firm hold upon the English mind, while it is gaining in recognition through the rest of Europe. But, alas! since the time of the Cobdens and Brights, since the visits of Elihu Burritt to Frankfort, Paris, Brussels and London, there have come frightful massacres in Schleswig-Holstein, at Sadowa and in France, to replunge the nations into the mutual antipathies and common errors of the past,—evil engendering evil, war, war! We are to-day less advanced than in 1849 and 1850, when the Congresses of Peace were held in Paris and Frankfort.

What can we do! or, in default of possible action, what foresee! This most clearly, that Monarchy will produce only

war, but the Republic peace through justice. Setting aside, as we wish to do, questions of local policy, and convinced that the "UNITED STATES OF EUROPE" would bring the solution of the problem of peace for Europe, we do not, however, for the present moment look so far, but take the different nations as they are now constituted. So taking them, what have we to fear with the return of monarchy to France? *War! and still War!* This consequence is so evident and so appalling that we cannot regard this return as possible; and, without entering into the details of political questions as they present themselves from day to day, we believe that we may affirm that the French nation is to-day essentially Republican, and that the monarchical intrigues will not attain their end.

It is then with a heart full of hope that I have written you, dear friend, my personal impressions, believing that I can assure you, with entire safety, that republican and pacific ideas are far less smothered in Europe than recent events might seem to indicate.

I clasp your hand with all my heart.

JACQUES COURRIER.

[There is one term in the letter of our earnest French correspondent which we have chosen to transfer into our own language, rather than to attempt its translation. It is *immobilism*, by which he appears to mean a stagnant, motionless, lifeless condition of society, one which is to national progress as death is to life. Our correspondent's confidence that Monarchy cannot be restored in France must have received much additional strength from events which have occurred since the date of his letter.]

## THE ETHICS OF PEACE.

BY A. B. HAYWARD,  
Hon. Secretary Liverpool Peace Society.

No. 7.—PRACTICAL ASPECT. (Continued.)

## INTERNATIONAL ARBITRATION—WHAT IT IS.

Negatively only, in our previous article, we dealt with the subject of International Arbitration, our object being to show—what it is not. And briefly, we essayed to show, that it is not a bribe to turn aside the attack of a hostile foe—that it is not a humiliation to any country, under any circumstances—that it is not a mere nostrum of this or any former time—and that it is not inconsistent with the highest moral courage, the purest and loftiest patriotism, the finest tone of national honor, nor with the most rapid, and safe development of national progression. Our business in this is to show what International Arbitration is.

This question receives its briefest answer in these four words—THE SUBSTITUTE FOR WAR. But brief and correct though the answer is, the undertaking is at once gigantic and perplexing—gigantic, because it boldly guarantees to compose difficulties, which heretofore have roused the nations to arms—perplexing, because of the many powerful opposing influences brought to bear from various sources against its legitimate action. On its trial now, before the world, this principle has been severely weighed, but it has discovered no defection, and even in its incipient condition, and under very imperfect application is putting forth a power, which augurs well for the future, and promises a force which shall rise equal to any emergency. The study of International Law is beginning to occupy the thoughts of many of the best thinkers of this and of other countries, and as nations move towards this point, the barbarism of war will recede before the civilization of law, for surely there is no reason why law should more successfully supersede . . . physical force for the settlement of grievances, when those grievances arise between individuals, than when they arise between nations; and as certainly as the force of public opinion annihilated dueling, so certainly will the strong uprise of international opinion annihilate war, and relegate the latter, [as already the former] to jurisprudence as the final appeal.

Without doubt, the codification of International Law is a veritable Herculean task; but that is simply a reason for bringing to the undertaking men who from their varied acquirements, position and influence, can focus and harmonize the entire

theme, and attune and vivify it into a condition for ready and successful action; and England, and America, and the continent of Europe can supply the noble constellation, from whose decisions no country in the civilized world would desire to dissent.

But difficult though it undoubtedly is to frame just laws, to govern the multifarious complications of divergent nations, and to enact salutary laws which more or less imply the action of moral sense on both sides; that it is not impossible may be shown by the following crude, and very brief outline. Assume then, a representative body of jurists from the various nations. Primarily, they have no interest in forms of government, domestic factions, or the internal affairs of any people whatsoever. Their object is simply to gather from every source, knowledge and precedents to guide to a just decision on the cases submitted. Then to elect a court of nations which would be willingly recognized by the great majority of the nations; some sincerely believing in the potency of such arrangement to secure peace; others doubting, yet hoping; and some, just to let the scheme have a fair trial. The first proposal of such court would be, of necessity, a strong recommendation for a justly proportional disarmament. This accomplished, or not accomplished, belligerent and neutral rights—in the dire event of war, would engross their best energies; while appeals in re-International Arbitration, successful or not successful, would fully employ their faculties. We say successful or not successful, because we do not think it safe to suppose that all at once, the nations can be weaned from the practice, [hideous though it be] of a hundred generations; but the very fact of having such a court constituted would go far to show a tacit desire for a more excellent way of composing international disputes. We have of course throughout assumed only moral force, and though we make allowance for failure, we believe it would in any result, be an astonishing march towards a better state of things, and a powerful discouragement to brute force. The "Trent" case in 1861 affords an instance of the force of collective opinion, peacefully offered, to which great weight was attached by the United States Government, even amid excited passions; when the chief courts of Europe calmly expressed their opinion that the removal of the Confederate Ambassadors, from our steamers, was contrary to International Equity; and may we not expect, reasonably, that the collective opinion of the Comity of Nations heard under special and recognized organization, and speaking with the authority of International Law, would, in like manner, be listened to with respectful attention. But it is not our intention to conclude this article without adding to the theoretic suggestion, practical illustration also, of what International Arbitration is. Happily, even amid the thunders of war, the still small voice of Arbitration has been heard, and acted upon, and it has been practically instrumental in calming the fury of the nations again and again.

In the year 1794 the American boundary claims, which otherwise might have resulted seriously, were peacefully adjusted by three Commissioners. *This is International Arbitration!* Then in 1822 the Compensation Claims, bearing on the restitution of all private property taken in the war of 1812, was settled by the award of the Emperor of Russia. *This is International Arbitration!* Following these, the Maine Boundary, Florida Bonds, United States and Chili and Peru, Puget Sound, and the Portendic Claims are all illustrations—practical illustrations, [but too lengthy to enlarge upon in this article] of what International Arbitration is. Then the reference of our dispute with Brazil, arbitrated by the King of the Belgians, did honor at once to him and to us, and though the King awarded against us, we gained honor and prestige that day, more, far more than battle fields can ever give! *This is International Arbitration!* We will also mention Lord Stanley's [now Earl Derby] arbitration of the threatening Luxembourg difficulty between France and Prussia, and finally the Geneva Arbitration on the "Alabama Claims," that "CROWNING MERCY" in favor of this noble principle, and with thankfulness we say, These are the triumphs of International Arbitration! Victories these, which mangled no human beings, heaped up no hecatombs of slaughtered bodies, made no widows and orphans, trampled down no waving corn fields, bombarded no cities, destroyed no national monuments, suspended no industries, put back no progression,

wasted no treasure, and invaded no right, and yet accomplished in the settlement of International difficulties, far more than war has ever done.

We have shown before what International Arbitration is not. Also in this article, what it is. Our next will speak of its nobility.

## THE LABOR QUESTION.

BY HON. W. H. ALLEN, LL. D.

Delivered at the Evangelical Alliance at New York.

Co-operation and arbitration were recommended by the Congress, both peaceful and worthy of trial. But in large industries the co-operation of workmen alone will be likely to fail through deficiency of capital, or through want of financial skill and business habits in the managers. To be successful, there should be co-operation of both labor and capital; and it would be strange if the wit of man cannot devise some plan for an equitable division of the profits of such co-operation. Capital would necessarily assume all risks. Compensation for these and living wages for the workmen must first be paid. The profits, if any, over and above risk and labor, should be divided between the capitalist and operatives by some rule or ratio, to be agreed upon by both parties at the commencement of the partnership.

Co-operation and arbitration may prevent strikes and settle many disputes between employers and workmen, but they do not go to the root of the difficulty. The real causes of the depression of labor are of long duration, and are so wrought into the framework of society that they cannot be suddenly removed without convulsion and ruin. They can and must be removed gradually and safely by wise and conservative legislation. Among these are an inflated currency, extravagant rates of interest, standing armies, wars and national debts. All interest, all taxes, all armies, wars and national debts are paid by labor, and by nothing but labor. Workingmen feed and clothe millions of soldiers, supply them with all the modern engines of destruction to prepare for war, fill up the decimated ranks when war is flagrant, and pay the war debts after war ends in peace. If the International Association be, as it claims to be, a brotherhood of the workmen of all nations, let it employ its influence and power, if it have any, to promote peace on earth and good will among men. Let it aim to eradicate international jealousies and rivalries. Let it try to allay the fears of the weak, and check the ambition of the strong. Let it teach rulers that reason is a better arbiter than force, and that international duels are as impotent to decide questions of right and justice, as duels between individuals. Then it will accomplish a work worthy of its imposing name. Then standing armies might be disbanded; soldiers, who consume everything and produce nothing, be enrolled in the grand industrial army; the enormous cost and waste of war be saved to feed the hungry and clothe the naked; a heavy burden be rolled off from the shoulders of the toiling millions, and nations professing the religion of Christ be endued with something of the spirit of Christ.

Illuminating shells and smoke balls are constantly arriving at the Woolwich Arsenal for use in the Ashantee war. The smoke balls are mere shells full of a composition, the burning of which creates a thick smoke and powerful odor—agencies which have before now been found to operate with great effect in dislodging troops from ambush and throwing them into confusion.

Civilization has condemned such practices in war, and it is certainly a reproach to any country, and to the age, that in fighting savages a resort should be had to means that civilized nations have by common consent repudiated.—*Exchange.*

A certain Scotchman being solicited to enter the army asked the officers these two questions: "Can you tell me if I kill a man, that he will go to heaven? or, can you say whether, if I am killed, I will likewise go there? for I dare not send a fellow creature unprepared into eternity, neither dare I rush there unbidden."

Pleasant and kind words, if they be sensible and well-meant, are cords all men may be led by.





THE PRAYER OF THE MOTHER-HEART.

BY REV. P. A. HANAFORD.

O! the mother-heart within me cries for peace upon the earth,

That never more our darlings meet the storm of leaden rain,  
That the iron-hail so pitiless may touch no fair, young head,  
Nor the shrieking shell burst near them but to place them  
with the slain.

O! the mother-heart within me asks that soon the angel-song  
May be heard where'er the human heart its joys or woes may  
share,

And the sword be rusty soon, and the hatchet buried deep,  
And the arsenals be empty of the implements of war.

For too long the earth has suffered, and too long the mother-  
heart

Has been torn with anguish while the strife continued fiercely  
hot,

And the precious forms she tended in their careless baby-glee,  
Have been placed beneath the green-sward near many a  
battle spot.

Though they might have been her solace in the dim and distant  
day,

When the almond tree should blossom and the faltering steps  
be slow,

Now, alas! the hand of war is crimsoned with their blood,  
And the dear ones of the home are the dead ones lying low.

God of heaven! hear the cry of the suffering mother-heart,  
Speed thine angel o'er the earth thy great message to pro-  
claim—

That the Prince of peace hath come, and the nations must  
agree,

While the glory shall be given to thy great and holy name.

The best hand in the world is the honest hand, be it hard or  
soft, white or brown, smooth or rough, angular or shapely—an  
honest palm that takes the hand of a friend with a warm,  
hearty grasp, as if there were nothing in the heart to conceal,  
only warmth and kindness toward all. This is the best and  
most beautiful hand in the world.

A LETTER FROM ENGLAND TO THE CHILDREN IN AMERICA.—No. 14.

DEAR YOUNG FRIENDS: If we could look into the first  
causes of all the disagreements and quarrels that arise between  
relatives, friends, acquaintances or nations, we should proba-  
bly find that *suspicion* more often than any other was the begin-  
ning of the trouble. Suspicion of God's love and truth led  
Adam and Eve to fall into the sin that turned them out of Eden,  
and brought death into the world, and it is suspicion of God's  
love and truth that will keep multitudes from entering the bet-  
ter paradise, the paradise of heaven.

Some of us are naturally more suspicious than others, but  
the boy or girl who is so is not half as happy as the one who  
has a trustful nature. The one is constantly thinking his  
friends do not love him, or if they are whispering to each other,  
that they are speaking evil of him or laying some plot against  
him; then when he speaks to them with this feeling lurking in  
his heart, he looks coldly at them, and they are hurt at his un-  
kind manners;—while the other will trust his companions even  
when they seem going against him, and his very trustfulness  
makes him loved.

I will tell you two true stories, one of suspicion, the other  
of trustfulness.

About three thousand years ago there lived a king whose  
name was David. Some years before the time I am telling you  
of he had suffered very much from the suspicion of his father-  
in-law, and had been obliged to run away and hide himself from  
him. During this time the king of another nation had been  
very kind to David and had given him a home. The name of  
the king was Nahash.

But now Nahash was dead, and his son Hanun reigned in  
his stead; so David said, "I will shew kindness unto Hanun,  
the son of Nahash, as his father shewed kindness unto me,"  
and he sent his servants with a message of comfort. But  
Hanun and his princes were suspicious, and they thought  
David's servants were only come to spy out the land so as to be  
able to fight against them, and instead of treating them cour-  
teously they were very rude and cruel to them, for they cut off  
half their beards, and half their clothes, and sent them back in  
this miserable plight. After this David and Hanun were at  
enmity instead of friendship, and they had a terrible battle in  
which about 50,000 men on Hanun's side were killed. Think  
of all that misery coming from nothing but an unjust sus-  
picion!



My story of trustfulness happened four hundred and twelve years ago, and though we cannot be as *certain* of its truth as we may be of the first story, still it is told in the books of English history, and I think we may take it as true.

A king and queen had been defeated in a battle, and were obliged to fly. They got separated, and the poor queen with her young son found themselves alone in a forest. She had met with robbers who had taken her jewels, and very much frightened her, and she was feeling tired and unhappy when she saw a robber, with a drawn sword in his hand, coming forward to meet her. If ever there was a reason for fear and suspicion surely there was one here; but Queen Margaret determined to be trustful, and instead of trying to hide herself behind the trees, she went forward to meet him, saying, "Here, my friend, I commit to your care the safety of your King's son." The robber was so touched by her confidence in him that he did all he could for them both, and helped them to escape into another land.

Now comes the moral, but as it is only one moral to two stories perhaps you will not mind the trouble of reading it.

Be loving and trustful, and "Treat every man as a friend till you find him an enemy." If you think people love you, you will generally find that they do, while if you suspect them of unkindness you will probably find they dislike you. There is an old saying, "'Tis love that makes the world go round," but there cannot be love without trust. Oh! how unkind it is when people love us to treat them with suspicion! and how much more cruel and ungrateful it is in us if we do not trust ourselves, soul and body, to the great God who has so loved us and given us such great proof of His love.

Dear children, let us "Love one another."

I am your English friend,

PHILIPPA.

### TOM'S GOLD DOLLAR.

Tom Caldwell threw a stone at Deacon Ulster's horse as the old deacon was riding by the other day. The stone struck the horse. The horse kicked. The deacon's hat and wig were knocked off into the mud, and the deacon himself came very near being thrown. Tom didn't exactly mean to do it, although he did cast the stone, and did join with the rough boys in laughing heartily at the sad plight into which the deacon was put by his recklessness.

"Good for you, Tom!" said a red-vested and red-nosed horse-jockey, who stood by the livery stable door, and saw the catastrophe to Deacon Ulster. "Here's a dollar, Tom. It's worth that to see pious pride put into pickle." And the jockey reached out a gold dollar and offered it to Tom. Tom was surprised. He hesitated a moment, but could not resist the prize, and so, pocketing the dollar, joined in the jockey's jolly laugh at the deacon's expense, and then walked on, feeling a little ashamed of himself, and yet covering his conviction with the thought of how many nice things a gold dollar would buy.

Tom had gone but a few steps when he heard a voice on the other side of the street calling to him. He raised his eyes, and saw Doctor Maybin, an old Quaker, standing in his office, and beckoning to Tom to come over.

"What did the fool pay thee for thy folly, Thomas?" asked the old man.

Tom blushed. His fingers fumbled in his pockets, and the gold dollar seemed to burn them more than the hot blushes burned his cheeks and brow. He answered nothing. What could he answer?

"Didst thou sell thyself, Thomas?" asked the old doctor.

Still the condemned boy was speechless.

"Thoughtlessly, thou didst do a foolish thing. Mischievously, thou didst laugh with fools at thine own wrong. Cowardly, thou didst shrink from confessing thy wrong. Covetously, thou didst accept a bit of gold for a bad and contemptible deed; and canst thou now rejoice in gold thus ill-gotten from base hands?"

The scarlet face was turned upward, and Tom's blue eyes, brimful of tears, gazed into the white face of the indignant old man.

"I am ashamed of thee!" said the doctor.

"I despise myself," said Tom, flinging the gold piece to the pavement, and bursting into a flood of tears.

"Then pick up that gold; go to the giver; place it again in his hand, and say, 'I blush that I dared to touch it,' go then to Deacon Ulster's, and confess thy wrong."

"All this will I do," said Tom, as he picked up the coin and hurriedly left the doctor's presence.

And Tom did as the doctor advised and as he had promised. And on his way from Deacon Ulster's house to his own home Tom said to himself, "The reproofs of the wise are sweeter than the rewards of the wicked."

### PLENTY TO DO.

BY MRS. S. M. I. HENRY.

There's plenty to do in this world of ours:

There are weeds to pluck from among its flowers;  
There are fields to sow; there are fields to reap,  
And vineyards to set on the mountain steep;  
There are forests to plant, and forests to fell,  
And homes to be builded on hill-side and dell.

There are fountains of sin and of sorrow to seal;  
There are fountains to open, the nations to heal;  
There are brave words to speak, and songs to be sung;  
There are doors to be opened, and bells to be rung;  
There's a conflict to wage with the armies of sin;  
There's a fortress to hold, and a fortress to win.

There's plenty to do all over the land—

Work, crowding the brain, the heart, and the hand;  
There are millions to feed in the world's busy hive;  
There are railroads to build, and engines to drive;  
There are pathways to mark over mountain and lea;  
There are harps to be hung in the depths of the sea.

There's plenty to do; there are children to teach;

An evangel of love and of mercy to preach;

The fallen to lift, the proud to abase,

To bring right and wrong to their own fitting place;

There's an ensign to plant on the heights by the sea;

There's work for the million—for you and for me.

### THE VICTORIOUS LITTLE BOY.

I had the following anecdote from a gentleman of veracity, A little boy in Connecticut, of remarkably serious mind and habits, was ordinarily employed about a mechanic's shop, where nearly all the hands were addicted to the common use of intoxicating liquors. The lad had imbibed temperance principles and though often invited could never be induced to partake with any of the shop's crew. Three or four of the harder drinkers in the shop resolved to force a dram of rum down his throat by some means. Seizing an opportunity when he was left alone in the shop with themselves, they invited him to drink. He refused. They then told him they should compel him. He remained calm and unmoved. They threatened him with violence. Still he neither seemed angry nor attempted to escape, nor evinced the least disposition to yield; but insisted that it was wicked, and he could not do it. They then laid hold of him, a man at each arm, while a third held the bottle ready to force it into his mouth. Still their victim remained meek and firm, declaring that he had never injured *them*, and never should, but that God would be his friend and protector, however they might abuse him. The man who held the fatal bottle, up to that moment resolute in his evil purpose, was so struck by the non-resisting dignity and innocence of the lad, that, as he afterwards confessed almost with tears, he actually felt unable to raise his hand. Twice he essayed to lift the bottle, as he placed the nose of it in the child's mouth, but his arm refused to serve him. Not the least resistance was made in this stage of the proceeding otherwise than by a meek, protesting look; yet the ringleader himself was overcome in his feelings, and gave over the attempt, declaring that he could not, would not, injure such an innocent, conscientious, good-hearted boy. Such is moral power. Such is the strength by which evil may, sometimes at least, be overcome with good.—*Adin Ballou.*





### THE WAGES OF WAR.

It was a few days after the news of the battle—the very day when the mail brought the long official list of killed and wounded—that we were seated in the office, reading over the names, with a sad curiosity seeking out those with which we were of old familiar.

We were sorrowfully enough engaged by these thoughts, when a young woman entered the office. When we say young, we mean under thirty. She held a small child by the hand—a beautiful little creature about three years old. They were mother and child—for such no one could doubt to be their relationship who observed their features.

We just looked over the top of the paper, to note these particulars, when, having been directed to us by the clerk, she came forward to our desk.

We handed her a chair, and while we endeavored as well as we could to soothe her very apparent agitation, we were somewhat at a loss to account for its existence.

After a few minutes' conversation, we discovered the reason in the fact that she was a relative of a soldier in one of the corps that had been engaged in battle and had suffered very severely. She had been informed that the "list of the killed and wounded" had arrived, and she had travelled many miles to hear some intelligence of his fate.

She wished us to read over the names.

We again took up our paper, and proceeded to comply with her request. We shall never forget the expression of the woman's features as we read. Her agony was terrible. She was not unhandsome; but her face became ghastly pale, and her eyes looked unutterable despair, as she fixed them upon the child, who was playing with a newspaper, and laughing joyously in its heedless innocence. Her lips were colorless, the perspiration started on her forehead, and as she lifted her hand to wipe the large drops away, we could see it trembling as though palsied.

The presentiment of evil had already almost broken her heart, and we knew that the relative must be a very near one.

She had avoided giving us her name, and so soon as we

found the list, appallingly long, which comprised the casualties of the designated corps, we began to read. We did not know when we should reach the fatal name, if at all, and at each interval we looked inquiringly in the woman's face. She said nothing, however, for some time, and we began to hope *his* name was *not* down, when we read—

"John Wilson, sergeant, KILLED."

Such a scream! It was the wail of a broken heart. Only one—and then still as death. That cry was ringing in our ears for a month. We immediately ran toward her, but she arose from her chair, motioned us her thanks, and without a word, left the office.

We had read to her the announcement of her husband's death.

We did not do much service in the office that day.

The next morning, happening to be down on the wharf, we saw the woman and her little girl going on board the packet. She recognized us, and we spoke to her. She was crushed completely. She had grown twenty years older in as many hours.

We bade her good-bye. She continued her route back to her girlhood's village home, now desolate, and we to our daily business, a sadder man indeed.

The touching incident recorded above was recalled to our mind a short time afterwards, by reading in a paper the notice of the death of "Mrs. Sarah Wilson, widow of John Wilson, a soldier, killed in the late battle, 'Buena Vista.'"

It was our acquaintance—there could be no mistake. Poor creature! She had grieved herself to death for her husband. Ah, cruel war! what terrible wages dost thou exact from thy votaries!

### CHRISTMAS CAROL.

The angels sang in the silent night,  
While the shepherds watched, the heavens were bright,  
And though years like a river have flowed along,  
Yet we are singing the angels song:  
Peace upon earth and to men good-will,  
And glory to God we are singing still.

They heralded in the joyful morn  
When the Prince of Peace as a child was born,  
And we look back through the ages dim,  
And come like the shepherds to worship Him—  
Saviour, Redeemer and Priest and King,  
Our hearts are the gift that to Thee we bring.

Fir-tree and pine and the myrtle bough  
Are woven in garlands to greet Thee now;  
And the frosty sunshine of Christmas-day  
Is fairer to us than the light of May.  
O Jesus, Lord of the worlds above,  
Thine be the glory and ours the love.

So shall we welcome Thee year by year,  
So shalt Thou grow to our hearts more dear,  
So shall no taint of the world's alloy  
Shadow the light of our Christmas joy—  
Peace upon earth and to men good-will  
And glory to God we are singing still.

### A SMALL TALENT WELL USED.

We have so often been called to do honor to great men, both living and dead, that it is refreshing to be able to turn aside from the glare and glitter which usually surrounds the world's heroes and devote a moment to the consideration of the claims for regard of a very humble and very obscure mortal who, having finished the little work he had to do, in a faithful manner, has gone to give an account of his stewardship where his claims will be clearly understood and his labors fairly rewarded.

Our subject was a negro, and an idiot. Small work for him to do, and little glory to be achieved, the world would say. Let us see what he did, and then determine if the world is correct in its conclusions.

This obscure man who died the other day in Harrisburg, Pa., was known as "Crazy Black Dick." How he lived no



body seemed to know. "His wants were few and easily supplied." He had no trade, profession or calling, for he was an idiot and it was supposed could learn nothing. One thing and only one, he could understand, and that was that railroad cars when running, were dangerous to life and limb. From this simple fact poor Crazy Dick discovered his true mission. And so he became a watcher on the railroad at Harrisburg, to warn people to look out for the engine. He worked without pay, except such as the consciousness of duty well performed always confers. Dick knew exactly when every train, passenger or freight, was to come in and go out. No conductor's gold repeater was truer to time than he was. No train arrived or started that did not find Dick at the depot, and his watchful eyes in every direction to warn careless men, women and children from impending danger. Above the hissing of the steam or the shriek of the whistle might be heard the voice of this faithful watcher—"Look out here Missis—de cars are coming," "Git away little boy from de engine," "git off de track old gempelman, fore de railroad comes in." And thus he watched and warned by day and night for years, and no one was injured during his time at or near the Harrisburg depot.

But one day a conductor offered Dick a free ride to Pittsburg, and he accepted it. During his absence a child was run over and killed, and when he returned and heard of it, his tender heart nearly broke with grief, and his soul was wrung with a sorrow deeper than that which Waterloo inflicted upon Napoleon. No allurements could afterwards coax Dick from his self-imposed duties, either by day or night, until he was relieved by death; and then passed away from earth a simple spirit to hear—let us hope—that blessed greeting that kings have listened for in vain—"Well done, thou good and faithful servant. Thou hast been faithful over a few things—I will henceforth make thee master over many things."

### A TALK WITH THE CHILDREN.

BY MRS. H. N. GREENE BUTTS.

It is not because I have forgotten the little children who read the beautiful *Angel of Peace*, why I have been silent so long, but it is because I have been unable to labor either with hand or brain. I have often attempted, in the bright summer days that have just slipped away from us, to write something for the children, to tell them of my "Vine-Cottage" home surrounded with trees, shrubs and flowers, but failing health has rendered it impossible for me to write. But now that the sweet, sad autumn days have come again, a new hope springs up in the soul, and a new inspiration impels me to labor for the blessed cause of peace.

Dear children, I have thought much, in the hours that have past in the retirement of home, of the beautiful doctrine taught by the gentle Saviour, of overcoming evil with good, of being kindly affectioned one to another, of seeking to do good to those who have been unfortunate, and that *kind words* and deeds of love can never die. Our dear friends, parents, brothers, sisters and schoolmates may leave us for the "Better Land," but the memory of their gentle words and loving smiles remain with us forever. We are never sorry for the good we do, for the kind words uttered, but we do mourn over our evil deeds, for the hasty words angrily spoken, and we would often give all we possessed could we but recall them.

Little children, if we would shed a fragrance around us sweeter than the autumn flowers that are just bidding us "good-by," we must create an atmosphere of peace and love, and become more and more imbued with the spirit of the good apostle who said, out of his loving heart, "My little children love one another, for love is of God," etc.

There are opportunities every day to do little acts of kindness to your brothers, and sisters, and playmates. Do not, dear children, indulge in "slang phrases," avoid expressions which belong to the bar-room and street, and you will grow wiser and better as you advance in years, and you will be glad that you formed the habit of using good language in your younger days.

There are many things, my young friends, that I would like to say to you now, but the tired brain and the trembling hand admonish me to cease writing for this time. But I shall often

think of you, and shall hope to write again little stories for the *Angel of Peace*, if the good Father permits me to remain upon the earth.

*Hopedale, Vine Cottage, Mass.*

### UNCONSCIOUS INFLUENCE.

Along a rough, muddy country lane, a man drives a pair of oxen yoked to a heavily loaded wagon. A little girl is seated upon the bank, playing with the beautiful spring flowers. At the noise made by the creaking wagon, she looks up, and her eyes chance to light on something else besides the team. A poor little birdling has fallen out of its nest in the bushes right into one of the deep ruts. It will surely be crushed, for it cannot help itself. But little May hastily springs forward, dropping her flowers, and crying, "O, man, please stop till I take this poor little bird out of your way! It has fallen out of its nest, and I will try to find the nest, and put the little thing back." The farmer good-naturedly pauses while May tenderly rescues the poor little bird from its peril, then starts on, and leaves her searching for the bird's nest. But he has received a lesson which he will never forget. He says aloud, "There's that tender-hearted little child making such an ado about that miserable bird. Her heart would have been broken had I run over it. What would she say if she could see the way I treat the cattle sometimes! I don't believe I'll ever kick a horse or beat a dog, or stick a pitchfork into the oxen again. Sure as I do I shall see that pretty little girl and the bird right before my eyes."

"What! going father? Why don't you wait and go up to tea with me?"

"No, I guess I'll go on. I want to stop awhile at Lizzie's."

"Well. Be careful about the crossings."

"Yes, daughter, and I'll be home in time to have the house warm, and the kettle boiling for you."

"Is that old gentleman your father, Mrs. Conklin? I thought he was dead."

"Oh, no! He has always lived with me since mother and my husband died," replied the lady, looking tenderly after her father, as he passed slowly down the street.

This dialogue took place in a store. The incident struck home to the heart of a young girl who was standing a little apart, waiting her turn to be served. She thought, "How kindly she spoke to the old man, and how lovingly she looked at him, as one would at a little child. I wish I could always remember to be kind and patient with my father. I so often forget that he is old, and what a tender, loving father he has always been to me. But by God's grace I will try to remember and do better in the future."

Oh, this unconscious ministering! How much good it does! If we only knew. It behooves us to be careful of our words, our actions, and even our looks."—*Christian Banner*.

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# THE ADVOCATE OF PEACE.

## THE LONDON PEACE SOCIETY AND THE ASHANTEE WAR.

The London Peace Society alleges a different cause for the Ashantee war than wounded honor on the part of Great Britain. It has issued a circular which states that the Ashantees are an inland tribe having certain immemorial rights of way and access to the sea; that in consideration of annual payments of money by the Dutch, who claimed the territory, subject to these rights of way, the Ashantees had waived them. Last year, however, the Dutch sold the territory in question to the English, who refused to keep up the payments and also refused to permit the Ashantees to resume their right of way. The story of the English Government is briefly that the Ashantees have attacked the Fantees—the coast natives and British allies—and that the war is one of resistance on its part, not of aggression. Whatever may be the truth of the matter, it is probable that the great value of the gold mines in the Ashantee country is not without great influence in the matter.

A foreign diplomatist at Washington has expressed the opinion that Spain will probably be shrewd enough to reply to the demand for reparation that our Government will make, by a proposition to leave the whole affair of the Virginias to a court of arbitration for settlement. It will be thought by Spain that, inasmuch as our Government has taken considerable credit to itself on account of the Geneva arbitration, as inaugurating a method of peacefully settling disputes between nations and thus putting an end to the reign of war, such a proposition could not be very well rejected.—*Boston Journal*.

### PLEASE READ!

The *Angel of Peace* of which a specimen may be seen in the *Advocate* will be sent postage paid to any who desire to do good and help mould a generation of *peace-makers*, at the rate of 50 cents per hundred copies by addressing Rev. H. C. Dunham, 1 Somerset St., Boston.

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**NOTE.**—Our receipts show the effects of the late panic and are quite inadequate for the noble work we have in hand. December is the month for liberal responses. Many of our friends are isolated, consequently cannot be reached by an agent without too much expense. We are running this office on the most frigid economy, and now most earnestly invite all who love peace better than war to promptly remit to us offerings to the cause of the Prince of Peace. An angel would covet the privilege of flying from heaven to lay a gift on the altar inscribed "*Peace on earth.*" A word to the wise and peace-loving is sufficient.

H. C. DUNHAM, Office Agent A. P. S.

BOSTON, Dec. 1, 1873.

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## THE ADVOCATE OF PEACE.

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### "REASON VERSUS THE SWORD!"

To the Editor of *The Advocate of Peace*:

DEAR SIR:—One of the greatest wants that I have felt in my peace labors for the past five years is a good supply of peace literature to put into the hands of reading and thinking men, that will have sufficient moral and literary weight, to command the attention of the most profound. The tracts and pamphlets we have had have been good—have indeed, many of them been jewels worth their weight in gold. But hitherto nearly all our documents have been small. But our subject is of sufficient magnitude to occupy many octavo volumes to give but a moderate discussion of its merits. And one of the most encouraging signs is the announcement of the new volumes on peace that we have recently heard of both in this country and in Europe. I am glad to add one more to the list.

G. P. Putnam's Sons, of New York, have just issued a volume of 470 pages, entitled "*Reason and the Gospel against the Sword.*" I have made arrangements to give away about two or three hundred copies to leading journalists and literary men of the country, for investigation and criticism. I shall be surprised if this volume does not make some stir in the literary world.

This work can be had of the Publishers, G. P. Putnam's Sons, New York City, or of the undersigned, for \$2.00 per copy. Men who wish to be up with the times will do well to purchase and read every new work on this living theme.

WM. G. HUBBARD, NEW VIENNA.

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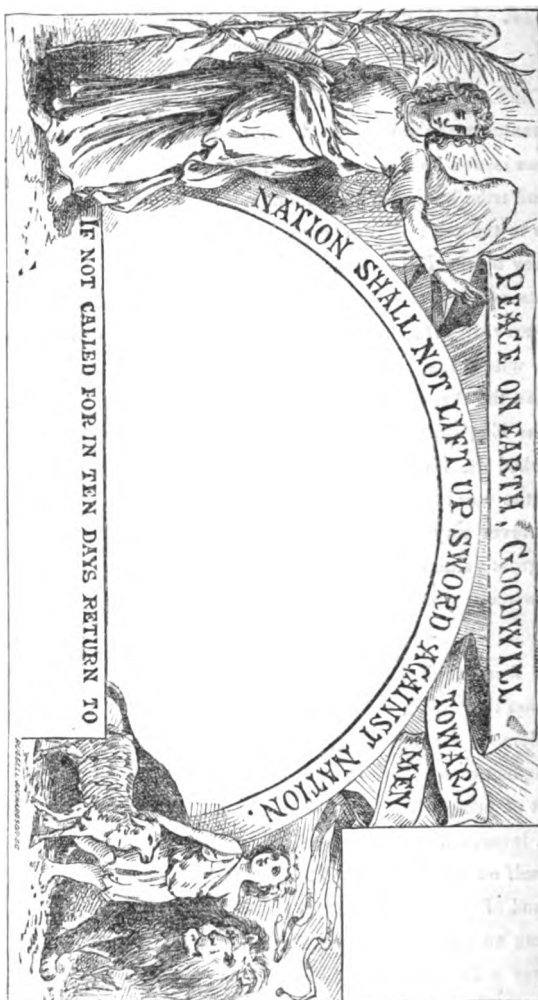
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### DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York city, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price 50 cents. Address all your orders to Rev. H. C. Dunham, No. 1 Somerset St., Boston.

# THE ADVOCATE OF PEACE.

**ESTABLISHED }  
JUNE, 1837. }**

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# THE ADVOCATE OF PEACE.

## Commendation of the Peace Cause by Prominent Men.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, JANUARY, 1874.

VOL. V. No. 1.

## TAKE NOTICE.

With this number of the *Advocate* we send out bills to our patrons who are in arrears for a long time. We do this not so much as a demand as a *reminder* and more on moral than legal grounds, and most of all to keep the wheels of peace moving in these times which try our resources. If in any case we mistake we shall be most happy to correct. We intend the *Advocate* for 1874 shall be square up with the times on our great reform, and say to our friends let us in a friendly way jog along together in the paths of peace.

H. C. DUNHAM, *Office Agent.*

## THE VIRGINIUS AND OUR PETITION.

A PETITION is in circulation for signatures, asking the President and the House of Congress "to seek an express stipulation between nations, that they will not resort to war till PEACEFUL ARBITRATION has been tried, and never without a FULL YEAR'S PREVIOUS NOTICE." It was little expected, when the petition in behalf of this effort was prepared, that it would have, so speedily and even in our own country, so remarkable an illustration of its imperative need as the case of the *Virginus* has furnished. A vessel carrying aid to Spanish insurgents has been taken by a national vessel of Spain, and a part of the men on board hastily and vindictively punished. It was not sailing from the United States, was not taken in our own waters, and had no right, it is believed, to carry the United States flag which it flaunted. It is not supposed to have had any right whatever to American protection, or to have presented any case justly meriting the interference of our government. The Spanish action was not at all intended against us, and the severe treatment of the prisoners seems to have been disapproved by the Spanish government itself.

Yet there was here a *technical* point against Spain, which our government felt called upon to notice. The *Virginus* had once an American ownership and registry, and was once entitled to carry the "Stars and Stripes." It was therefore manifestly proper for our government to institute a friendly inquiry, and to ascertain whether, as was stated and commonly supposed, the national *status* of the vessel had become entirely changed. The fact that she was taken under the American flag was also a national indignity, if the flag was rightfully used. This should also be investigated. The question ought also to be settled, whether any one entitled to our protection was wronged in the affair; and if so, proper satisfaction ought to be claimed; while, of course, we could *demand* nothing in behalf of others, even if we deemed them to have been treated with undue harshness. Now these were evidently points for friendly inquiry be-

tween friendly nations; for inquiry without excitement, without invective, without threats, without bluster. Our course towards Spain ought to have been especially considerate and friendly, as from the only strong and firmly established republic upon earth towards one just tottering with infantile steps in imminent danger of falling, imperilled by its internal difficulties, by the hostility of neighboring monarchies, by the insubordination of its colonies. Whither should the noble Castelar look for hearty friendship, if not to us?

But what course has been pursued by our government? It has acted just as if we were to go to war with Spain, eagerly seizing upon a *mere technical grievance* where we ourselves supposed we had *no real cause of complaint*. The tocsin has been sounded through the country; the bustle and ring of headlong preparation have filled our navy-yards and arsenals; frigates, ironclads, monitors have been fitted out in hot haste; our oppressive debt has been increased by millions to meet the worse than needless expense. What disgrace have we incurred before the nations by this clenching of the fist to shake it in the face of a young sister republic that had intended us no wrong, especially when we have so lately gloried in the superiority of arbitration to war! Is our motto to be, "Arbitration with strong nations, war with weaker ones"?

Now from all this irritation, expense and inconsistency we should have been saved, if we had had a stipulation with Spain such as is stated in the petition referred to. Both nations pledged to arbitration, there would have been no thought of war; and even if arbitration should fail, the year of notice before war would save both nations the necessity of hostile preparations, till the notice came. Indeed, even if the notice were given, the year for sober second thought and for the mediation of friendly powers would probably prevent its execution. To look beyond ourselves, with a stipulation of this kind, disarmament might at once commence among the nations of Europe, now so many bristling camps; without it, mutual suspicion, there is reason to fear, will long defer this relief from a terrific burden and curse. Let the nations mutually pledge themselves, first to *arbitration*, and in all events to a *year's notice before war*, and they will rise, as from the incubus of death,—rise to a new life of security, prosperity, culture, virtue and happiness.

A. C.

In the Senate, Monday, Dec. 15, Mr. Sumner of Massachusetts presented a petition of one thousand citizens of Pennsylvania, asking Congress to provide for the settlement of foreign difficulties by a system of arbitration. Mr. Sumner said that it was in response to a resolution recently developed in the British House of Commons looking to the settlement of difficulties in foreign affairs.

Taking the above as an *example*, let the friends of peace be active in circulating, and prompt in forwarding petitions of which we publish a good form in this *Advocate*.

## PEACE.

BY FRANCIS RIDLEY HAVERGAL.

## I.

Is this the peace of God, this strange, sweet calm?  
 The weary day is at its zenith still,  
 Yet 'tis as if beside some cool clear rill  
 Through shadowy stillness rose an evening psalm,  
 And all the noise of life were hushed away,  
 And tranquil gladness reigned with gently soothing sway.

## II.

It was not so just now. I turned aside  
 With aching head, and heart most sorely bowed;  
 Around me cares and griefs in crushing crowd;  
 While inly rose the sense, in swelling tide,  
 Of weakness, insufficiency and sin,  
 And fear and gloom and doubt in mighty flood rolled in.

## III.

That rushing flood I had no power to meet,  
 Nor strength to flee: my present, future, past,  
 My self, my sorrow, and my sin, I cast  
 In utter helplessness at Jesus' feet:  
 Then bent before the storm, if such His will,  
 He saw the winds and waves, and whispered "Peace be still!"

## IV.

And there was calm! O, Saviour, I have proved  
 That Thou to help and save art truly near;  
 How else this quiet rest from grief and fear,  
 And all distress! The cross is not removed,  
 I must go forth to bear it as before,  
 But leaning on Thine arm, I dread its weight no more.

## V.

Is it indeed thy peace? I have not tried  
 To analyze my faith, dissect my trust,  
 Or measure if belief be full and just,  
 And therefore claim Thy peace. But Thou hast died.  
 I know that this is true, and true for me,  
 And, knowing it, I come, and cast my all on Thee.

## VI.

It is not that I feel less weak, but Thou  
 Wilt be my strength,—it is not that I see  
 Less sin; but more of pardoning love in Thee,  
 And all-sufficient grace. Enough! And now  
 All fluttering thought is stilled; I only rest,  
 And feel that Thou art near, and know that I am blessed.

## BRUSSELS CONFERENCE.

We promised in the last *Advocate* to publish in our present issue, the addresses given at the first session of the Brussels Conference, but find them quite too voluminous for our columns, and can only give abstracts, which we are sure will interest our readers, and, on the whole, be as satisfactory as the able addresses *in extenso*.

After a short pause M. A. Visschers read an elegant address, to the effect that for some months past the American gentlemen aided by their friends in Europe, had been active in organizing meetings with a view of ultimately forming a society for the purpose of effecting the much-to-be-desired object of framing rules for an international code. To Dr. J. B. Miles, who had devoted two years of his time to promoting this great object, and to Mr. D. D. Field, the author of the draft outlines of an international code, great praise was due for their devotion to the subject, aided as they had been by Elihu Burritt, President Woolsey, and other eminent Americans. The president then mentioned in rapid succession the names of eminent men, who had given in their adherence to the project now for consideration. The names of the Right Hon. Mountague Bernard, George Wyatt Hastings, Sir Travers Twiss, Thomas Webster,

H. D. Jencken, and Henry Richard were mentioned as representing England; Italy being represented by the celebrated Count Sclopis, the learned Mancini, professor of law at Rome, Senor Pierantoni of Naples, and Arturo Marcoartu representing Spain; Dr. Bluntschli, Heffter, and Baron Von Holtzendorff, Germany; C. Calvo, and C. Calvo, jr., the Argentine republic; M. Passy, M. Frank, Professor Giraud, M. Masse, France, and others. The learned president closed his address by a quotation from a letter received from Count Sclopis, the last sentence of which I cannot do better than render *in extenso*. "Let us seek," says the Count, "to agitate public opinion by means of the double forces, reason and sentiment; let us try and destroy the ridiculous importance of false honor; let us repeat, even to satiety, that it is not necessary to sustain the pillars of society on the battle-field. Whenever these sentiments have gained the adhesion of the laboring, industrial and intelligent classes of society we may then cry aloud for joy, '*Multus melior pax una triumphis.*' Let this be our motto."

After the loud plaudits had subsided, Mr. D. D. Field arose and addressed the meeting. In the name of his American colleagues he thanked the Burgomaster and the other representatives of the city of Brussels, for the kind reception they had given to the conference, and for placing at their disposal the halls of the Hotel de Ville, an edifice so full of grand associations. "It is an honor of which we are proud," said the learned jurist, "thus to be received with open arms by the municipal authorities of this beautiful and ancient capital. We come without office and without official representation, but as citizens of our country to confer with citizens of other countries upon matters of common concern, and tending to the benefit of all. It is fitting we should meet here in Belgium, the happy country of Neutrality and Peace, after so many years of war. You exhibit the spectacle of a free and prosperous people, governing yourselves without molestation from your neighbors, and living in security under the guaranty of public law, while the storm of war has raged on the other side of your frontiers. For ages this fair country was the battle-field of Europe. None respected your rights, while your fertile fields were traversed with armies and your beautiful cities were destroyed. But now you repose in security, etc., etc., by reason of the control of law, whose dominion we seek to make universal."

No sooner had the cheers subsided than Mr. Jules Anspach, the burgomaster of Brussels, rose to address the meeting. After alluding to the importance of the object in view, the speaker referred to the antiquity of the building in which we had met, and that its halls had always been devoted to the uses of progress and liberty, adding that now, more than ever, the cordial sympathy of the town and Belgium was favoring the present movement, and he doubted not that the assent of every right-feeling and honest man would support the promoters of the reform of the international laws, with a view of making peace permanent. The worthy burgomaster then concluded by inviting the guests to partake of a banquet, prepared for them in the adjoining hall. There the guests soon assembled, and certainly the spectacle was of no ordinary interest. Down the long row of tables a truly remarkable vista of faces might have been noticed. There was the veteran M. Rogier, Ancien minister, opposite him Preliers, representing Holland; the members of the conference, the attorney general of Belgium, the minister of the interior and a host of eminent men, all grouped together to enjoy the princely liberality of the town of Brussels. At the extreme end a separate table had been laid for the dignitaries of Brussels. In the midst of speeches and toasts, Mr. Richard, M. P., entered the hall, greeted with cheers and a hearty welcome. No sooner seated than he had to give an account of himself, and well did he acquit himself of his task. The Right Hon. Mountague Bernard, Mr. H. D. Jencken and Mr. D. D. Field spoke in French, the other members of the Anglo-Saxon family, among them Dr. J. P. Thompson and Dr. J. B. Miles, preferring their own language.

It would be hopeless to give all that was said. Suffice it to say, the greatest good will prevailed, and the meeting closed with an excellent speech from the burgomaster. No sooner had the guests withdrawn than the members of the conference were ushered into a separate room, admirably adapted for the purpose, M. Visschers, the president, taking the chair. At

this first meeting a resolution agreeing in terms to the desirability of establishing a congress or association to consider the importance of an international code and international arbitration, was voted. After some preliminaries M. Visschers and Mr. D. D. Field were voted president and honorary president, with acclamation and with expressions of great unanimity and good feeling. The vice-presidents elected, for Germany, Dr. Bluntschli, of Heidelberg, the eminent publicist; for Italy, Senor Mancini; France, Professor Giraud; for England, Right Hon. Mountague Bernard; for Belgium, and to represent Europe generally as secretary, M. De Lavaleye; honorary secretary, and last, though really the most important, author of the movement, Dr. J. B. Miles. After these preliminaries had closed Dr. Miles was requested to address the conference. He gave an account of the purpose, origin and progress of the movement which culminated in this meeting. Dr. Miles closed his eloquent address as follows: "In a single word, the purpose of this conference is in their associated capacity to *begin* the great work of enthroning law among the nations. This is a purpose worthy of the best thought of the best minds in all the world. And my friends where can the reign of law seem more beautiful, more supremely admirable and beneficent than between great, powerful and independent nations? Law, which is only another name for the will of God, reigns throughout this universe. Put your finger upon any point of it and you touch a law. And everywhere and anywhere the reign of law is admirable and beneficent." Dr. Miles then spoke of the reign of law in the animal, vegetable and mineral kingdoms as being complete and admirable, closing thus: "The finest and sublimest exhibition of the majesty and glory of law will be seen among men when she shall sit Empress among the nations, and the settlement of the great questions that arise between these shall be acknowledged to be her prerogative. When this end so noble shall have been attained, we may hope will be banished or greatly diminished, those terrible conflicts that often arise and deluge broad countries with blood. Then will dawn that bright day of which England's poet laureate sings,—

"When the war-drum throbs no longer, and the battle-flag is furled,"  
In the Parliament of man, the Federation of the world.  
When the common-sense of most shall hold a freiful realm in awe,  
And the kindly earth shall slumber lapt in universal law."

### KILLING WITHOUT MALICE — GUILTINESS?

That thousands upon thousands of men kill and are killed in war who have no malice or hate toward each other is doubtless true. The soldiers are but the enchanted tools of ambition, and are unable to give a reason for killing beyond the "orders" received. As a frank explanation would be fatal to the bloody game, the soldiers are kept in the dark. The responsibility is somewhere, and where that responsibility is, there will be found blood-guiltiness. Looking from the field of the slain and the suffering, let the question be put to the survivors in a battle, Why did you kill these men? We were ordered to do it; we had no grudge against them, but shot them because we were ordered to do it. And this thing of "orders" will be the answer from the lowest to the highest in command. Where does the highest officer get his authority? From the government. Where does the government get it? From the people. And this brings us round the circle to where we started—the people. Admit that this slaughter is, in great degree, without malice on the part of the immediate actors and sufferers, yet is it bloodshed covered by nothing but "orders" which oppose the plain and broad commands of Christ. But then has not God ordained civil government and commanded obedience to its enactments? He has ordained civil government, but has ordained also that it should be subordinate to and consonant with the government of the "one Law-giver," the King of kings, Jesus Christ. And as it is contrary to the kingdom of this "only Potentate," that his servants should fight, is it not clear that any orders for men to fight and kill each other are without the sanction of the Law-giver, and are treasonable in spirit and rebellious in practice. Is it not more than absurd to suppose that Christ should give authority to men to set aside the leading principles of his kingdom—peace, harmlessness and kindness? It would be to make Christ contradict himself and fall in concord with Belial. Notwithstanding our more recent efforts to use milder words in speaking of the enormous and glittering wickedness of war, we are at some loss how to speak of a war, professedly under Christian auspices, in softer terms than to call it a *blasphemous usurpation*. No man or number of men can rightly give authority when they do not possess it. The orders of governments, rulers or military officers requiring men to kill each other in war is without authority from Christ, is opposed to the command of Christ, and should not be respected, unless it is right to obey erring men rather than the wise God. There is a heavy responsibility on those who inculcate such teaching, frame such regulations and extend such orders, and on those also who keep silence in the face of such anti-Christian audacity. But the man who obeys such orders is not innocent. He cannot dissolve or distribute his individuality among the multitude of his fellows, nor can he transfer the responsibility of his actions to his military commanders or to the government—if any can tell what civil government, in time of war, is. A man's individuality and personal accountability remains intact. The absence of malice toward the "enemy" does not excuse from guilt those who slay their fellows in cold blood—shall it be said!—and simply because of "orders" which care not a straw whether the blood is cold or hot, whether the soldier has a conscience of one sort or another or none at all, whether he is willing or unwilling, whether life or death, heaven or hell hangs on the triggers of the death-dealing rifle. After giving such soldiers all the advantage of winked-at ignorance, because of false teaching as to duty when civil or military orders conflict with the Christian religion, yet are they not innocent. They are to be pitied in proportion as their teachers who knew better are to be censured. The responsibility of making war, with all its orders, is a grievous sin, for which the individual actors are accountable—each for the part he has acted. Such orders should not be obeyed, either with or without malice, be the result what it may. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Mat. x: 39. "So then every one of us shall give account of himself to God." Rom. xiv: 12.—*Christian Neighbor*.

### SAVAGE FOES.

England has on hand another war with savages. Trouble has grown up with the Ashantees, and an expedition has gone out to "punish" them. The first brief success was followed by disaster; the neighbors of the Ashantees seeing the superiority of the native forces over the foreign, sided with the former, ambuscaded the latter, and struck a severe blow at British prestige. We do not discuss the causes or the justice of the war, but only draw attention to the way the matter is talked of by the English papers. Some even of the most sedate call for the swiftest vengeance. As if the natives of the "out-lands" were only made that they might serve the interests of British glory or British trade, and they must be whipped into the service, or killed if they revolt. We make no complaint, we boast no excellence. The story of the American Indians is too much a record of the same shameful kind. They have been treated as wards of the nation, or as "vermin," as allies or enemies, according to the selfish interests of those who, whether at peace or war with them, have looked upon them as having no rights the white man is bound to respect. We trust that before many generations have passed, the principles of our present humane policy may be the universal rule of practice.

The principles of war seem to be very much the same, whether against savage or civilized foes. There is scarcely anything that even suggests the Christian virtue of seeking the good of others. International law appears to be mainly a code for checking the wilder manifestations of force. We talk largely of the growing brotherhood of nations, but when practical questions are to be settled, might is the final gauge of right. Persevering Christian effort has secured a lessening of some of the horrors of war, captives are not enslaved or murdered, and the badges of Christian Commissions and Geneva crosses are seen on all great battle-fields; but the hope that among nations, war, the appeal to brute strength, will give place to reason, is put by general consent into the dim age of the millennium. The Treaty of Washington is one of the most noteworthy events of all history, but its very noteworthiness is evidence of the long-continued divorce of Christian principle and national policy.—*Christian Intelligencer*.



## THE ADVOCATE OF PEACE.

BOSTON, JANUARY, 1874.



## EDITORIAL CORRESPONDENCE.

Paris, Nov., 1873.

I wrote in my last that the Brussels Conference was successful beyond my highest anticipations. I am happy to add, that, I am constantly receiving new evidence of the deep and wide impression made by this movement. It has not only greatly encouraged the old friends of Peace all over Europe, but it has enlisted the interest of a great host of eminent men who heretofore had no part in the peace cause. Able articles from the pens of such men as Dr. Bluntschli of Germany; Carlos Calvo of France; Mountague Bernard of England, and many others, suggested by the discussions of the conference, are appearing in the leading organs of public opinion in different countries. We find ourselves pressed beyond measure, with invitations to contribute articles for various periodicals and journals, upon the conference and its proceedings.

How the movement is regarded by the old friends of Peace, in Europe, may be inferred from such words as the following, taken from an editorial in the last *Herald of Peace*, London: "During the last month there have been held at Brussels, a series of meetings of the most interesting and cheering nature to the friends of Peace. \* \* \*

The discussions have excited much interest throughout the continent and in this country," etc., etc.

But I have indicated but a few of the results of this movement. Another, I will now briefly speak of. I am in a few hours to leave for Rome, to meet Prof. Mancini, Prof. Pierantoni, Count Sclopis (I hope), Mr. Field, Mr. Richard and others, for the purpose of organizing a national association for Italy.

It gives me great pleasure to say an organization has just been effected in this city, and effected under the most favorable auspices, for carrying out an important provision of the International Conference.

By the constitution of the Conference local committees or societies, according to the nationalities of their members, were to be constituted, with power, to add to their number, and to do all such acts as may be necessary for carrying into effect the objects of the Conference within their respective limits. These local committees or societies will be especially competent to deal with International Law, public and private, in which the respective nations may be interested. These national societies are to report, from time to time, their proceedings to the bureau of the International Association, and are to have power to nominate persons to be elected members of the International body. They will hold frequent meetings, at which the questions connected with International Law and Arbitration are to be discussed, and elaborate papers will be prepared, expressing the views of leading publicists of each nation. These papers will be presented at the annual meeting of the International Association, and thus a comparison of views entertained in different countries may lead to a discovery of those principles in which

all will agree, and which will be for the best good of all nations.

To carry the provision above stated into effect, so far as pertains to France, a goodly number of eminent publicists assembled on the afternoon of October 6th, at the rooms of the Franklin Library in this city, and organized a National Association. The board of officers elected were as follows:—Charles Giraud, of the Institute, Professor of International Law at the Paris Ecole de Droit, and one of the Vice-Presidents of the International Conference, was chosen President; M. E. de Parieu, of the Institute, late Minister, and M. Couchy, of the Institute, Vice-Presidents; Frederic Passy, economist and publicist, Secretary-General; Henry Bellair, Secretary; Joseph Garnier, of the Institute, *Secrétaire perpétuel de la Société des Economistes*; MM. Paul Biallay, *Conseiller Cour des Comptes*, Charles Calvo, of the Institute, late Minister, and M. Masse, *Conseiller à la Cour de Cassation*, were elected a provisional council.

Arrangements were completed for holding semi-monthly meetings for the discussion of an International Code, arbitration, and related topics. A very deep and lively interest was manifested in the great cause, for the prosecution of which the Association has been formed, and there can be no doubt France will nobly do her part in the prosecution of an enterprise which is intimately connected with the peace and welfare of all the nations of the earth.

We are preparing for the organization of similar National Societies in Switzerland, Italy, Germany, Holland and other countries, and we hope that, ere long, all the great nations, by their representatives, will be joined in a league for the consideration of the great questions, upon the right decision of which the best good of all depends.

## BOSTON PEACE MEETINGS.

These meetings have not begun too soon. The time for them has fully come. We rejoice the ball has been set in motion. We must keep it rolling.

The peace gathering at the Shawmut Avenue Universalist Church on Sunday evening, November 30th, was very largely attended. It was an audience good for the eyes. Mrs. Julia Ward Howe "prophesied" in womanly hopefulness and faith of the sure progress of peace principles, and of the mission to which woman was called in the building up of the kingdom of peace on earth. William Lloyd Garrison, the old anti-slavery warrior, waved the olive branch with a strong hand and a stout heart. He took the radical ground that no war, under any circumstances, is consistent with love and brotherhood. He would be glad to see the army and navy abolished. He regarded the old maxim, "In times of peace prepare for war," as absurd as to say, "in times of good fellowship prepare for a row."

At this meeting notice was given that another, of a kindred character, would be held at the new South Free Church two weeks later. This meeting was held according to notice, but as no special persons were announced as speakers it was not largely attended. But great things are not always best things, and in all reform movements especially, small meetings have their mission and accomplish their work as truly as large ones. At this meeting, Mr. Tilden, pastor of the church, spoke particularly of "International Arbitration" as the rallying point of effect, around which all the friends of peace, of all shades of opinion, might gather; of the "Treaty of Washington," and its large and grand results; of the work of the friends of peace in England, waking up the masses of the people by public meetings, and the organization of societies and leagues for

the diffusion of peace principles, and the substitution of reason for passion in the settlement of national difficulties. 'This work of our English friends was referred to as indicating the kind of work greatly needed to be done in our own land. The speaker alluded to the resolutions in behalf of international arbitration, offered in Congress by Senator Sumner, and the necessity of buttressing those resolutions with petitions from the people in their behalf.

Dr. Cornell of this city, followed with an earnest appeal for the inculcation of peace principles in the home and in the education in the young, since we cannot hope for a manhood controlled by principles of peace while the war spirit is fostered and stimulated in childhood.

He was followed by Mr. E. D. Draper, a peace man of thirty years devotion to the cause, who spoke of Christ as the great peace leader, of the clear and unmistakable character of His teaching, and of the principles of Christianity as the solid base on which the true peace edifice must be reared.

So the circle of thought was completed,—Christianity the foundation,—home nurture, public instruction, the waking up of the people, petitions, congressional action, international arbitration, the means,—universal peace the grand result. What concerns us most just now is the efficient use of means. What minister in our city will next open his church for a public meeting in behalf of "Peace on earth and good will among men"? Don't all speak at once. W. P. T.

#### AMERICAN PEACE SOCIETY.

At a meeting of the officers of the American Peace Society held at their rooms on the 26th November, the following resolutions were unanimously adopted:

*Resolved*, That recent events threatening to disturb the peaceful relations between the United States and Spain tend to create grave apprehension on the part of the friends of peace throughout the civilized world.

*Resolved*, That while the American Peace Society cannot but regard the atrocious and summary execution of many of the officers, passengers and crew of the *Virginius* as in violation of the common rights of humanity, whether sanctioned by Spanish law or not, yet they fail to discover any adequate reason for hastily plunging two friendly nations into the horrors of war.

*Resolved*, That this society would express the earnest hope that the Government of the United States will not yield to the clamor of foreign emissaries and their sympathizers who, through a portion of the press, are inciting a spirit of war and thereby urging it to measures of violence against a friendly power now struggling to rise to the dignity of a Republic, and for acts which it is not known that she sanctions, especially as there is no known precedent as to the facts or principles in this case by which it must be adjusted.

*Resolved*, That we would respectfully appeal to the Governments of Spain and the United States to recognize the evident tendency and spirit of the age toward the pacific settlement of international questions, as indicated by the recent action of Great Britain and the United States, and we cannot doubt that such calm deliberation as shall make it possible by diplomacy and arbitration to bring to a satisfactory conclusion all pending questions between Spain and the United States will be consistent with the honor and dignity of both nations, and cannot fail to command the approval of the moral judgment of mankind.

The South Carolina Peace Society met in annual session October 7, 1873. Though the number of members present was small, yet all the business of the meeting was transacted in a most agreeable and hopeful spirit. At no time has the faith and purpose of the brethren been stronger or more hopeful.—*Christian Neighbor*.

#### WHITTIER'S WORD.

It is encouraging to see how the recent war clamor called out noble utterances in favor of peace. It is evident that the old war hounds cannot hereafter have their own way unchallenged. We have already entered a new era. Among those who spoke a timely word was that great lover of man, John G. Whittier. The following is his letter to our noble Sumner. It is as pleasant reading now the danger is over as before:

"Thanks for thy manly and just letter on the Cuban difficulty. It was the word needed. The summary shooting of the passengers of the *Virginius*—filibusters as they may have been, and probably were—is shocking and unjustifiable. So have been the wholesale butcheries in France, both by the commune and the government. But in this case, no man among us so regrets and deplores the bloody deed as do Castelar and the intelligent republicans of Spain. If we seize this occasion to strike at them, we give direct aid and comfort to Ultramontane Popery, to Don Carlos and the cruel priesthood who are fighting against republicanism in Europe. We do a deed in crushing out the republic of Spain, under its noble President, which can only find its parallel of atrocity in the crushing out of the Roman republic by the so-called French republic of 1849. Heaven preserve us from such infamy! I hope and believe wiser and worthier counsels will prevail, and that the only demand of our government upon Spain shall be the speedy emancipation of the enslaved in Cuba, and the rights and liberties pertaining to citizens of the Spanish republic secured to the people of all classes in her dependencies.

Believe me always and truly thy friend,

JOHN G. WHITTIER."

#### IMPORTANT MEASURE.

On December 1st, in the Senate of the United States, Mr. Sumner submitted the following resolutions:

Whereas by international law and existing custom war is recognized as a form of trial for the determination of differences between nations; and

Whereas for generations good men have protested against the irrational character of this arbitrament, where force instead of justice prevails, and have anxiously sought for a substitute in the nature of a judicial tribunal, all of which was expressed by Franklin in his exclamation: "When will mankind be convinced that all wars are follies, very expensive and very mischievous, and agree to settle their differences by arbitration?" and

Whereas war once prevailed in the determination of differences between individuals, between cities, between counties, and between provinces, being recognized in all these cases as the arbiter of justice, but at last yielded to a judicial tribunal, and now, in the progress of civilization, the time has come for the extension of this humane principle to nations, so that their differences may be taken from the arbitrament of war, and, in conformity with these examples, submitted to a judicial tribunal; and

Whereas arbitration has been formally recognized as a substitute for war in the determination of differences between nations, being especially recommended by the Congress of Paris, where were assembled the representatives of England, France, Russia, Prussia, Austria, Sarlinia, and Turkey, and afterward adopted by the United States in formal treaty with Great Britain for the determination of differences arising from depredations of British cruisers, and also from opposing claims with regard to the San Juan boundary; and

Whereas it becomes important to consider and settle the true character of this beneficent tribunal, thus commended and adopted, so that its authority and completeness as a substitute for war may not be impaired, but strengthened and upheld, to the end that civilization may be advanced and war be limited in its sphere: Therefore,

(1.) *Resolved*, That in the determination of international differences arbitration should become a substitute for war in reality as in name, and therefore, co-extensive with war in jurisdiction, so that any question or grievance which might be the occasion

sion of war or of misunderstanding between nations should be considered by this tribunal.

(2.) *Resolved*, That the United States having at heart the cause of peace everywhere, and hoping to help its permanent establishment between nations, hereby recommend the adoption of arbitration as a just and practical method for the determination of international differences, to be maintained sincerely and in good faith, so that war may cease to be regarded as a proper form of trial between nations.

We are sure this will be regarded as a timely and important measure. It will be hailed with joy by the friends of peace on both sides of the Atlantic. Let the noble Senator be supported by the pulpit and press, by the voice of the people, and *petition*—in a word by the power of all the friends of God and man throughout the land. The nations of Europe are moving in the same line. Leading men are actively seeking the practical result of *arbitration as a substitute for war*, and it will come, "for," as William Ladd was accustomed to say, "the mouth of the Lord hath spoken it."

#### ARBITRATION AS A SUBSTITUTE FOR WAR.

The following overture to the General Assembly, was unanimously adopted by the Presbytery of Cayuga, at its recent regular meeting at Meridian:—

Whereas, The Duty of Substituting Arbitration for War, in the settlement of differences between nations, as exemplified in the recent successful Geneva Arbitration, is now engaging the favorable attention of the world; and whereas action has been taken by the General Assemblies and Conferences of several of the large religious bodies of Great Britain, asking the British Government to invite other nations to unite with them, in seeking to make International Arbitration systematic and permanent, and such action has been taken by the British Government; therefore

*Resolved*, That we hereby overture the next General Assembly with the request that action be taken by the Assembly approving of International Arbitration, and of the leading part hitherto taken by the Government of the United States in promoting it; and that the General Assembly requests our National Government to unite with Great Britain in attempting to secure among nations such means of peaceful adjudication as may render Arbitration the settled policy of nations.

#### OUR INDIAN POLICY.

The Secretary of the Interior regards the present situation of the Indian service as a vindication of the propriety and practicability of the policy now adopted in our dealings with the Indians,—the main object of this policy being their restraint and elevation through firm but kind treatment. There have been among them an increased interest in educational matters, a growing willingness to engage in industrial pursuits, a desire for the division of lands, and an increase of stock and farm products. It was not expected that so radical a change in the management of those who had formerly roved at will could be effected without resistance on their part, and a show of force on the part of the government, and the latter is not discouraged by the obstructions thus far met with. On the contrary, it looks forward to ultimate success with entire confidence.

The Secretary acknowledges the cordial and earnest co-operation of the Secretary of War and the officers of the army in carrying out the Indian Policy, and of valuable aid rendered by the Board of Indian Commissioners, especially its President. Hon. Felix R. Brunot, and the various religious sects that select the Indian agents of the government. He says, in closing this part of his report, "A continuance of this work, sustained by the other branches of the public service just referred to, will, I have no doubt, in a few years, result in greatly improving the moral and physical condition of the Indians, and in giving security to our frontier settlements from Indian depredations, as well as in laying a permanent foundation for the progress of our various Indian tribes in the pursuits of peace and civilization."—*Watchman and Reflector*,

#### LETTER OF COUNT SCLOPIS TO AUGUSTE VISSCHERS.

*Turin, Sept., 1873.*

SIR:—I feel flattered and grateful for the honor you have conferred upon me in sending me, in the names also of your illustrious colleagues, a special invitation to be present to the international conference for the reformation and codification of the law of nations, which is to take place at Brussels on the 10th of October next. Unfortunately for me I must join to the expression of my heart-felt gratitude, that of the deep regret I feel at finding myself under the impossibility of going to a reunion in which I take the most particular interest. You will pity me, sir, without reproaching me too much, when you hear that at that very time I shall have the duty of taking part in the works of the municipal council of Turin of which I am one of the oldest members.

Some special circumstances do not allow me to be absent from home during the meeting of this session. Be assured, however, that I shall be present in mind among you; my most heartfelt wishes will follow you in the course of your deliberations, that you may reach the end you aim at.

My powers are insufficient for me to aspire to contribute profitably to the work you pursue with so much zeal and talent, but, if in some way, quite modest and quiet, I could associate myself to your grand and beautiful enterprise, I should be most happy to employ myself in it with activity.

The opportunities will not be wanting to put in evidence some steady and salutary principles on the subject of the laws of nations, and to promote their application, all men of sense, all those who take to heart the real interests of humanity and the progress of civilization, cannot remain strangers to the great movement of opinion, which is favorable to your design, and which takes every day more and more consistency.

It is to be hoped that the governments, better enlightened in respect to their real interest, will understand how very advantageous it would be for them to rouse themselves to the true principles of the laws which are to protect nations. I love to quote here a few sentences taken from the writings of an illustrious French magistrate who honored me with his friendship, Count Portalis:

"Peace," said he, "is more than a right; peace is the safeguard of all rights, wherever discord reigns there also violence, which acknowledges no other right but that of force reigns with it. Peace is the right of all, it is the natural state of all political societies. \* \* \* \* \* Morals are the rights of peace."

Let not people say that these are commonplace words to which they will pay no more attention. They are, on the contrary, *eternal truths*, which are to come to light in the midst of the present circumstances. The time is come when we must cling to these maxims to save social order which is so seriously threatened in these days.

Civilization claims some care whose interests [are] subverted by the war system. Mr. Henry Richard, who has so well-merited of humanity, in his speech at the House of Commons, July 8th, has been able to say with as much eloquence as truth,—"Populations ask for bread and governments give them bullets; they ask for a useful education and governments give them military exercise; they ask for better dwellings in which it may be possible for them to lead an honest and decent family life, and governments give them barracks and fortifications."

I understand perfectly the necessity that a nation may have to make war to acquire her independence or to ensure her political existence, attacked by enemies, but I could not lend myself to justify any other cause of hostility. It often has appeared to me while reading some historical books, I have remarked that the final result of a long war was less a favor to the nation which had caused the war than might have been obtained by way of negotiations before the final rupture.

At this present day nothing resists the *opinion* which is rooted in the mind of the people, and expressed by their legal organs. That is precisely the great advantage of free nations, and of constitutional government. We must, therefore, try to convince and persuade, according to these ideas, the enlightened classes of society. We must get the Parliamentary majority to enter into these views. Italy has just given an excellent

example of this kind of pacific demonstration in the address of felicitation to Mr. Henry Richard, signed by distinguished notabilities of this country without any distinction of political parties or of official precedents.

Let us, therefore, try to act on public opinion by the double force of reason and of sentiment. Let us endeavor to destroy the ridiculous importance of the false sense of honor. Let us repeat, over and over again, that it is not on the battle-fields that we succeed in establishing the pillars that are to support the shaken edifice of society. As soon as those truths shall have gained the explicit adhesion of the working and intelligent classes of society we may then cry loudly: "*Multis melior pax una triumphis.*"

I perceive, perhaps rather late, sir, that I have trespassed on your patience. I beg your pardon for it, and I hope your indulgence will not fail me.

I even dare to lengthen still more this letter to tell you that it seems to me it would not be positively useless for the conference to take into consideration the three rules expressed in the sixth article of the treaty of Washington. There is in that a theme on which diplomacy will probably exercise itself, and from which nothing less can spring than consequences worthy of the greatest attention.

Be kind enough, sir, to offer my very respectful compliments to the Honorable Mr. D. Dudley Field, also to the Rev. James B. Miles. Will you kindly present my most friendly regards to Professor Mancini, and receive the assurance of the sentiments of the highest consideration with which I have the honor to be your devoted friend,

FREDERICK SCLOPIS.

#### LETTER FROM DR. HEFFTER, PROFESSOR IN THE UNIVERSITY OF BERLIN, GERMANY, TO DR. J. B. MILES.

SIR:—The Provisional Committee for the reform and codification of the law of nations, has done me the honor to invite me to attend the International Conference, which will be opened on the 10th of October, as you have been kind enough to announce in advance by your letter of the 17th of September.

Although I regard the noble aim of the Conference as the common cause of humanity, and therefore as my own cause, I must, however, declare myself as quite incapable of lending the committee my personal assistance. You must know, sir, that I have already accomplished my seventy-seventh year, and that the exigencies of that age do not permit me to expose myself to a journey of any considerable distance, or to a prolonged sojourn which would bring too great a change to my familiar habits.

Feeling very thankful for the flattering invitation, the acceptance of which would have brought me in contact with many distinguished persons, I see myself compelled to a painful declination, and I beg you to present my excuses to the honorable Association and the Committee.

Still I shall accompany the conference and all your proceedings with my most ardent good wishes. I even venture to offer on my part, a suitable co-operation with the subsequent endeavors of the conference according to the decisions, which will be made by it, as long as my enfeebled strength will allow.

Receive, sir, the assurance of my highest considerations.

HEFFTER.

ITALY.—At an influential meeting held at Rome on the 26th ult., at which D. D. Field, an eminent lawyer of New York, and M. Richard, Secretary of the Paris Peace Society, were present, it was decided that an Italian Committee should be organized in connection with the Juridical Congress of Brussels. Count Sclopis, the Italian member of the Geneva Board of Arbitration, and General Garibaldi were appointed honorary members of the committee.

In the Chamber of Deputies, on the 24th, a member named Mancini made an eloquent speech in support of the principle of arbitration, and praised the conduct of the United States and Great Britain in the settlement of the Alabama claims. After the speech, a resolution recommending the introduction of an arbitration clause in all future treaties with foreign powers, was unanimously adopted.

#### A PLEA FOR PEACE.

*Extracts from a sermon delivered Nov. 27, 1873, at the Thanksgiving Union Service in the Broadway Methodist Church, South Boston, by Rev. E. A. Rand.*

Exodus xxxii: 17, There is a noise of war in the camp.

For the past few weeks there has been a busy, warlike ferment in the land reminding one of the above words of Joshua to Moses at Sinai. As a matter of fact, "there is a noise of war in the camp."

"War, war," clicked the little hammer under the hand of the operator in the telegraph office. "War, war," shrieked the whistle of the locomotive bringing north by express the fiery New York dailies. "War, war," rang out the hammers beating at the government yards. And the black sunset guns at the nation's forts seem to boom out sullenly, "War."

And yet it is not hard to see how this ferment was excited. There is a war in Cuba. It may be a petty one, and still is a war against the dominant power in Cuba. Slavery exists in Cuba. The impression prevails that the wrestle with the dominant power in Cuba, if successful, will bring down slavery also. That idea of free Cuba and Republican Cuba excited sympathy here, and commendably. But are we assured of this fact? I notice that William Lloyd Garrison, that tried friend of freedom, strongly doubts whether the success of the war in Cuba means emancipation. If there is a soul struggling to come up into the light of greater privileges, if there is a movement meaning emancipation, give the man and the movement your sympathy.—There are always two roads that can be taken in such a case—one right, the other wrong. We believe war with Spain to be the wrong road.

There is another cause for the excitement. It is complained that the nation's sense of honor has been struck at. A true sense of honor is a credit to any nation. But what a pity it is that men's sense of honor must principally be manifested in fighting! There are men whose word is not worth the air used in saying it, who don't hesitate to run up bills everywhere and never pay them, who utter slanderous stories and do mean things without making reparation. If they are just jostled in the street, then they are mad with excitement, swagger, button up their coats, turn up their sleeves, and talk about honor and a fight. As if honor were limited to the matter of taking and giving blows! It is honorable for a man to pay his debts, regard his word and keep the peace. I am disgusted sometimes with this talk about a nation's sense of honor. It is oftentimes only a cruel, proud, vindictive feeling, no more to be encouraged in a people than in an individual. If it means to protect its children wherever they are, to fold them in its flag and make them sacred as with its own majesty, that is commendable, but it does not follow that a nation must always fight to do it. Let a nation especially have a sharp sense of honor by taking high and Christian ground on all subjects, by paying its debts and by encouraging peace. The sense of honor among nations always insisting on war and ready to load up its batteries and blaze away any moment, is disgusting to me, as I said before. It makes me think of two cats that I saw a little while ago on my backyard fence, heading for one another with eyes like locomotive lights and backs up stiff as arches of stone. There is oftentimes as much reason as that to a so-called nation's honor, and when war comes it is just a beast-fight.

Another reason for this excitement. There is always a good deal of unemployed talent in the country. It is the Micawbertalent without its inoffensiveness: the talent waiting for something to turn up. It is a talent that don't like work: a talent fond of speculation, adventure, filibuster. Some of it you can start out any time by beating a drum before our drinking saloons. New York has a good deal of this precious unemployed talent.

Then some of the military men of the country—I don't speak of them as a class, but some I say, are dying for a brass-button glory. They want war: something to break up this dreadful dullness, something to make their names stars: not stars but *stars* in history.

Then there is a class having an eye to business and they want war. There is money to be made in this thing. Shoddy always favors war. Shoddy likes to make the banners it never



follows, and charge roundly for the gilding. Shoddy loved to make those old blue coats in the war, though it never dared to wear one at the front. Shoddy is ready for war any day. When we recall the late war and think of the beef-contractors at home and some of our officers in the field, Shoddy in the rear and inefficiency in the van of the army, it is a wonder that we ever got through our task. There is a multitude pretending patriotism and crying "war! war!" and yet within their hearts is simply the spirit of Boss Tweed, greedy for unlawful gain. There is something else to be considered in connection with Cuba. Cuba, to quite a large class in this community has always been a coveted object. We may well take shame to ourselves because we have shown such greed and been a goad in the flanks of Spain by our repeated and illicit expeditions. This "On to Cuba" cry is the baying of an old hound. Long ago it was the pet project of Southern slaveholders. One of Boston's clergymen well said last Sunday,

"One of the causes of our great excitement is our covetousness. As a nation we are all looking with greedy eyes to the Queen of the Antilles, lying in her swarthy beauty under the mellow light of her tropical sun. Like robbers in a jeweller's shop, we are anxious to seize the Caribbean gem, and put it in our pockets. Let us not have to add to America's treatment of Cuba to Russia's acts in Poland, or Austria's in Hungary."

Put all these things together, and we do not wonder at the excitement ravaging the land like a flame. All these causes have been like successive blasts from the bellows upon the coals of the fire at the forge. We are going to wait though, I trust, and not be in haste about this thing.

#### RUSSIA AND ENGLAND IN CENTRAL ASIA.

Under this title, an English gentleman, who has lived in India more than a quarter of a century, and who is now in this country, has issued an interesting pamphlet upon the Central Asian problem. Central Asia embraces the countries lying between the Caspian Sea on the west and Chinese Tartary on the east, excepting Persia and Afghanistan. The progress of Russian empire from the north, and of British empire from India, on the south, involves the problem of peace or war between these colossal powers, as they approach each other in Central Asia. Shall they be plunged into a war for boundaries, inflamed by jealousy and hate? or shall they join hands in the interests of Christian civilization against Moslem fanaticism and Asiatic barbarism, and together enforce the peace of the tribes and peoples which inhabit those regions, and bring in a reign of order and progress in place of the degradation which now oppresses that ancient home of their common ancestry? The principal danger of a conflict between Russia and England is to be apprehended from the ambitious movements of Russian military officers on the frontiers, who would precipitate war, and stir up the semi-barbarous governments, for their own personal ends. The policy of the two great powers is eminently friendly; yet their subordinates have many opportunities of creating difficulties which might culminate in strife. Delicate questions are pending, and it requires all the tact and decision of the Cabinets of London and St. Petersburg to keep the *entente cordiale* against the machinations of those who would, if possible, revive the ancient feuds of the great nations which happily no longer regard themselves as natural enemies.

A war between Russia and England, from the vast extent of their dominions, would almost encircle the globe. Its disasters to commerce, to human progress, to Christian missions would be unspeakable, while Moslem intolerance and Pagan superstition would be inflamed to deeds of horror like those of the Indian mutiny.

The remedy will be found in the creation and pressure of an enlightened public opinion in both countries, which shall sustain the imperial governments in their present amicable Asiatic policy. America, too, has large interests at stake in her Oriental trade and missions, which entitle her to be heard in the advocacy of the peaceful solution of this great problem. Her cordial relations with Russia and England give her the place of a friend who may urge the arbitration principles of the Treaty of Washington for adoption in the heart of the Asiatic conti-

nent. And apart from the diplomatic spheres, her press may do much to foster that kindly feeling which is essential to the progress of modern civilization, and is sure to be heard in those distant empires.

One of the most significant tokens of the increasing comity between the two colossi is the approaching marriage of the son of Queen Victoria with the daughter of the Czar Alexander. May it prove what the Prime Minister of England described it to be, in the House of Commons—"a practical assurance of the desire of the Imperial government to pursue a friendly policy toward this country." The only hope of the moral resurrection of the people of Central Asia lies in the extension of European civilization and of Christianity.—*Intelligencer*.

#### WAR ITEMS.

BY REV. AMASA LORD.

There has been very little warrant for the war rant we have heard lately.

Spain has already sacrificed 80,000 lives and about \$120,000,000 in the effort to suppress the Cuban rebellion.

At a recent meeting of the New York State Christian Convention at Syracuse, a resolution introduced by Rev. Dr. Boardman of Auburn, in favor of *National Arbitration* as a substitute for war, and commendatory of the course of our government in relation to it was adopted and a copy ordered to be sent to President Grant.

In the *Interational Review*, President Woolsey discusses *International Arbitration*,—a subject on which no man in the country is more competent to speak. He takes a historical survey of the different projects for effecting the object, among which he pronounces that of Mr. David Dudley Field the most noteworthy.

**WAR LOGIC.**—A nation has injured us, therefore say the advocates of fighting, we must punish it and secure reparation by waging war. But if we must commence war because another nation has injured us to some extent, why not prolong it when a nation has injured us to a *greater* extent as it certainly will have done before the fighting has progressed for a month. For this reason, if a sound one, the war might continue *ad infinitum*, as the longer it existed the stronger would be the reason for it.

The estimates of the War department for the next fiscal year exceed \$56,000,000 or \$14,000,000 more than the appropriations for the present year. About one-fourth of the amount is for pay and the remainder for fortifications and other expenses. The Army now numbers 37,000; the estimates show that we have one commissioned officer for every fifteen men. It is an Army of skeleton regiments with a full array of all the officers, and a few enlisted men. \$56,000,000 divided by 37,000 shows the average cost of our war-like operations to be over \$1,500 per annum for each man in the Army.

**QUARRELING.**—If anything in the world will make a man feel badly, it is unquestionably a quarrel. No man ever fails to think less of himself after than before. It degrades him in his own eyes, and disgraces him in the eyes of others, and, what is worse, blunts the sensibilities on the one hand, and increases the power of passionate irritability on the other. The truth is, the more peacefully and quietly we get on, the better for our neighbors and for ourselves. In nine cases out of ten, the better course is, if a man cheats you, cease to deal with him; if he is abusive, quit his company; and if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is to let him alone; for there is nothing better than this cool, calm and quiet way of dealing with the wrongs we meet with. Lies unchased, will die; fires unfanned, will burn out, and quarrels neglected, become as dull as the crater of an extinct volcano.—*The Christian*.





VOL. III.

BOSTON, JANUARY, 1874.

No. 1.

### PEACE.

BY MRS. DORR.

Ere our dear Saviour spoke the parting word  
To those who loved him best when here below,  
While deep emotion every bosom stirred,  
He said, "My peace I give you ere I go!"

His Peace, sweet Peace! As falls the summer dew  
On drooping flowers, so fell those words of cheer  
Upon the earnest hearts that dimly knew  
What they, like their dear Lord, must suffer here.

His Peace—Christ's Peace! O gift most rare and strange!  
Never was aught so precious given before!  
Vain trifler he who would that gift exchange  
For all the riches of Golconda's shore!

His Peace—his blessed Peace! Not Joy, the bright,  
Bewildering sprite that charmed their early years,  
When, with youth's roses crowned, and clad in light,  
Her radiant eyes had ne'er been dimmed by tears,—

But Peace that walks with Patience, side by side,  
Bearing Heaven's seal upon her pale, calm face,  
Child of Submission, whatso'er betide,  
She wears the white robes of celestial grace.

O Christ! whose human heart remembers still  
The pangs from which death only gave release,  
Strange griefs, strange fears, our yearning souls must fill,  
Withhold what else thou wilt—but give us Peace!

"How much more delightful, to an undebauched mind, is the task of making improvements in the earth, than all the vain glory which can be acquired by managing it by the most uninterrupted career of conquests. For the sake of humanity it is devoutly to be wished that the manly employment of agriculture, and the harmonising effects of commerce, should supersede the waste of war and the ravages of conquest, that 'swords may be turned into ploughshares, and spears into pruning hooks,' as the Scriptures express it, and the 'nations learn war no more.'"—*George Washington.*

Engrave on your mind the sacred rule of doing unto others as you would wish they should do to you.

### TO THE READERS OF THE ANGEL.

The good *Angel of Peace* is only two years old and yet has a circulation of twenty thousand per month.—We hope to increase the goodly family of peace-makers for such are blessed, that is *happy*.—And now we send the greetings of the season to all our readers—*A Merry Christmas and A Happy New Year*.—The way to be happy is to make others so. We cut the following from a newspaper and beg our friends to preserve it as a rule for 1874:—

"When you rise in the morning form a resolution to make the day a happy one to a fellow-creature. It is easily done: a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves light as air—will do it at least for the twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person, only one, happily through each day—that is three hundred and sixty-five in the course of the year—and supposing you live forty years only after you commence that course of medicine, you have made 14,600 beings happy, at all events, for a time."

We think we hear many voices saying, "I can do that, I can do that." Well it is our happiness to send the *Angels* flying over the land echoing the song of Bethlehem—*Glory to God in the highest, on earth peace, good will to men.*

Down the dark future, through long generations,  
The echoing sounds grow fainter and then cease.  
And like a bell with solemn, sweet vibrations,  
I hear once more the voice of Christ say, *Peace.*

WHAT IT COSTS.—The *New York Commercial Advertiser* estimates that \$250,000,000 was spent in this country last year for chewing tobacco, snuff, and cigars, while during the same period about \$200,000,000 was spent for flour. Dr. Edward Young, chief of the Bureau of Statistics, ascertains from official data, that during the year ending June 30, 1870, our countrymen consumed liquors costing about \$600,000,000.



## DEW-DROPS OF THE LAW OF KINDNESS, No. 16.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

## KIND WORK IN SMALL THINGS.

There is a work each day and place for small hands and kind hearts to do. Some of these things are so small that men may not think of them. But a good heart shows its best self in small things, as they are not done for praise, but just as one breathes, or moves and acts as his thought guides him. The best life is made up of these small things, for they best show the heart that is in one, old or young. The boy or girl who will not step on a worm, or kill a bee, wasp or fly in sport, will show the same mind in large things when the time comes to do them.

Now there is a small thing I wish all boys and girls who live in large towns to do for the good of scores on scores of old and young. I have thought that ten legs are broke each hour of the day in the world by the skins of fruit dropt on the walks. In the night they are not seen, and men slip on them and come down with all their weight and break their legs or arms. To drop the peel of such fruit on the walk is to set a trap for the limbs of those who pass. How much pain this small thing, done in sheer lack of thought, has cost men on both sides of the great sea! When I see such a peel of fruit on the walk, as I do day by day, I say to myself, "Here is a trap set to catch some one's leg and break it." So I strike it off with my stick, and feel that I have spoilt the bad work it might else do.

This is a small thing; but will not all the boys and girls that read this think of it, and do as I do! Will they not think twice while they eat fruit in the street, and not drop the peel or skin on the walk, but throw it off the flags, so that no one may slip and fall on it and break a limb. If those who drop such peels on the walk could see a man fall on them, and see him borne to his bed to lie there in pain for months, they would think when they ate fruit in the streets and not set such traps for the feet of those who pass in a crowd. There is one thing more a boy or girl with a kind heart may do, and it will do them much good, and train them for life to do it. That is when they see a peel or skin of fruit on the walk, to kick it off and see it in the broad street where the wheels will grind it in their ruts. This they can do in the wink of the eye, with one quick stroke of the foot, and each time they do it, their hearts will grow with a kind thought which will shape their lives and make them bless the world with good deeds.

This some may say is a small thing to teach boys and girls to do, and some may laugh at it; but there are few things that could so well train them to kind acts day by day. I will think that some of them will set out in life in this course of thought and deed.

## SAVED.

BY MRS. M. H. WILTSE.

John Fairfax leaned from his window to hang Midget's cage out under the awning. Some voices below caught his ear, and he stopped, with his hands resting on the sill, to listen.

"Come, Frank," a man in a workman's dress was saying, "just go in a minute. It's a raw air, and a drop'll do you good."

"Yes, come on," said another. "'Tisn't neighborly to refuse a drink with old acquaintances."

The man they called Frank turned his face to the sky. It was a wretchedly wan, sorrowful face.

"Let alone, boys," he said. "My poor wife's been dead but a day, and I promised her I'd drink no more."

"Well, it was but a baby's promise to make anyhow," said one boldly. "You know you can't keep it. Just smell that hot sling now. Don't be a fool. Stick to a good thing when you've got it. Come on."

It was as if the evil one were at his elbow. The men urged. The old familiar smell of alcohol came out through the door, and sharpened the fierce thirst. He turned his face upward again with a mute, despairing gaze. John Fairfax waited to hear no more. He dashed down the stairs, into the street, and

caught the man's hand with both his, and cried, "O come with me. Quick! Quick!"

"Where?" asked the man, dully.

"Out of the way of whiskey and bad men," said John, tugging away at him. "She's looking at you! Come!"

One of the men drew back his fist to strike the earnest pleader, but a policeman came around the corner and he slunk away.

"I don't know you," said the bewildered man.

"What on earth does *that* matter?" said John. "Can't I pull you out of the water when you are drowning as well as if I were your own brother? Come, let's get away from here."

It was a high time. A crowd was gathering. They looked curiously first at the trembling, forlorn man, pale and weak from two or three days' abstinence from his accustomed stimulant; then at brave John, standing there with neither hat nor coat on, one slipper daubed with gutter mud, into which he had stepped in his haste. He pushed and pulled at his man by turns, shocked to see the fascinated stare he fixed on the bottles and glasses on the bar within.

"Dear Lord," whispered John, "have mercy on this man, and quench this dreadful fire within him."

Then he dragged him up stairs and got him into his room. There the man drew a long breath and dropped helplessly into a chair. He looked at John.

"You *look* like other men," he said; "but you are an angel."

"No such thing," said John. "Only a year ago I was a drunken good-for-nothing, and wanted liquor worse than you want it to-day. The Lord pulled me out of the rum-holes and saved me. He'll do as much for you. You haven't had breakfast, have you? I thought not. It's lucky mine had just been sent in when I went down. I've not eaten it. So you'll have it and I'll get mine on my way down town. There's beefsteak, and coffee, and hot rolls. They'll put heart into you. I'm going down to the warehouse now. I shall look you in here. At noon I shall come home and dine with you. Then I'll look you up again till night. There's a lounge. Sleep, if you can. Here's my Bible. Read that and pray. Be quiet, and try to gather courage for *her* sake."

"I will, I will, I will!" sobbed the man, burying his face in his hands.

John slipped out softly and locked the door. When he came home at noon there were tear marks on the face of his guest, but there was a look of peace there, too. At night John brought good news. He was to work side by side with him in the same warehouse. They were to share the same lodgings. There were struggles ahead, fierce and many; but God's grace was there too. And through that grace, and the patient and untailing help of John Fairfax, Frank Carr kept unbroken the promise to his dead wife, and gained complete victory over his old enemy.

## THE BOTTLE OF OIL.

Once upon a time there lived an old gentleman in a large house. He had servants and every thing he wanted, yet he was not happy; and when things did not go as he wished, he was cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, "it would be well for you to oil yourself a little."

"To oil myself!"

"Yes; and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out by it. One day I oiled its hinges, and it has been constantly used by every body since."

"Then you think I am like your creaking door?" cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor, "Go home and engage a servant, and when he does right praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and words with the oil of love."

The old gentleman went home, and no harsh or ugly word was found in his house afterward. Every family should have a bottle of this precious oil, for every family is liable to a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.



## LITTLE LAMBS.

I am Jesus' little lamb,  
And my Shepherd's ever near,  
Gently leading me along  
To the pastures green and fair.

When I'm tired, weak, and weary,  
And the noonday sun is high,  
Then to fountains clear he brings me,  
Where the cooling shadows lie.

When the shadows in the vale  
Deepen into gloomy night,  
Then my Shepherd gently folds me  
In His breast till morning light.

I must be a *gentle* lamb,  
Never, never go astray,  
But must seek to follow Jesus  
In the strait and narrow way.

I must be a *trustful* lamb,  
Holding on my Shepherd's hand,  
Knowing He will safely lead me  
To a bright and heavenly land.

I must be a *loving* lamb,  
Always ready to obey,  
Answering cheerfully His voice  
Without murmur or delay.

Thus I'll be a *happy* lamb,  
Filled with faith, and hope, and love,  
Living here to please my Shepherd  
Till I join His fold above.

—The Child's Paper.

"Nothing can work me damage but myself," said St. Bernard; "the harm that I sustain I carry about with me; and I am never a real sufferer but by my own fault."

## THE FIGHT AT THE WOOD PILE.

One night at a late hour Dr. Bently, well known among the clergy of olden time, was disturbed at his studies by a rattling sound among some wood which, sawed and split for his study fire, had been left by the teamsters the afternoon previous, too late to be properly housed. He rose, went cautiously to the window, and saw a woman filling her apron with wood, which she hastily carried away. He resumed his seat and recommenced his study. Shortly after the same noise occurred, and looking out a second time he saw a similar operation—the woman filling her apron to its utmost capacity. When she had gone he returned to his book, with a tender pity in his heart for a destitution which sought relief in this lonely, dreary, not to say sinful manner. By and by he was startled by a crash of falling wood, and hurrying to the window, beheld the poor woman casting the very dust of the wood from her apron. He remained motionless, his gentle heart filled with commiseration.

She swiftly departed, and soon returned heavily laden with wood, which she threw on the pile as if it were indeed "the accursed thing." The doctor's compassion and curiosity were now intensely excited. He followed her retreating figure till he discovered her residence, and thus ascertained who she was. What she was, was no mystery to him. The last hour had shown him her virtue's lofty height. He called early the next morning on Mr. B., the wood-dealer, and directed him to send a half cord of his best wood, sawed and split, to Mrs.—, but by no means to let her know from whom it came, which was readily promised. Mr. B.'s teamster, who happened to be within ear-shot, though out of sight, was not so bound, and when he tipped the wood into the poor widow's yard, replied to her eager inquiry who sent it, by relating the conversation he had overheard.

The conscience-stricken woman, feeling that her sin and her repentance in the lonely darkness of the midnight hour were known and understood by another heart besides her own, hastened without delay to the house of the benevolent man to express her gratitude and her sorrow, and with deep humility and bitterness told him the temptation, to which her extreme poverty had reduced her, of breaking the eighth commandment. "Sir," she said, "though my house was dark and cold, though my heart was wrung with anguish at the sight of my poor shivering little one, I could not keep it! I could not keep it! My conscience would not let me!" "Say no more my dear madam," said the good man, "I saw it all—I saw you conquer the devil in two fair fights."—*Salem Register*.

## STORY OF A PICTURE.

A painter once wanted a picture of innocence, and drew the likeness of a child at prayer. The little suppliant was kneeling beside his mother; the palms of his uplifted hands were reverently pressed together; his rosy cheek spoke of health, and his milk-blue eye was upturned with the expression of devotion and peace. The portrait of young Rupert was much prized by the painter, who hung it up on the study wall and called it "Innocence." Years passed away, and the artist became an old man. Still the picture hung there. He had often thought of painting a counterpart, the picture of "Guilt," but had not found an opportunity. At last he effected his purpose by paying a visit to a neighboring jail. On the damp floor of his cell lay a wretched culprit named Randall, heavily ironed. Wasted was his body and hollow his eye; vice was visible in his face. The painter succeeded admirably, and the portraits of young Rupert and Randall were hung side by side for "Innocence" and "Guilt." But who was young Rupert and who was Randall? Alas! the two were one. Old Randall was young Rupert led astray by bad companions, and ending his life in the damp and shameful dungeon.

"I firmly believe that war, or the sending thousands of our fellow-creatures to cut one another to bits—often for what they have no concern in, nor understand—will one day be reckoned far more absurd than if people were to settle an argument over the dinner-table with their knives! A logic, indeed, which was more fashionable in some places during the 'good old times.'"—*Leigh Hunt*.



## IN THE CLEFT OF THE ROCK.

One cold winter's day a poor woman in Scotland attempted to cross the mountain to visit a friend on the other side. She carried her little boy in her arms, and toiled wearily along until she came to the mountain where the bitter winds and driving snow bewildered and benumbed her, and she began to fear for the life of her little one. Taking the shawl from her shoulders she wrapped it around the infant and laid him in the cleft of a rock to hide him from the fierceness of the storm. Some travellers over the mountain the next morning found the mother frozen, but the babe in the cleft of the rock lay calmly sleeping unharmed.

As the little boy so wondrously saved grew up to manhood, the most precious of his memories was that of his mother, who had saved his life by giving hers. He could not remember her face, but one great fact was ever before him—she had died to save his life.

What the Scottish mother did to save the life of her son, Jesus has done to save us from the "second death." He has given himself for us, and says to all who come to him, "I will put thee in the cleft of the rock, and will cover thee."

## THE LITTLE PEOPLE.

BY J. G. WHITTIER.

A dreary place would be this earth,  
Were there no little people in it;  
The song of life would lose its mirth,  
Were there no children to begin it;

No little forms, like buds to grow,  
And make the admiring heart surrender;  
No little hands on breast and brow  
To keep the thrilling life-chords tender.

The sterner souls would grow more stern,  
Unfeeling nature more inhuman,  
And man to stoic coldness turn,  
And woman would be less than woman.

Life's song, indeed, would lose its charm,  
Were there no babies to begin it;  
A doleful place this world would be  
Were there no little people in it.

**TRULY POLITE.**—If quiet and gentle behavior is only as a garment put on, though it may be very gracefully worn, it is very apt to be laid aside when the person is away from home, where he is not known. City people coming to the country are often rude and boisterous almost beyond endurance. There are some restraints of society which the truly refined are glad to escape for a time; but, though untrammelled by the laws of etiquette, they cannot lay aside the suavity which is a part of themselves. If politeness is only company costume, there is danger of being surprised in dishabille. If it is a gracious and considerate expression of one's self which may be learned, and absorbed even in the cradle, it becomes so thoroughly a part of the being that it is evident at all times and under all circumstances.

"If three men were to have their legs and arms broken, and were to remain all night exposed to the inclemency of the weather, the whole country would be in a state of the most dreadful agitation. Look at the wholesale deaths of a field of battle, ten acres covered with dead, and half dead, and dying; and the shrieks and agonies of many thousand human beings. There is more of misery inflicted on mankind by one year of war, than by all the civil speculations and aggressions of a century. Yet it is a state into which the mass of mankind rush with the greatest avidity, hailing official murderers in scarlet, gold, and cocks' feathers, as the greatest and most glorious of human creatures. It is the business of every wise and good man to set himself against this passion for military glory, which really seems the most fruitful source of human misery."—*Sydney Smith*.

## THE RAVEN.

There lived a pious peasant, of German extraction, by name Dobry, in a village near Warsaw. Without his fault he had fallen into arrears with his rent, and the landlord determined to eject him, and it was winter. He went to him three times in vain. It was evening, and the next day he was to be turned out with his family, when, as they sat there in their sorrow, the church bell pealed for prayer, and Dobry kneeled down in their midst, and sung,

"Commit thou all thy griefs  
And ways into His hands."

And as they came to the last verse—

"When Thou wouldst all our needs supply,  
Who, who shall stay Thy hand?"

—there was a knock at the window. It was an old friend, a raven, that Dobry's grandfather had taken out of the nest and tamed, and then set at liberty. Dobry opened the window, the raven hopped in, and in his bill there was a ring set with precious stones! Dobry thought that he would sell the ring, but he thought again he would take it to his minister; and he, who saw at once by the crest that it belonged to King Stanislaus, took it to him, and related the story. The king sent for Dobry and rewarded him, so that he was no more in need, and the next year built him a house and gave him cattle from his own stall, and over the house door there is an iron tablet, whereon is carved a raven with a ring in his beak, underneath this verse:

"Thou everywhere hast away,  
And all things serve Thy might;  
Thy every act pure blessing is,  
Thy path unsullied light."

**END OF A DOG'S QUARREL.**—An exchange tells a story, which contains such a good lesson for children of small and large growth, that we give it somewhat abridged:

"One day a fine Newfoundland dog and a mastiff had a sharp discussion over a bone, and warred away as angrily as two boys. They were fighting on a bridge, and the first thing they knew, over they went into the water. The banks were so high that they were forced to swim some distance before they came to a landing-place.

"It was very easy for the Newfoundland; he was as much at home in the water as a seal. But not so with poor Bruce; he struggled and tried his best to swim, but made little headway. The Newfoundland dog quickly reached the land, and then turned to look at his old enemy. He saw plainly that his strength was fast failing, and that he was likely to drown. So what should the noble fellow do but plunge in, seize him by the collar, and, keeping his nose above water, tow him safely into port! It was funny to see these dogs' look at each other as they shook their wet coats. Their glance said as plainly as words, 'We'll never quarrel any more.'"

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# THE ADVOCATE OF PEACE.

## MADNESS OF THE WAR CRY.

Nothing could be more offensive to the moral sense of the nation and of the world, than the outcry for war which has been kept up by a large portion of the press, from the moment that news of the outrage upon our flag was received. The Virginian was unlawfully seized, and the execution of her passengers and officers was a great crime, and in other days and with other countries, there would have been great danger of war. But the idea of a great and powerful republic of the United States of America plunging into war against the infant, struggling, and distracted republic of Spain, was so abhorrent to every Christian and magnanimous sentiment, it is surprising that any American could harbor it for a instant. We had just settled a far more serious subject of dispute with England, by the peaceful and beautiful mode of arbitration. The whole world had applauded the conduct of that adjustment, and the decision had been altogether in our favor. The folly and shame of going to war first and then reasoning afterwards, were so apparent, that we are amazed at the rashness and recklessness with which so many people demanded of the government of the United States to "let slip the dogs of war."

That is the last resort. Christianity and civilization are enemies of war. They lift up their hands against it. They have proclaimed peace on earth and good will to men.

If we have war with poor feeble Spain, the noisy demagogues on our side will have overruled the conservative councils of the government, which is sincerely desirous to keep the peace of the world, while it maintains the honor and rights of the country. Thus far the course of the Administration has been discreet, and Mr. Fish may well be content with the approval of the better class of people, while the impetuous and foolish, who are never satisfied unless some excitement is up, are reviling him for slothfulness and excessive caution. He has deserved well of the country, and if war finally comes, it will not be his fault.—*Observer.*

## PETITION.

In view of the happy issue of our late arbitrations with Great Britain, now so promptly and faithfully fulfilled, and of the recent address of the British House of Commons to the Queen, praying her "to instruct her principal Secretary of State for Foreign Affairs to enter into communication with Foreign Powers with a view to the further improvement of International Law, and the establishment of a general and permanent system of International Arbitration,"—

We, the undersigned, citizens of the United States, earnestly pray THE PRESIDENT OF THE UNITED STATES, and the Honorable SENATE and HOUSE OF REPRESENTATIVES in Congress assembled, to use all suitable endeavors for the attainment of these great and beneficent objects; and, as a preliminary measure in the interest of general security and the reduction of national armament, to seek an express stipulation between nations, that they will not resort to war till PEACEFUL ARBITRATION has been tried, and never without a FULL YEAR'S PREVIOUS NOTICE.

NAMES.	POST OFFICES.	1874.
		STATES.

## PLEASE READ!

The *Angel of Peace* of which a specimen may be seen in the *Advocate* will be sent postage paid to any who desire to do good and help mould a generation of *peace-makers*, at the rate of 50 cents per hundred copies by addressing Rev. H. C. Dunham, 1 Somerset St., Boston.

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H. C. DUNHAM.

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For the better accommodation of his numerous patrons, our friend, T. H. Johnston, has opened a new *Tea Store* in a central location, and will serve all who give him a call in the most satisfactory manner. See Advertisement.

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## THE ADVOCATE OF PEACE.

Published the first of every month by the American Peace Society.

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## "REASON VERSUS THE SWORD!"

To the Editor of *The Advocate of Peace*:

DEAR SIR:—One of the greatest wants that I have felt in my peace labors for the past five years is a good supply of peace literature to put into the hands of reading and thinking men, that will have sufficient moral and literary weight, to command the attention of the most profound. The tracts and pamphlets we have had have been good—have indeed, many of them been jewels worth their weight in gold. But hitherto nearly all our documents have been small. But our subject is of sufficient magnitude to occupy many octavo volumes to give but a moderate discussion of its merits. And one of the most encouraging signs is the announcement of the new volumes on peace that we have recently heard of both in this country and in Europe. I am glad to add one more to the list.

G. P. Putnam's Sons, of New York, have just issued a volume of 470 pages, entitled "*Reason and the Gospel against the Sword.*" I have made arrangements to give away about two or three hundred copies to leading journalists and literary men of the country, for investigation and criticism. I shall be surprised if this volume does not make some stir in the literary world.

This work can be had of the Publishers, G. P. Putnam's Sons, New York City, or of the undersigned, for \$2.00 per copy. Men who wish to be up with the times will do well to purchase and read every new work on this living theme.

WM. G. HUBBARD, NEW VIENNA.

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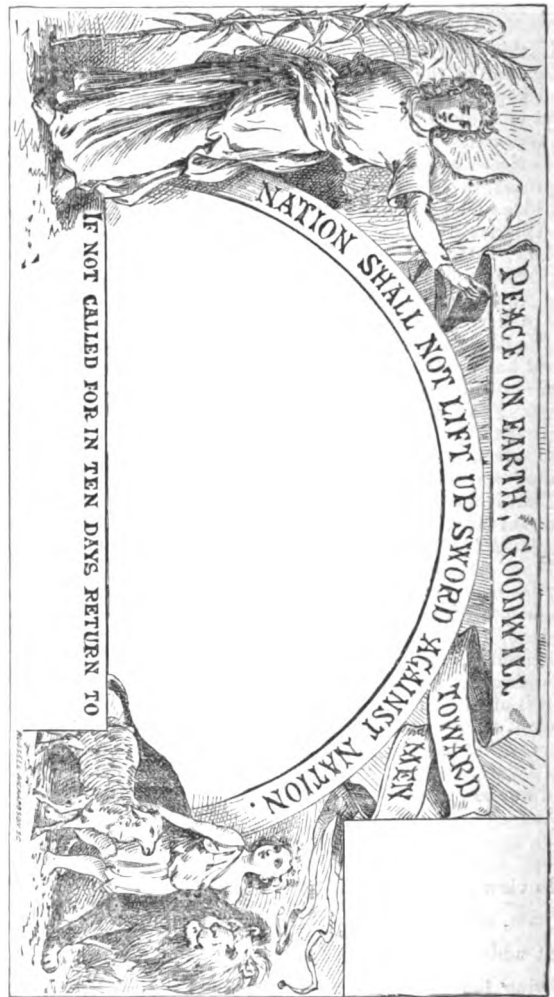
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We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind.

The Society has now four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, \$1.00 for two hundred and fifty, and \$3.00 per thousand. Being so cheap, and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our office in Boston for these kinds, which will be sent by mail at the prices named without cost to them for postage.

## DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York city, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price 50 cents. Address all your orders to Rev. H. C. Dunham, No. 1 Somerset St., Boston.

# THE ADVOCATE OF PEACE.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED }  
JUNE, 1837. }

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### SPIRIT OF THE PRESS.

The man who has the reputation of possessing a cool head crammed with facts wields a wonderful power even in a hot-headed crowd. There is one such person in New Haven, named Theodore D. Woolsey, a very simple, unpretending gentleman, a private citizen, who used to have charge of a school in that town, but who resigned the management of it because he thought himself too old to do it good service. A while ago the United States Government made certain demands on England, a part of which took the form of claims for indirect damages. The public press and public sentiment responded instantly to our claims. Mr. Woolsey did not denounce their extravagance. He is not the sort of man to get into a fever of denunciation. He only said very quietly that the indirect claims were not in the American "Case" as submitted to him for advice, that if they had been he should have objected to them, and that law and fact were against them. It was an unpopular opinion, but was unanimously sustained by the tribunal at Geneva, and nobody now would think of defending them.

We have just had a fine Spanish madness. It was a horrible occurrence that gave occasion to it. The public mind responded hotly to it and almost everybody was fierce for a war with Spain. Even preachers of the Gospel, forgetting those things which make for peace, in the pulpit and on the platform, preached and prayed to admiring crowds with a courage as red but as bloodless and unsubstantial as a Northern Aurora. But in the midst of the hot excitement there came an Arctic report that Mr. Woolsey had remarked in conversation with a gentleman in New Haven, and had afterward said as much to some law students, that in reality the United States had no case in so far as the "Virginian" was concerned, as it was little better than a piratical craft making war on a nation at peace, fraudulently carrying our flag; that any high-spirited nation would rightfully seize such a vessel wherever it could find it; and that all the ground we justly had for interference was on account of the barbarity of the executions. It was the first word of protest against the public excitement and the people did not want to hear it; but they had acquired a very wholesome respect for the opinions of that private gentleman in Connecticut, and the public gasped for breath a moment, hesitated, and then proceeded with considerably subdued ferocity.—*Independent.*

ON THE PEACE PATH. — Of the Indians it has often been written "On the War Path," it is surely high time that Christian civilization should give out the sentence, "On the Peace Path." Christ is styled by the Evangelical Prophet, the "Prince of Peace." At his advent the angel choir sang "Peace on earth," and the good time is predicted when men

shall beat their swords into ploughshares and spears into pruning hooks. Hon. Charles Sumner has put Congress on the Peace Path by introducing into the Senate a series of admirable resolutions advocating international arbitration for the settlement of differences between nations. Benjamin Franklin said that nations settle their difficulties by appeal to the arbitrament of the sword because they do not have sense enough to settle them in a better way. We welcome the dawn of the day of national sanity upon this subject.—*Statesman.*

With us, as a government, it has been a year of peace. The final step in the accomplishment of the great experiment of international arbitration for the settlement of difficulties between differing governments, has been taken, in the controversy between England and the United States—an event that cannot be made too prominent, and will, without doubt, mark a great era in the progress of Christian civilization. There will still be bitter and bloody wars, probably, but the influence of that sublime international court will not be lost upon the convictions and culture of the Christian world. It is a great movement, marking the right line of direction in the world's progress, and it is too conspicuous to be overlooked.—*Zion's Herald.*

The nations are at peace. Some tribes, half civilized or savage, may be disturbing the peace for a moment, but this CHRISTMAS is in fact a festival that the whole Christian world may celebrate in memory of the birth of Him whose advent was heralded with the song of Peace on Earth, Good will to Men.

The year now closing has been emphatically a year of peace and good will. Our flurry with Spain, which at one time threatened to disturb the peace of the world, was calmed, and we come to the Christmas season on good terms with all mankind.

The great event of the year was in the interests of peace and good will to men; that was the assembly in this city of the friends of Christ from many climes and lands to confer in regard to the interests of his kingdom which is righteousness and peace in the whole earth. The power of that conference is not confined to the city or the country in which it was held, but already in distant and many lands it is hailed as the day-spring from on high, and a harbinger of the time when the nations shall beat their swords and spears into useful tools and learn war no more. It is beautiful to observe that the reign of Christ is anticipated by poets and prophets as the time when the nations will cease to make war. The triumph of Christianity is the victory and establishment of peace! Therefore, we may well regard the recent Christian congress in this city, as one of the great signs of the times, indicating the progress of those principles which are to prevail and be victorious in the earth, and He whose right it is will then reign from sea to sea.—*Observer.*



## Commendation of the Peace Cause by Prominent Men.

"The cause of Peace we regard as an eminently philanthropic and Christian enterprise of great importance, and worthy of sympathy and support. It has already accomplished much good, and would doubtless accomplish vastly more, if it possessed adequate means. We think it deserves, as it certainly needs, a large increase of funds. The American Peace Society, charged with the care of this cause in our own country, and whose management has deservedly secured very general approbation, we cordially commend to the liberal patronage of the benevolent."

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE

NEW SERIES.

BOSTON, FEBRUARY, 1874.

VOL. V. No. 2.

## TO OUR READERS.

DEAR FRIENDS:—You are numbered by thousands. The children and youth who see the *Angel of Peace* are a large army; and when we add those who see the *Advocate of Peace*, the army of the Lord is largely augmented. We have asked ourselves if these dear friends, to whom we go by our papers once a month, would not gladly do us a small favor? The answer has been yes, yes, they would do it if they could.

Very well. We are going to make a request which any one of them can comply with if they choose.

If each one of our readers would send us a very small donation which they could easily collect from a few friends if they are unable to give it themselves, it would in these panic times be the greatest possible favor to us.

The Scotch say, "Many littles make a muckle," and we all know it but don't always practice accordingly. Suppose now twenty thousand children should send us each twenty-five cents, which they can easily collect if they cannot give it themselves, it would give us the handsome sum of five thousand dollars! If now our adult readers, to the number of five thousand, and we have many more than that, would add one dollar each, which they can easily do, it would swell the sum to ten thousand dollars!

We need this amount of money in these panic times more than language can describe, and if we had it it would be spent immediately in promoting the cause where it is greatly needed.

Dear readers, young and old, we most earnestly ask you to help us in this way, and it will encourage us to do for the peace cause what we cannot do unless you come to our aid. Please enclose the twenty-five cents or the one dollar and forward to this office to either of the undersigned.

D. C. HAYNES, *Financial Secretary*,

H. C. DUNHAM, *Office Agent*.

THE AMERICAN PEACE SOCIETY,  
No. 1 Somerset Street, Boston.

## ACROSS THE WATER.

Our friends in England are untiring in their work. Lectures are delivered in large towns, and the people are enlightened and stirred up to contend against the demon of war.

The *Herald of Peace* is gaining a wide circulation and exerts great influence. We take from it the following item as a specimen of individual activity.

For some years past the cause of peace in West Cornwall has been most efficiently aided by the efforts of an earnest friend of the cause, Mr. John Gill, proprietor of a local newspaper, who has not only opened the columns of his paper freely to peace literature, but has devoted a large amount of time, trouble and money to efforts for the propagation of the pacific principles of the Gospel in his neighborhood, and especially among the rising generation. We have procured the following account of Mr. Gill's recent labors which we have much pleasure in laying before our readers, some of whom we hope may be thereby stimulated to fresh ardor in the good work. It need hardly be added that Mr. Gill's services have been rendered entirely gratuitously, and at his own expense, although the amount of his spontaneous exertions has almost equalled that of a regular agent specially engaged for, and wholly devoted to the propagation of peace. A correspondent writes:

"Since the first of June last (1873), Mr. Gill has addressed twenty-five Sunday-Schools, of different denominations, the number in each varying from 50 to 500. The total number addressed, of teachers, children, parents and others who were invited to attend, is estimated to be about 5,000, and to every one of whom a small tract or book on the subject was presented. The object is to lay the foundation of the principles among the young, and to stir up an inquiry that may lead them to take an interest in the movement by joining the Bond of Peace Society. Cards of membership were also presented to these schools, from 50 to 200 to each school, for all who might afterward volunteer to join. The addresses were cordially responded to, and the children and all present were deeply attentive, except in one or two places. For the benefit of the children some of John Harris's Peace Poems were recited, which attracted their attention beyond expectation. The distance of the schools was from two to twenty-eight miles, the greatest difficulty being to get at places by cross-roads. *Heralds of Peace* for August and September were presented to the teachers to read and pass on, who have expressed their surprise and satisfaction, never having heard of the movement before.

"The subject is new. There is a great want of information on it, and all friends of the cause would do well to make every effort, especially at this time, to agitate the subject so that a powerful public opinion may be created to further the great cause which the honorable secretary of the Peace Society has brought so prominently before the world."—*The London Herald of Peace*.

Our readers will be glad to learn that our former fellow-laborer in the cause of peace, and Secretary of the Society, Rev. Amasa Lord, has so far recovered his health as to be able to labor again to some extent for its promotion. He is especially interested in disseminating the truth with regard to peace and war through the medium of the press, and is sending articles and paragraphs relating to these subjects to most of the five thousand or six thousand periodicals of our country. His services are, however, rendered without charge to the Society as he relies on other income for a support. Friends of the peace cause in the West or elsewhere, can address him at 100½ Wabash Avenue, Chicago.

Miss Weeden, a Quaker lady, delivered an address in advocacy of peace in the Methodist Episcopal Church in Fort Wayne, Ind., on the evening of December 14th. The audience was a very large and attentive one. The lady spoke in an eloquent and forcible manner, enchaining the hearers throughout.

## THE HOLY ALLIANCE OF NATIONS.

*From the French of Beranger. Rendered into English verse in the Place de la Concorde.*

I have seen Peace coming down to the world  
Lavishing gold with the flowers and the corn ;  
Calm was the air, not a missile was hurled,  
Quiet was War, for his strength had been shorn ;  
" Ah," she exclaimed, " one in valour so great,  
English and French, Russian, German, and Dane,  
Nations, a holy alliance create,  
And friendship maintain !

" Mortals, you weary in enmity's race ;  
Even your rest is a troubled repose ;  
Better than earth so divided is space ;  
Each has his share of the sun as it goes ;  
All to yoke power to the car of the state  
Leave the good way where true pleasure we gain ;  
Nations, a holy alliance create,  
And friendship maintain !

" Fire you a neighbor's loved house or his fold,  
Blows the North-wind and your roofs are in flame ;  
Then when the earth has again become cold,  
Slow goes the plough for the ploughman is lame ;  
Blood on your boundaries tells of your hate ;  
Even the corn has a terrible stain ;  
Nations, a holy alliance create,  
And friendship maintain !

" Free then at last let the people respire ;  
Over the past fling the heaviest veil ;  
Sow you your fields to the sounds of the lyre ;  
Art her pure incense to Peace will exhale,  
Hope on the breast of abundance elate  
Gather sweet treasures the union will rain ;  
Nations, a holy alliance create,  
And friendship maintain ! "

Such were the words of this maiden adored ;  
More than one king was repeating her strain ;  
So when the Spring has her loveliness poured  
Autumn recalls the fair graces again ;  
Vintage of France flow for those at our gate !  
Leave they our frontier their love we'll retain !  
Nations, such holy alliance create,  
And friendship maintain !

E. HALL JACKSON.

### "THE ROOT-PRINCIPLE OF THE PEACE QUESTION."

In the December number of the *London Herald of Peace* is a valuable article under the above title, from which I make the following extracts :

" The questions of Peace and International Arbitration have recently been discussed in a variety of ways and places ; in home and foreign Legislatures, in Conferences of eminent Jurists, in the columns of the leading journals on both sides of the Atlantic, and by assemblies specially composed of the clergy and ministers of the gospel, as, for example, at Manchester, where, amongst other speakers, the Protestant and Roman Catholic bishops of the diocese delivered two excellent addresses in favor of adopting Arbitration as a substitute for the barbarism of the sword. Great progress is evidently being made in this direction. It therefore is the more important that this progress should, as far as possible, be secured upon a basis which should be safe against reaction, and upon a rock-firm foundation which will retain the superstructure when the next weighty tide of warlike passion and panic may set in from any quarter. For such a contingency is by no means impossible."

After alluding to the relations of France and Germany and the danger of another conflict, which if commenced, " will be

a more awful one than even the last," continues : " These and other contingencies should be most seriously considered by the friends of peace, with reference to the most practical means of diminishing the probability of their occurrence. The arbitration movement, eminently valuable as it is, cannot, with safety, be exclusively relied upon as a sufficient counteractive to the force of popular passion in the times of excitement.

" Neither do general convictions as to the pecuniary burdens of war and its ordinary evils, fully avail at such periods, to prevent a concurrence with popular demands for resort to the sword.

" The experience of the past has shown that the strongest root of practical peace during the actual raging of the storm of war, consists in a faithful regard to Christ's absolute supremacy, and to His claims to receive homage through the persons of all His human children. 'The really religious peace man feels that the slaughter even of his enemies is the slaughter of those for whom Christ has died, those whom he has created, those whom he still visits, it may be, by means of his Spirit. He shrinks in horror from the idea of wounding and grieving Christ's spirit in others, whether friends or enemies. If the bayonets pierce the advancing foe, they may be said, with some measure of truth, even to pierce Christ. If the cannons mow down into mangled masses the ranks of professing Christians, many of whom, perhaps, are in some tolerable degree, striving to be honest Christians, those cannons actually fire upon Christ. This is a horrible consideration, but it is no mere fancy.

" When Saul of Tarsus was prostrated near Damascus by the power of Christ, the divine voice said to him, 'Saul, Saul, why persecutest thou Me?' For, inasmuch as he had imprisoned and cruelly ill-treated the Christians, he had done it unto their Lord. ('Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me!') Hence the horror of Saul's convictions of sin, and his utter prostration of soul for the time.

" It is on this ground that the most powerful and effective testimony has ever been borne by the true lovers of peace, as by the Friends in Ireland during the Rebellion, and by the members of the same denomination during the late American Civil War ; also, by some of the early Methodists and by some of the Mennonites and other Baptists. In this sense the words recorded respecting Christ—'He is our peace'—have a special significance. And this principle is the deepest and strongest root of steadfastness in upholding practical peace. It could have been wished that in some recent conferences of Christian ministers in reference to this question, this root-principle had been more clearly and more prominently dwelt upon. For it is of inestimable value. It will hold an anchorage where the raging tide of passion and panic sweeps aside all other motives and considerations.

" If the Frenchman and the German can be brought to behold in each other a true brotherhood in Christ, a real and not imaginary unity in Him ; a common share in His protection, a common responsibility to Him as the Divine King, possessing absolute power hereafter, when emperors and monarchs shall have moulded into dust, a common possession of His spirit now and forever, then and then only, will even the mighty influence of patriotic passion be overmastered by a still grander power.

" This power is the root-principle, the rock-foundation of genuine and abiding peace. And now in the interval (we know not how long it may continue), between the last conflict and the next—now is the time for the friends of peace to proclaim and by every possible means to propagate this principle ; and especially is it incumbent upon them to devise the most effectual means for its diffusion on the continent of Europe, where the danger of the next great conflict is more threatening than elsewhere."

I would earnestly recommend these truthful statements to the careful consideration of our American Christians. The arbitration question has taken strong hold of all classes in England, from the M. P.'s, Bishops, Ministers, down to a large class of the working men ; but with us the church and people are comparatively silent. While all classes and shades of profession can unite in promoting the arbitration movement, I discover that some, from the bishops down are not prepared to adopt in full this fundamental "root-principle," and yet cling to the old and common error, that war in some cases "may not only be

righteous, but necessary." When Christians are brought to see and believe that the slaughter of those they may call their enemies, is the slaughter of those for whom Christ has died, and that in slaughtering them they even pierce Christ himself, and can fully realize the solemn truth "that human life was sacred and belonged to God," they will then be prepared to adopt this rock-foundation principle of peace, and put up the sword into its sheath, "and learn war no more." J. S. W.

### ALEXANDER II.

The people of Russia have ever entertained the highest regard for the present Emperor, and for the wisdom, sagacity and humanity of his very successful administration. From the time that the Emperor Nicholas gave into the hands of his oldest son, Alexander, the sovereignty of that great nation, we have believed that the peace, elevation and happiness of his subjects would be the governing purpose of his life, because it was agreeable to what was understood to be his character and bent of mind, and because for years he had been familiar with the condition, wants and feelings of the people, as also with the cares and responsibilities of government, under the instructions of a wise and excellent father.

The Emperor Alexander was born in 1818, and succeeded to the throne on the death of his father, in 1855. He immediately initiated measures for the complete emancipation of serfs throughout his dominions, saying that "so great a work should begin from above, that it might not proceed from below," and insisted that the Imperial Government itself should take the matter in hand, rather than leave it to the chances of insurrection and blood. Soon after the accomplishment of emancipation, an attempt was made to assassinate the Emperor, which failed; but the act itself excited the liveliest interest and sympathy. The matter was brought before Congress, and Hon. Charles Sumner offered a resolution expressive of regret at this cowardly act, and congratulation to the Emperor and nation on his preservation, accompanying his motion with the most felicitous address.

The record of the Russian Emperor is especially in contrast with most monarchs, who have wielded power, not for the good of subjects, but for the ends of personal and selfish ambition. Egypt had her kings, and the pyramids have for three thousand years proclaimed their supreme idea—an immortal name. Cyrus, Alexander, the Cæsars, strove by war and conquest to attract to themselves the world's admiration. In Rome, Diocletian surpassed all his predecessors in low ambition, having employed 40,000 men for many years in the construction of his baths.

Napoleon seized the sceptre of France, sacrificing her people and desolating nations in absolute contempt of right and justice. The late terrible conflict between Germany and France was deliberately planned by the former for the glory of conquest and power. So far reaching and exact had been, for some years, the plans of that greatest of modern military strategists, Von Moltke, that the campaign and the battles took place, and the victories were won in exact agreement with his policy and intent.

A widely different spirit and policy have characterized the reign of the present illustrious Emperor of Russia. Owning, as he does, the fee simple of one-seventh of the entire globe, he might have made his name and fame immortal by a despotic use of military power; but turning away from this "trade of sovereigns," he has used his vast power and resources for the freedom, education, thrift and happiness of his subjects. As the vigorous tree throws its life-giving sap into every branch and leaf, so Alexander's spirit of just and humane government has penetrated every part of his empire, and carried light and joy to every hamlet and every heart. A fact so singular in the histories of empires is well endorsed by the gratitude of twenty millions of emancipated slaves. Never in history has a monarch opposed himself to such wrongs, and his wise and energetic disposition of them has made his name and renown more grand than the pyramids, and more enduring than marble inscriptions.

Alexander II. is the Washington of Russia. His wise and illustrious administration will be more and more appreciated and rewarded by his subjects. The love of justice is innate, and

conscience is the moral judiciary of the soul; and when Alexander first took the reins of government he knew there were twenty millions in slavery. And knowing full well that all that we fitly get out of life is usefulness, he has devoted himself to the best interests of the nation. Never in human history has a monarch grappled with such an enormous wrong as has by him been exterminated.

As time passes on, the noble, wise and just administration of Alexander II. will be more and more appreciated by his subjects, and scarcely less in this land of freedom, and home of the oppressed of all climes. Not only his great act of emancipation, but equally his giving to twenty millions of freedmen lands and homes, and establishing several colleges for their education, and fifteen thousand schools, will be a perennial and unfading garland upon his brow. And if Americans may not welcome him as they desire, to their own broad, rich and glorious home, they will ever pray that Heaven may vouchsafe to him length of days, a reign of perpetual peace, and a name rendered immortal by good, just and beneficent deeds.—*Zion's Herald*.

### JOHN BRIGHT.

Thirty years ago Mr. Bright entered Parliament, and he was the same honest, sincere statesman then that he is now. Times and men have changed, but he has not changed. The principles he fought for then he fights for now; that is those that he has not yet succeeded in establishing, and most of them are established. Yet, thirty years ago, many of the men who now fight shoulder to shoulder with him for a wiser, more liberal, more humane government for Great Britain, openly stigmatized the powerful Quaker as a demagogue, a revolutionist and a dangerous man. The *Times*, that now cannot praise him enough, could not then, nor so long ago as that, enough condemn him. Measures which he advocated thirty years ago must have seemed as chimerical to him as to the great body that scouted them and their author, and yet their justice and humanity and his powerful advocacy have since made them actual facts. They are no longer impossibilities, but tangible realities.

Years and struggles in political life have whitened his hair and broken his health, but the British statesmen who in the beginning of his great career reviled him as a noisy, disturbing demagogue, now acknowledge him as the foremost one of their number in England, and listen breathlessly to the expression of his political opinions.

John Bright has made himself the power he is to-day, has won the world and the regards of sovereignty itself, not more by the force of his intellect than by the force of his integrity. He began by being right, by demanding for the people the privilege to help make the laws by which they were bound, and he never swerved from that course. He whistled expediency down the wind, and at length convinced the political leaders of England that in their schemes they could not safely leave the people out. He is leader to-day, and for no other reason than that he is what the world best loves to call him—*honest John Bright*.—*Phila. Inquirer*.

The *Christian Union* hopes that the marriage of the English Duke of Edinburgh, Queen Victoria's second son, to the Russian Princess Marie Alexandrovna, only daughter of the Czar, will exercise a beneficial political influence, and accomplish something to the end of Russia and England marching together hand in hand, to carry out the great work of civilization and progress in the East. Further, it thinks "there is something to be said for this match socially." It is a case of true love, and of love at first sight. Finally, "the selection of the Dean of Westminster to perform the second ceremony of marriage, which will be, of course, according to the rites of the English Church, is a welcome tribute to the popularity of the Broad Church views of the day, and is significant of the position which both the Queen and her son take in regard to Church matters in England. Dean Stanley is well known as one of the most tolerant of men, and his good feeling to the bride's country and religion, has been already manifested in his well-known *Lectures on the Eastern Church*. It may reasonably be hoped that this apparently trivial matter will not be without its influence also in promoting 'Peace on earth, good will among men.'"



## THE ADVOCATE OF PEACE.

BOSTON, FEBRUARY, 1874.



## EDITORIAL CORRESPONDENCE.

A MEMORABLE EPOCH IN THE HISTORY OF OLD ROME  
AND ITALY.*Rome, Italy, Dec., 1873.*

Within the last few days have transpired in this old classic city events, the knowledge of which will awaken profound gratitude and joy in the hearts of all the readers of the *Advocate*. Let all people in all lands who are hoping and laboring for the introduction of a better type of civilization, and for the deliverance of the nations from the curse and thralldom of the war system, take fresh courage and enter upon the year which is about to be ushered in with new enthusiasm and determination. The day of the redemption and the resurrection of this country of surpassing interest and beauty has dawned.

Italy has taken her place in the very van of progress, and has shown herself worthy of the imitation and admiration of all the nations. Old Rome has re-asserted her claim to be regarded the mistress of the world. The deeds of the past few days have graced this charming country with a new and superior charm which can never be defaced.

The Chamber of Deputies on Monday, November 24th, passed *unanimously and by a rising vote*, a motion in favor of arbitration and the settlement of the difficulties of nations by peaceful means. I had the pleasure of occupying in company with Henry Richard, Prof. Pierantoni and David Dudley Field, a seat in the Tribune of the Assembly-Room on the memorable afternoon upon which this noble action was taken. Would that I could describe the scene upon which I looked, or express the emotions which the spectacle awakened. The motion was introduced by Hon. Signor P. S. Mancini, one of the ablest and most noted members of the Chamber, and indeed, one of the ablest and noblest men in all Italy. Our readers will be interested in reading a brief account of his history.

No one was in a better position than Sig. Mancini to sustain with authority the theory of international arbitration. During the political gloom that spread over Italy the day after the disasters of 1849, in the darkest hour of its history when the only bright spot left was a small piece of land in Piedmont, Sig. Mancini, then a Neapolitan exile, received not only an asylum in Piedmont with a citizen's rights, but a professorship of international right founded for him by the then minister, the Marquis d'Azeglio, with the approbation of the Parliament. And from his professorial chair, in spite of complaints from Austria, he spoke of the sacred principle of nationality. With what joy then must he, after having changed his professorship from the University of Turin to that of Rome, have proclaimed at last the same principles to the *Sapienza*, with a faith sustained by the possibility given to all his projects by the example of Italy which is united in conformity with these principles!

Another subject of pleasure for Sig. Mancini was to make himself the advocate, in the congresses and conferences of Ghent and Brussels, of the same doctrines: many persons then

welcomed the hope expressed by him that the political truths which had delivered Italy would yet deliver other nations. It was also a great joy for him to see the Parliament and Government of his country unanimously agree with the wishes he expressed.

Hon. Sig. Mancini is President of the Ghent Institute of Law, and one of the Vice-Presidents of the Brussels Conference, of which he was one of the most earnest and efficient promoters.

On my first visit to Europe for the purpose of interesting leading men in the movement which has resulted in the Brussels Conference, I was most cordially welcomed to Italy by Mancini, and received from him the most emphatic assurances of his approval of the proposition which I submitted, and of his willingness to co-operate in carrying it into effect. His subsequent action has shown that his assurances were not mere words.

The brief speech with which he followed the introduction of his motion upon arbitration was very eloquent and was listened to with the closest and most sympathetic attention. At the conclusion of Signor Mancini's speech, Signor Visconti Venasta, Minister of Foreign Affairs, promptly arose, and in a short and elegant address expressed his hearty approval of the measure. He declared it to be the desire of the Italian Government to see peace reign in the world, and to see those rights on which the Italian nation is founded, spread their influence to other countries.

Visconti Venasta's speech was followed by one from the President of the Commission. Also, other members, representatives of both sides of the House spoke, but all in favor of the motion. The spectacle presented by the Chamber at the moment the vote was taken was one never to be forgotten by those who witnessed it. Just as the President called for the vote the richly and tastefully finished and furnished Assembly-Room was illuminated by the simultaneous lighting of all the illuminators by means of electricity. As if regarding this illumination as a signal, all the members arose in attestation of their approval of the noble principle of arbitration.

All honor to the distinguished patriot and statesman, Mancini, and to the Italian Government for this glorious example which we trust will speedily be followed by the American Congress and by all the governments of Christendom.

Another event, and an event fully equal in interest and importance to the one of which I have spoken, took place in the Chamber of the Roman Senate upon the famous Capitoline Hill on the 27th November, our Thanksgiving Day. Some two hundred gentlemen assembled in the Chamber of the Roman Senate upon a spot teeming with the most interesting associations. On Thursday, November 27th, at 12 1-2 o'clock, Professor Mancini called the meeting to order and presided. He gave a brief report of the Brussels Conference, stating the provision for the formation of national societies, and that the object of the present meeting was the organization of a National Society for Italy. He also submitted a form of constitution for such a society, which was adopted by the meeting. The following letter from Count Sclopis was then read.

*Turin, November 26, 1873.*

DR. JAMES B. MILES,—

DEAR SIR:—In compliance with the permission you gave me I address myself to you in order to obtain some news of your journey and your stay in Rome. I believe that you must now be very much occupied about your great humanizing

design for the improvement and codification of the international law. I shall be very happy to follow your steps, and in accordance with other Italian publicists, to contribute to the enlargement of the security for the preservation of peace among the nations of mankind. If the Hon. Mr. Dudley Field is still at Rome I beg you to be so good as to offer him my best compliments. I hope shortly to have the pleasure of seeing you again, dear sir, at Turin, and remain respectfully,

Your obedient servant,

FREDERICK SCLOPIS.

The Assembly then proceeded to the choice of officers, which resulted in the election of Count Frederick Sclopis, and the hero and patriot, Garibaldi, as Honorary Presidents; Prof. P. S. Mancini, President; the Hon. Signor Mariana, President of the Senate, and the Hon. Signor Pianciani, Mayor of Rome, Vice-Presidents; Prof. Pierantoni, Signor Odescalchi and Hon. Depute Mouro Macchi, Secretaries.

Thus upon the very Hill of old *Capitoline Jove*, hard by the ruins of the *Temple of Janus*, whose gates were never shut until after the birth of the Prince of Peace, has been organized an association of the most learned and distinguished men of Rome and Italy, for the purpose of promoting the peace and good-fellowship of nations. Verily the world moves. We are living in

"— an age on ages telling. To be living is sublime."

On the evening of the same day a grand parliamentary banquet was given at the Hotel Rome in honor of Henry Richard, Mr. Field and myself. It was an occasion of rare interest and enjoyment.

It may be inferred that so far as pertains to myself, my Thanksgiving Day was pretty fully occupied. I had the privilege of addressing a goodly congregation at the American Church in the morning, attending the reunion on the Capitoline Hill at twelve and a half, participating in a Thanksgiving dinner at the Constanzi Hotel, at which seventy or more Americans were present, in the afternoon, and attending the banquet in the evening.

Nobly done Rome and Italy!

I might write much more of the progress of the great cause here had I time. We are to organize similar associations in other countries

J. B. M.

## LETTER FROM PROFESSOR HOLTZENDORFF.

Charlottenburg near Berlin, Sept 26, 1873.

MY DEAR SIR:—I have acknowledged the receipt of your letter informing me of the change in the date of the Congress. Unfortunately I am placed in the strictest impossibility to attend the meeting. The reason is that at the time of the Congress I shall be travelling between Berlin and Munich where I am to fix my residence in the month of October, in consequence of my having been appointed Professor of International Law at the Bavarian University.

Many circumstances were concurring before I parted from my official position in the Prussian Capital upon which I firmly trust that the change I am undergoing in the location of my professorship will not diminish the opportunity of doing some good to our common cause.

At all events you will find me most ready to co-operate with you and your countrymen to the end of promoting the progress of international law. At present I feel obliged to cordially congratulate you upon the success of your congressional undertaking. There cannot be the slightest doubt as to the sentiment pervading in Germany with regard to the Brussels meeting.

Among the larger European powers there are none that could boast of a higher degree of law-abiding and peaceful ten-

dencies than Germany. Everything that might promote the development of peaceful relations between different countries must awaken the highest sympathies in our people. If there be any institution as trustworthy and equally efficacious to warrant our security and to establish permanent peace, as our military defensive power, Germany will be ready to dispense with her present army organization. On the other hand I feel perfectly justified in expressing my opinion that Germany will not for the sake of mere experiments forsake her military organization.

So long as the questions of international codification and the awarding of international justice remain in their present state of imperfection no expectation should be entertained of bringing the larger European powers to the same level of military passivity with the neutral countries like Switzerland and Belgium, enjoying as they do the legal warrant of their political existence. Yet the precarious state of international law is most clearly evinced by the fact that even Belgium is compelled to maintain a standing army of some strength, proportioned to her territory.

In America it is natural that uncertainty of legal definitions is considered as a source of hostilities between different countries, and that therefore codification will confer a great blessing upon our people, and certainly the want of international codification is to be acknowledged to be a serious defect which ought to be amended as soon as possible. Still it is all important to carefully consider the proper means of proceeding. Many men may consider codification as an easy work. For myself I am looking upon it as some gigantic undertaking. It cannot be performed at once: it must be worked out gradually and with a sufficient degree of precaution. Any failure in the details of codification might lead to a failure in securing the whole, therefore it will be essential to define codification to such matters, as by their very nature are apt to meet the full approval of all the civilized countries and not to extend it to such doctrines as are known to be eminently controversial.

If absence does not preclude me from the right to propose some resolution to the Brussels convention I should venture to call their attention to the Coolie trade. A sentence of international condemnation should be passed against the abuses of this modern shape of slavery. Your congress ought to declare its sentiment and openly express its belief, that it is a duty incumbent on all Christian governments to join in common efforts for the suppression of gross immorality. The congress would produce a very good impression in public opinion at large if it could be prevailed upon to practically support the sacred rights of humanity in this flagrant case of international crime.

With my best compliments to your noble friend, Mr. A. Vischers, I have the honor to remain

Very respectfully yours,

HOLTZENDORFF.

To DR. J. B. MILES.

## LETTER FROM PROFESSOR LEONE LEVI.

10 FARRAR'S BUILDING (TEMPLE),  
London, Sept. 25, 1873.

MY DEAR SIR:—I am obliged to you for your kind letter of the 20th inst., and I greatly regret that my duties at King's College render it quite impossible for me to attend the International Conference of Jurists and Publicists for the reform and codification of international law on the 10th prox.

As I have already pointed out to you, it seems to me that the more direct we go toward the preparation of such a code the better. It is not desirable to continue writing essays on the question. We must not attempt to deal with abstract principles that no state would acknowledge. We must not attempt to do too much. What we should do is this:

Let one or two jurists from each of the principal countries, say England, France and Germany and the United States, prepare a digest of some branches of the law of nations as is understood in the respective countries, say on the rights and duties of States in time of peace, as to equality, property, recognition, legislation, treaties, etc. Take care that each shall give such laws on the same points so that they may be strictly comparable. Get these draft codes printed side by side, and place them in the hands of two able men that they may elicit the

points of similarity or dissimilarity, and then let a special commission consider and report on the relative merits of the contending views, and the claim of either for general adoption. By this means we shall have a full and correct view of the Law of Nations in a codified form, as understood by the principal countries, we shall see how far there is a common accord, how far we differ, and which system is most convenient and right.

On the subject of an international code of arbitration I refer you to what I have written in my Memoir for the Social Science Association. What we should do is to recommend the various States to name certain individuals, possibly their own ambassadors or ministers to act as arbitrators in case of need in any dispute which may be submitted to them as such by any State. If we should thus possess a nucleus of a court of arbitration it would be easy to extend its bounds and consolidate its action.

I have nothing further to add except to express a wish for much success to a work of the greatest possible importance, and which has my entire sympathy.

Will you kindly communicate this letter to the Rev. Mr. Miles, Mr. Dudley Field, and to my old and esteemed friend, M. Visschers. Believe me, dear sir,

Yours very faithfully,

LEONE LEVI.

HENRY RICHARD, Esq., M. P.

### ADHERENCE TO A SOUND PRINCIPLE THE MOST DIRECT ROAD TO SUCCESS.

BY DAVID IRISH.

The great subject of peace and war is, as it should be, claiming increasing attention and consideration of the people of this and other countries. Of course a diversity of views are entertained; individuals being influenced more or less by surrounding circumstances, long-established custom, education and the popularity of war; but war having inflicted its enormous evils upon communities, generation after generation and still continuing to do so, and even in a time of peace the preparations being made for war, rank among the greatest national burthens; hence many being aroused to a sense of the evils that are inseparable from war, sincerely conclude a stop should be put to such an evil and destructive system being sustained by the laws of any country, especially such as profess Christianity.

But alas! how many after seeing the inconsistency of war and its direct violation of Christianity, and acknowledging that "the ideal of Christianity is universal peace," are only prepared to hope for the abolition of the war-system at some remote period or generation, and thus conclude that at present necessity requires nations to protect themselves and institutions by armed force. Here we see expediency is made to take the place of principle, and so, as it has done, might continue to keep up the war-system from generation to generation.

We hold man is a free agent and held responsible for the fulfilment of the divine law written in his own heart even though sometimes in conflict with the laws of men. Hence the way is open to the devoted Christian to steer clear of all wars if actuated by a Christian principle of love to God and man.

Although one may see and truly set forth the evils and barbarity of war; but if he then turn round and plead its expediency and rightfulness for a time, is not this building up with one hand and pulling down with the other?

If each individual after being convinced of the unrighteousness of war would adopt and practice a peace principle these would necessarily become consistent testimony-bearers against all wars as opportunity offered or occasion required, by word and deed. Here we see these could not comply with military acquisitions or pay a fine or tax in lieu thereof, or even aid in placing one in office, the duties of which being but in part of military character. Such testimony-bearers against the springing up, scattered through the community, attaching different religious denominations, and to no religious profession, thus paving the way to associated action, such would be "as a city set on a hill that could not be hid." Yes indeed, might not such prove as a little leaven to "leaven the whole lump" of nations into one blessed bond of peace, leaving war behind with its kindred barbarities as unbecoming the present enlightened age of professed Christianity.

Now with a promise of such glorious results, who can reasonably hesitate in the practical adoption of a sound Christian principle on the momentous question of war or peace, considering the attendant blessings attaching to the latter?

By the foregoing remarks it is not intended to convey the idea that communities composing nations must first become perfect Christians before war can be dispensed with in the settlement of national differences,—far otherwise. To provide an International Board of Arbitrators to adjust and determine such disputes as nations fail to settle between themselves, is a matter which morality, justice, reason, common sense and temporal interest all imperatively demand, independent of Christianity, which under no circumstances can be reconciled to the spirit or practice of war.

Is not the highway of peace wide open before us, and if failing to walk in it shall we not be held individually and nationally responsible, as every act brings its appropriate reward. "An evil tree brings forth evil fruit, a good tree good fruit;" hence the nature and character of war is easily determined beyond the possibility of mistake.

QUAKER HILL, DUTCHES Co., New York, 1st mo., 1874.

### FURTHER PROCEEDINGS OF THE BRUSSELS CONFERENCE.

At the second meeting held on Saturday, the 11th of October, the proceedings of the first having been confirmed, M. Nerchus proceeded to read letters from several members who could not conveniently attend: from Vernon Harcourt, M. P., whose letter really merited being made public, expressed as it was in terms of unhesitating approval, and yet so sensible and clear; likewise letters from MM. Goldschmidt, Heffter and others, all expressive of approval of the objects the society hold in view. This preliminary work over, Mr. H. D. Jencken was called upon to read the resolutions he had undertaken to submit for the consideration of the meeting, as expressive of the opinions and views of the members with whom he had agreed to the form of the resolutions. As these resolutions, thus submitted, contained the pith of the questions now under consideration, I think I may, without trespassing more than necessary, on your space, render them "in extenso." And 1st, that an international code, defining with as much precision as possible the rights and duties of nations, and of their respective members is most desirable for the peace, harmony and convenience of nations, and that all practicable means should be adopted to prosecute the preparation and adoption of such a code. 2d. That for the purpose of aiding in such a task, this conference will appoint a committee to prepare projects to be submitted to a future conference. 3d. That a committee of five be nominated to report to the congress on these questions on Monday next, and generally on the practicability of framing a code for public international and private international law and arbitration. After dwelling but briefly upon the importance of the subject matter for discussion, Mr. Jencken appealed to the meeting to support the first proposition. M. Bluntschli then rose and acceded to the general proposition, but under certain reserves, pointing out that it did not become subjects of a reference to a court of arbitration, nor take their place in an international code. In this Mr. professor, Mr. T. Webster; Sir Travers Twiss, M. P., M. P. Prudins and others taking the view, namely, that the adoption of such measures was either hopeless nor impracticable; Senor Pierantoni was M. Rolin Jacquemyns supporting M. Bluntschli. The discussion lasted for several hours, when finally an adjournment was agreed upon until Monday at 11 o'clock.

To give a fair account of all that was said would fill your columns, but I can assure you the high and forcible language of the speakers could not be excelled; indeed, to look at the men who took part in the discussion, it could hardly be otherwise. On the evening of the 11th, Baron de Crombrughe de Loomighe entertained the learned guests. During the late war the baroness devoted her whole energies to the relief of the wounded, leaving for awhile in abeyance the numerous charitable objects to which she is devoting her powers and her life. On Satur-

day P. M. the great question with which the conference was to deal came to the front, International Arbitration, and drew out the views of the most eminent members during two sessions, engaging, also, the attention of a committee between Saturday P. M. and Monday morning. The discussion of this subject was extremely able and interesting and ended in the unanimous adoption of the following resolution proposed by Rt. Hon. Mountague Bernard. This conference declares that it regards arbitration as a means essentially just and reasonable and even obligatory on nations of terminating international differences, which cannot be settled by negotiation. It abstains from affirming that in all cases, without exception, this mode of solution is applicable; but it believes that the exceptions are rare: and it is convinced that no difference ought to be considered insoluble until after a clear statement of complaints, a reasonable delay, and the exhaustion of all pacific methods of accommodation.

The great questions being thus disposed of, Monday P. M. was occupied with the internal organization of the conference, which constituted itself a permanent body under the title of "The association for the reform and codification of the law of nations," and with a council consisting of the honorary president, president, four vice-presidents and three secretaries, with power to add to their number, and with local national committees. D. D. Field was chosen honorary president; A. Visschers, president; vice-presidents, Mountague, Bernard, Professor Mancini Dr. Bluntschli, Professor Giraud; secretaries, Dr. James B. Miles, Professor Laveleye, H. D. Jencken.

Votes of thanks were passed to the president, Visschers, Henry Richard, M. P., and the Rev. Dr. Miles, who in his reply expressed his sincere gratitude to the European publicists for the time and labor they had bestowed in assisting him in preparations for the conference. Thus ended this unique but most important meeting, which is pronounced by all a great success.

H. D. J.

## PEACE MEETING IN MONTREAL, CANADA.

### PUBLIC MEETING—STARTLING STATISTICS.

A public meeting was held in the Association Hall last night on behalf of the American Peace Society.

Dr. Wilkes, who occupied the chair, opened the meeting by stating the aims of the society, and the good done by it, and concluded by expressing his sympathy with its objects. He also announced the receipt of letters sympathizing with the objects of the society and regretting their inability to attend, from the Bishop of Montreal and Principal Dawson.

Dr. Haynes, Secretary of the American Peace Society, first addressed the meeting. He said the success of the principle they were contending for was guaranteed in advance by their Heavenly Father. At the Advent morning second only to "Glory to God" was "Peace on earth; good will to men." He then related the organization of the London and American Peace Societies as previously reported in the *Witness*, and said the object of the latter had always been a court of nations. Previous to the Washington Treaty this had been considered by very many to be impossible, but that treaty had decided the question in favor of the Peace Society views. In England recently Mr. Richards had pushed through Parliament a petition to the Queen praying that a clause providing for arbitration be inserted in all treaties, and the U. S. Congress had been besieged with like petitions. Canada should not be behind in this work. He then gave startling statistics concerning the cost of war in life and money. He said that Dr. Dick had put the number of men in all ages killed by war at fourteen thousand millions; while Edmund Burke had estimated it at thirty-five thousand millions. Four or five millions are constantly under arms, producing nothing. What fine emigrants they would make! The annual war charge for the world was \$2,600,000,000, while only \$5,000,000 is paid for Christian missions. This puts an awful burden on labor, forcing it to pay \$500,000,000 per day before its own wants are begun to be provided for. The aggregate war debt of the world is \$23,000,000,000. 83 per cent. of the income of Great Britain goes for warlike purposes, leaving only 17 per cent for other objects.

The total value of the United States is estimated at \$30,000,000,000. The war debt of the world would completely buy it up. He then briefly referred to the sufferings to man and beast caused by war, and said the remedy was in the hands of the Christian people of the world.

Dr. Cordner next spoke of the economical, social and direct Christian arguments against war, referring to the fact that many of the great battles of the world were fought on Sunday; and that while the battle of Waterloo was fought, Christian churches throughout the world were chanting "Peace on earth; good will to men." He concluded by moving the following resolution:

*Resolved*—That this meeting gives cordial welcome to the Rev. D. C. Haynes, one of the Secretaries of the American Peace Society, and hopes his visit to Montreal may be instrumental in drawing the attention of our people to the importance of the objects which the Peace Society has in view.

Rev. Mr. Wells, in seconding the resolution, vividly described the many horrors of war which had come to his knowledge during his recent European trip.

Moved by Rev. Charles Chapman, seconded by Rev. A. Sutherland and Rev. Dr. Douglas, and *Resolved*—That this meeting, heartily approving of the general principles of the London and the American Peace Societies, desires to express its convictions that both the honor of our common Christianity and the welfare of humanity are inseparably connected with the recognition of those principles on the part of all nations: and, therefore, earnestly commends the cause of peace to the sympathy and support of the citizens of Montreal.

The mover and seconders of the resolutions made very brief addresses, after which the meeting, at which it is to be regretted the attendance was not larger, closed.—*Daily Witness*.

## TWO BROTHERS RECONCILED IN COURT.

A singular scene occurred in a Connecticut Court-room a few days ago, which is thus described by the *Bridgeport Standard*: "Two brothers named Adams, of Westport, have been on unfriendly terms for several years, and a short time ago they came to blows. Each of them complained to a justice, and each of them was found guilty of a breach of the peace. Both appealed. Their cases came before the Superior Court last week, and one of them was found guilty, and in the case of the other the jury could not agree. Friday morning Judge Foster called both of them before him, and talked to them in a most serious manner, and, after a short review of the affair, told them it was entirely wrong and shameful for them to conduct themselves in such a manner toward each other. 'Even strangers live in peace, and why should not you? You have not even the excuse of youth and hot blood, but have arrived at an age when the passions should be under control.' He then appealed to one of them in a slightly sarcastic manner: 'You have always used your brother well?'—'yes,'—and he has always abused you?'—'yes.' He then turned to the other with the same questions, and received similar answers. 'Then' said he, 'you are both to blame. There is fault on both sides, and I don't know which is the worst.' He showed them the folly of their present dispute, and admonished them if they had any grievance in the future about property to settle it among themselves, or to call in their neighbor to help them, 'but do not go to law. Law is an expensive luxury.' Then he appealed to both of them to be friends hereafter, and turning to one of them he put the question solemnly as in a marriage service, 'You, —Adams, do promise on your part that you will be friends with your brother.' The response came ringing out, 'I will.' Then to the other the Judge put the same questions, 'You, —Adams, do promise,' etc., to which came an equally prompt 'I will.' 'Then shake hands,' said the Judge, and as they did so there was not a dry eye in the court-room. One of the brothers sobbed out, 'By the blessing and help of God I will try to live peaceably with my brother.' The other signified the same. 'Then' said the Judge, addressing the one who had been found guilty, 'I will impose upon you the lightest sentence of the Court, one dollar, and I discharge your bond.' During the closing scenes of this remarkable address of the Judge, the State Attorney and the members of the bar were all affected to tears."



## AN INCIDENT OF THE CRIMEAN WAR.

BY E. W. B. CANNING.

'Twas in that stern and bloody time when Briton, Turk and Gaul,  
Were leagued to thwart the Muscovite at famed Sevastopol:  
'Mid toil and march and battle, on they pressed their weary way.

Till even valor's lordly pulse beat feebler day by day;  
Came Alma's field and Inkerman, and Balaklava's wrath,  
Where down the lost "six hundred rode into the jaws of death"—

O terrible the days that did those struggling hosts befall,  
When each step was a life, to reach the doomed Sevastopol.

Once, when it chanced the battle-cloud from dawn till dreary night  
Had towered and flashed and roared above the sanguinary fight.

'Mid fierce attack and stern repulse those foemen long and well  
Uphore the Banners of their pride through falling shot and shell—

No drop of water stood or flowed on all the barren plain,  
That bore at eve its ghastly crop—the wounded and the slain:  
From the parched lips of sinking men arose the feeble cry—  
"O water! water!—e'en a drop!—give water or we die!"  
Alas! no second Moses stood with wonder-working wand,  
To bid the fountain from the rock outgush at his command.  
Strong men were faint and helpless then, but those whose veins  
were drained—

The wounded—God alone could aid; no human help remained.

Then from the slow retreating foe boomed out his last farewell;  
A parting shot screamed wild above the allied camp, and fell.  
Deep bursting in the gory soil it oped a welcome spring,  
And the blanched lips of thousands blessed the Heaven-sent offering!

And thus I mused—How oft along this chequered life of ours,  
When sorrow's tempest o'er our hearts with fateful portent lowers,

The very bolt that sped, we thought, to dig hope's final grave,  
Oped light into our darkened souls, and cheer and comfort gave;

And when the scene from out the past doth grateful memory bring,

An angel whispers us, and stoops upon his silvery wing!

## CUBA AND ITS LESSONS.

War, like all other developments of public power which go to make up what is called International Law, is subject to the laws of progress, and the iron policy of European war falling within the influence of a superior civilization on this continent during the late rebellion, was shorn, by the instinctive gentleness of American humanity, of the frightful barbarity of murdering captured enemies in cold blood. In other words, the American chieftains of both sides of our fratricidal strife, spontaneously established the new doctrine, that the direct object of war in the field is to render your enemy incapable of resistance or of inflicting further injury, and that object being accomplished by rendering him a captive, it is sheer atrocity and murder to take his helpless life. That is the bright and Heaven-inspired result of the late American conflict, and if the Administration at Washington could understand teachings from above, it would have improved this doctrine as a new and duly inaugurated International Law for all belligerents (at least upon this hemisphere) in the future.

This merciful movement forward, under the benign auspices of merciful America, might be the first angel-step toward the final abolishment of war as a mode of national adjudication. War is a mode of argument suited only to despotic kings. With Republics like ours, and all free States like ours and Great Britain, Arbitration should be made to take its place, and become the sole method of International adjudication for the future. This reform is more easily attainable than at first would seem, for there are greater forces now at work bearing

upon the acts of nations, than cannon and explosive shot. It would be much more serious to a turbulent power which might wish to continue to figure in the role of an armed ruffian among the peaceful working nations of the earth, to be deprived of the trade of some two or three of them who were in peaceful combination, than to sustain the blows of their combined artillery. England, France and the United States, repudiating war as unworthy of the civilization of the age, and imposing the abolition of all standing armies in Europe, as a crime against common humanity and peace, could enforce such a reform, and give all the power and sanction to an International Tribunal of Arbitration, that such a High Court would require. France, when it again becomes a real Republic, would doubtless unite in such a league against the war practices of the kings, depending confidently for the recovery of her boundaries upon the spontaneous plebiscite of an emancipated German people, who, like her own people, are tired of the guilty art of war, and who would be unwilling to hold heart-broken populations subject to an allegiance which they loathe. All these things are possible under the system of an International Court of Arbitration, as proposed by Mr. Sumner. After the first step would be taken by the United States and Britain towards the authoritative establishment of such an International Court, Spain, Italy, Denmark, Sweden and Switzerland would gladly follow; while the influence of such a Christian compact would speedily result in the intellectual German people throwing down their arms before their king, and refusing any longer to permit their youth to be taught, first of all, in their freshest manhood, how to take the life of some other youth as fresh and honest as himself—in the kingly game of MURDER!—*Spirit of the Times.*

## IOWA PEACE SOCIETY AND THE PRESIDENT.

Joseph A. Dugdale, President of the Iowa Peace Society, sends us the following correspondence between the officers of that body and the President of the United States. It has not been published sooner on account of friend Dugdale's absence from home, and who is still, by the way, visiting friends in the interior of Pennsylvania.

## LETTER OF THE IOWA PEACE SOCIETY.

TO ULYSSES S. GRANT, *President of the United States,*—

DEAR FRIEND:—It was the united judgment of the Iowa Peace Society, at its late annual meeting to authorize its Executive Committee to express to thee, the Chief Magistrate of the Nation, our desire that thou wilt give the weight of thy influence in favor of the nations of the earth hereafter settling all their disputes by arbitration instead of the sword.

We are more sanguine of thy policy being in the right direction, from the gratifying ideas incorporated in thy inaugural, viz: "Our great Maker is preparing the world in his own good time, to be one nation, speaking one language, and when armies and navies will be no longer required." Believing as we do, that the property and life-wasting barbaric custom of sanguinary conflict on the battle-field stands in the way, as the greatest obstacle to Christian civilization, and fervently desiring that it may be banished from the society of nations, and that our beloved country may be among the sovereignties of the world one of the foremost to lead the people of the earth onward in the pathway which leads to the fulfillment of the prophecies of sacred literature, and the practical recognition of the doctrines of the Prince of peace, we are thy cordial friends, on behalf of the Executive Committee of the Iowa Peace Society.

JOSEPH A. DUGDALE, *Pres.*

J. M. MANSFIELD, *Coy. Sec.*

## THE PRESIDENT'S REPLY.

DEPARTMENT OF STATE,  
WASHINGTON, NOV. 18, 1873.

JOSEPH A. DUGDALE, *President of the Iowa Peace Society, Mt. Pleasant, Iowa:*

DEAR SIR:—The President authorizes me to acknowledge the reception of your letter of the 1st inst., and to say that the subject thereof will receive consideration, and that the letter will be placed on the files of this Department.

I am, sir, your obedient servant, HAMILTON FISH.





HEAR THE ANGELS SING.

For with the woes of sin and strife  
The world has suffered long ;  
Beneath the angel-strain have rolled  
Two thousand years of wrong ;  
And man, at war with man, hears not  
The love song which they bring :  
Oh hush the noise, ye men of strife,  
And hear the angels sing !

And ye, beneath life's crushing load  
Whose forms are bending low ;  
Who toil along the climbing way  
With painful steps and slow,—  
Look now ! for glad and golden hours  
Come swiftly on the wing ;  
Oh rest beside the weary road,  
And hear the angels sing !

For lo ! the days are hastening on,  
By prophet-bards foretold,  
When, with the ever-circling years,  
Comes round the age of gold ;  
When peace shall over all the earth  
Its ancient splendors fling,  
And the whole world send back the song  
Which now the angels sing.

THE BEGGAR BOY OF LUCERNE.

BY ELLEN M. SOULE.

More than half a century ago, before the walls were built about the old city of Lucerne, certain Austrian noblemen formed a great conspiracy to conquer town and land for Habsburg. Now the emerald green waters of the Reuss flowed swiftly past the town. They have had a long journey from their home among the awful glaciers that bolt and bar the glories of the Alp-land. Down by the bed of the Reuss their stood an old arcade, dim and obscure, fit place for murderous council. Here the scarlet-sleeved conspirators met in the darkness of the night. After much consultation it was finally determined that with the swords and daggers with which they were armed, the mayor and councilors of the city should be

slain. Before the day shall break the doomed town shall be in their power.

Silently starting on their deadly mission one of the noblemen discovers a poor boy lying upon a bench in the darkness of a corner. He is only a beggar boy, and he has no home, no friends. So the hand of the heavenly Watcher, whose glance pierces the veil of night, had led him here to guard the town. He had listened to the treacherous plot, and determined to reveal it as soon as he could escape undiscovered. But suddenly he is seized by the desperate men. They declare that they will instantly kill him. The sword is raised, but the boy, wild with terror, entreats their mercy, and promises he will never reveal to any man what he has heard. Believing the promise, with many threats they let him go.

Out into the darkness the boy dashes. He sees far off the light in the cot of a village butcher and hastens toward it. There is a careless feasting and merriment here, and a group of men are telling stories of daring in the olden time. The boy with breathless haste rushes into the room. The tears are rolling down his cheeks. He looks not into the face of any one, but hurries to the great stone stove and cries :

"O stove ! what I have promised never to tell to any man I must quickly tell to thee ! O dear, good stove ! I was compelled to swear ; but listen well while I show to you the danger of the beloved city. The murderers are hastening even now to slay the rulers and to conquer Lucerne once more. They — !"

But only the stove is there to hear the story of the bright, sly boy. The strong men have quickly taken the alarm ; very soon the conspirators are seized and hastened to justice. The foes of the good town are driven out with strong hand, and still Lucerne is free.

They sought for the child whose loyal cunning had saved them, but they never found him. Even to this day the Switzers tell the story with admiring gratitude in their tones, but no man knows his name. The senseless stove that heard the warning is still preserved in the old hall where the butchers' guild was wont to meet.

What think you of the bravery and artifice of the nameless Beggar Boy of Lucerne ? Say, what think you gentle readers of the *Angel of Peace* ?

Send for specimen numbers of the *Angel of Peace* to the office of the Am. Peace Society, No. 1 Somerset St., Boston, Mass.



## A TRUE PICTURE.

One of the most eloquent speeches ever made in the Massachusetts House of Representatives was made in 1852 by Hon. J. T. Stevenson of Boston, on the Bill to enact the Prohibitory law. The following is an extract :

"Portray the evils of intemperance, did I say? He does not live that can tell the whole story of its woes. Exaggeration there is impossible. The fatigued fancy falters in its flight before it comes up to the fact. The mind's eye cannot take in the countless miseries of its motley train. No human art can put into that picture shades darker than the truth. Put into such a picture every conceivable thing that is terrible or revolting; paint health in ruins, hope destroyed, affections crushed, prayer silenced; paint the chosen seats of paternal care, of filial pity, of brotherly love, of maternal devotion, all, all vacant; paint all the crimes of every stature, and of every hue, from murder standing aghast over a grave, which it has no means to cover, down to the meanest deception still confident of success; paint home a desert, and shame a tyrant, and poverty, the legitimate child of vice in this community, and not its prolific mother; paint the dark valley of the shadow of death, peopled with living slaves; paint a landscape with trees whose fruit is poison and whose shade is death, with mountain torrents tributary to an ocean whose very waves are fire; put in the most distant background the vanishing vision of a blessed past, and into the foreground the terrible certainty of an accursed future; paint prisons with doors that open only inwards; people the scene with men, whose shattered forms are tenanted by tormented souls, with children upon whose lips no smile can ever play, and with women into whose cheeks furrows have been burnt by tears wrung by anguish from breaking hearts.

Paint such a picture, and when you are ready to show it, do not let in the rays of the Heavenly sun; but illuminate it with the glares of the infernal fires, and still your horrible picture falls short of the truth.

## PEACE ON EARTH.

Behold the prosperous country in time of peace! The people are busy in the pursuits of daily life—busy in the gathering together of the fruits of their labors, and providing for their children. Many occupied in the search of knowledge through science and discovery, and all moving forward to a better condition, and doing their portion of the work of civilization.

Let us glance at the same people in time of war. The enemy, perhaps, have invaded and overrun the country, burned the towns, killed many of the inhabitants, and destroyed the collections and harvests of years of peaceful accumulation.

Every family is broken up and scattered. The tenderest ties of kindred are snapped asunder in the great confusion. The wildest acts of barbarity are committed; there is nothing but fire, famine and bloodshed all around. The nation and people plunged into debt, and groaning under an oppressive taxation.

We need no further evidence that these are true statements. The world has experienced the painful truth that war is the most appalling calamity that ever afflicted mankind.

Now, what can we do? how can we prevent all this murder and destruction? I would answer, let every one who loves his country, family and humanity, become an *Apostle of Peace*.

**THE ACCURATE BOY.**—He observes carefully the exact terms of a command, and as exactly conforms his conduct to them. If his employer said, "Tell Mr. Smith that I shall be at his office after breakfast (at 9 30 o'clock) to-morrow morning," the accurate boy reports to Mr. Smith precisely what he was told: "Office," "after breakfast," "9.30 o'clock." He takes pains to allow no mistake in any trifling item of business.

"If I make blunders," says he, "I cannot be trusted. If I blunder in small matters I may blunder in large ones; so I will try in all little things of word and deed to be accurate—*perfectly accurate*." A wise boy!

Children, be polite to the poor, the aged and the infirm.

## ROUGH AND SMOOTH.

There are some people who are always scratching you by their short answers and impatient ways if things go at all wrong with them. They are like a rough, unplanned board: if you don't handle it with the grain, you are very certain to be annoyed with the splinters.

A gentleman at an eating house asked the person next to him if he would please to pass the mustard.

"Sir," said the man, "do you mistake me for a waiter?"

"No," was the reply, "I mistook you for a gentleman."

That man, the moment you touched his pride, threw out his sharp words as the porcupine does his quills.

Kind words cost nothing, and they save us a world of worry and fretful feeling. They have a wonderful knack of smoothing over the rough places in our play and work.

"When I was a boy," said a friend of ours, "I and a number of playmates had rambled through the woods, until, quite forgetting the fading light, we found ourselves far from home. Indeed, we had lost our way. By the edge of the field we saw a man coming along, and we ran to ask him our road. Whether he was in trouble or not I do not know, but he gave us some very sharp answers.

"Just then came along another man, a near neighbor, with a smile on his face.

"Jim," said he to the sharp talker, 'a man's tongue is like that of a cat. It is either a piece of velvet or a piece of sandpaper. Try the velvet man! try the velvet principle!'

## OLD FATHER MORRIS.

Old Father Morris had a fine orchard of peaches, from which some of the ten or twelve year old gentlemen helped themselves more liberally than even the old man's kindness thought was fair. Accordingly, he took occasion to introduce into his sermon on Sunday, in his parish, an account of a journey he took, and how he was very warm and weary, and how he saw a fine orchard of peaches, which made his mouth water to look at them.

"So," says he, "I came up to the fence, and looked around, for I would not have touched one of them without leave for all the world. At last I espied a man, and says I, 'Mister, won't you give me some of your peaches?' So the man came and gave me a hatful. And while I stood there eating, I said, 'Mister, how do you manage to keep your peaches?'

"Keep them!" said he, and he stared at me. 'What do you mean?'

"Yes, sir!" said I. 'Don't the boys steal them?'

"Boys steal them!" said he. 'No, indeed!'

"Why, sir," said I, 'I have an orchard of peaches, and I cannot get half of them'—here the old man's voice became tremulous—'because the boys in my parish steal them so.'

"Why," said he, don't their parents teach them not to steal?'

"And I grew all over in a cold sweat, and I told him, 'I was afraid they didn't.'

"Why, how you talk!" says the man. 'Do tell me where you live?'

"Then," said Father Morris, the tears running over, 'I was obliged to tell him I lived in the town of G——.'

After this, Father Morris kept his peaches.

Mrs. Stowe.

**SECRET OF SUCCESS.**—A Christian merchant, who, from being a very poor boy, had risen to wealth and renown, was once asked by an intimate friend, to what, under God, he attributed his success in life. "To prompt and steady obedience to my parents," was his reply. "In the midst of many bad examples of youth of my own age, I was always able to yield a ready submission to the will of my father and mother, and I firmly believe that a blessing, has in consequence, rested upon me and upon all my efforts."—*Christian Weekly*.

"No man," once said Sir Benjamin Rudgard, "is bound to be rich or great—no, nor to be wise; but every man is bound to be honest."





### THE PAINTED WINDOW.

A poor hermit once dwelt alone in his cell, mourning over the iniquities of the world, and almost murmuring against the ways of Providence, because innocence and virtue, according to his views, were so often wronged and oppressed, while sons of violence and blood were exalted to places of wealth and power. So much did these things disturb his mind, that he could no longer meditate upon heavenly things, and his devotions were disturbed by bitter thoughts. At length he determined to take the pilgrim's staff, and wander through the world, in search of Truth.

"Truth," said he, "will shed light into my mind, and make all these things plain."

The poor pilgrim wandered from land to land, till his sandals were worn out, and his frame weary, yet he gained no light. One day, as he was passing through a deep and lonely forest, a furious tempest arose suddenly, and beat upon his unprotected head. Thunder roared, lightening glared, and rain poured down in torrents. The pilgrim looked around for some place of shelter, and at length espied, at a distance among the trees, a small chapel. With a thankful heart he hastened toward it; and tried the door. It yielded easily to the hand; and, reverently taking off his hat, the pilgrim entered.

The chapel looked dismal and dreary. It was built of dark stone and black oak, without ornament. A dark stone altar stood at one end, and at the other was a Gothic window—the only one in the chapel. This only window seemed so defaced with various stains, that the light it admitted, so far from making the place more cheerful, only added to its gloom.

"Fie! what a filthy window disgraces this holy place," said the pilgrim; "it looks as if some madman had amused himself by daubing it over with soot and blood. It is only stain on stain. But, alas! this window is a picture of the world. It truly sets forth the chaos of unseemly things which one sees around him, at every step."

While the pilgrim yet looked and complained, the sun broke forth from the clouds, and streamed his full radiance through the painted window. In a moment, the whole kindled into life and beauty, and every corner of the dark chapel was filled with a flood of its mellow light. The painting on the window represented the first appearance of the Lord to Moses. In the background stood the burning bush, sending forth a wonderful radiance on all around. In front, Moses lay on his face, upon the earth. Blue skies stretched above, over which light, fleecy

clouds seemed to be floating, and flocks of sheep strayed far and wide over the luxuriant fields: All bore the look of reality and life.

"Ah, what a picture!" exclaimed the pilgrim. "How brilliant yet how mild. How warm—how living—how true! That, which, in the darkness, appeared like the daubs of a madman, is now filled with life and beauty; the work of a master's hand. And this chapel, which even now, looked to me so gloomy and comfortless—so unworthy of its holy use—how rich, how chaste, how appropriate, do all its parts stand forth, in this beautiful light. But see! what lines appear on the illuminated glass?"

"This is a picture of thy life, O man!  
Dark, in disorder, stained—without a plan;  
But let the Heavenly Sun there shed, His light,  
And all its forms are living, warm and bright.  
Go; if thou love thy Lord, serve *all* below,  
No other love canst thou thy Master show.  
Keep thy heart pure from stains, from self-hood free,  
And He will enter in and dwell with thee."

The pilgrim took the lesson home. He returned no more to his cell, but spent his remaining years in a life of usefulness to his fellow men. He thought no more of the sins of others, but guarded his own heart from evils, and trusted the world to the keeping of his Heavenly Father.—*Olive Leaf.*

### WATERING THE CHICKENS.

BY A. H. POE.

Close beside the rick she stands,  
Little Quaker maiden sweet,  
While the chickens thickly flock  
'Round the basin at her feet;  
Now she strokes each feathered back,  
"Poor old Bristle, must thee fight!"  
And a portly mother-hen  
Gives a croak of faint delight.

Warmly wrapped in hood and plaid,  
Bands of brown hair, smooth and bright  
Such a peaceful little face  
Looks out on the world of white!  
"Dickie, did thee freeze thy comb!  
Stop thy crowding, Blackie, there;  
Chickens must be kind and mild;  
Dip thy bill, and say thy prayer."

Stiff and tame they drink their fill,  
Shivering as the winds go by;  
Even pompous Chanticleer's  
Frozen into modesty.  
"Farewell, Downy, farewell, Snuff,"  
Beam her kind eyes beautiful;  
As she turns toward the house,  
And the skies are white as wool.

—*Little Corporal.*

LITTLE WILLIE.—A few years ago, a little dark-eyed orphan boy came to my house to stay a few weeks. There was a little puny kitten about the house continually poking its nose into places forbidden, and thereby calling down upon its head the wrath of the housekeeper. Several times it had been sent whirling through the window or door into the yard. One day, when it had thus been treated, Willie beheld the scene. He took the kitten up in his arms, stroking its back tenderly, and came into the house. His dark eyes were full of tears. Pity and indignation mingled in his tremulous tones when he said, "You must be kind to the little kitten now, *for it hasn't got any mother!*"

Later in the evening, Willie lay asleep on the carpet; in one hand a knife, and in the other a half-eaten apple. Directly the kitten came in and went whining around, until it saw Willie, when, without delay, it ceased its piteous mewing, crawled up close to his bosom and went to sleep too.



## DEW-DROPS OF THE LAW OF KINDNESS, No. 17.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

## THE BRAVE MAN AT THE WHEEL.

I have told of poor men with brave hearts, who did acts full of love to their kind; acts which cost them their own lives, which they did not count dear to them when they saw lives as dear as theirs nigh to death.

I must now tell you of a man who did in his way what was done by the Dutch boor and his brave horse to save the lives of men from the jaws of the sea. His name was John Maynard, and he too was a poor man, with a brave heart, and true to his post, though it were in the face of death. His post was at the wheel of a steamboat on one of our great lakes, to guide it in calm and storm. And in both he was true to his work. He came to be known to vast crowds of young and old who felt sure when he was at the wheel, that he knew what was to be done and how to do it if the day was fair or foul. Though rough in look, with coarse hair, and face burnt brown by the sun, his voice, eye and hand were kind to all, and full of love to the young, for the small ones at his own home made the joy of his life.

Well, one day John came to the test that was to try his soul, and to show the world what it was made of. It was a bright, hot day in June. It had been hot for weeks, and the boat was hot and dry from both its own fires and the sun. They had a large crowd of young and old on board. The land was in sight, and in less than an hour they would be at the port. They had their eyes on it, when a thin stream of smoke was seen to rise from the hold of the ship. One of the crew was sent down to see where it came from. Soon he came up with a white face, and said in a low voice in the captain's ear, "*The boat is on fire!*" The men who stood near heard the word, and it passed from end to end of the ship. There were casks of tar and lard in the hold and on deck. The wood of the boat was as dry as it could be; and it was soon in a fierce, red blaze. All went to work for dear life to keep down the fire, but they could not check it. John stood at the wheel in the black smoke with the last ounce of steam on which the boat would bear. It was but a mile from land. The crowd were now all crouched at the bow, choked with smoke and scorched with the heat. One fourth of an hour more and all those lives would be lost in the jaws of death, if the boat could not reach the shore in less than that time.

"John!" cried the captain, "can you hold on a few breaths more!" John was at the wheel, with its spokes on fire. His face was black and crisp; his hands were burnt to the bone.—His eyes were blind with smoke. But his brave heart was whole. It was full of thoughts of his wife and "wee ones" at home. But he could think and did think of lives and homes as dear as his own. "Can you hold on, John, just a breath or two more?" A thick voice came through the fire and smoke from the wheel, "By the help of God I will!" The lips from which those words came spoke no more on earth. The boat's bow struck the land. As the crowd sprang down on it, the wheel-house fell in with a crash, and with it fell the black corpse of John, who had stood to the last breath of his life at his post to save the scores of lives now so full of joy on the shore, that through his death they might go back to the bright, glad homes they loved.

Books, which one would have to count by scores, might be filled with the acts of poor men who have put self out of mind at such hours as John Maynard saw, and who gave their lives to save those from death who could not save their own selves. It would be well for the world if more of such books were made and read. They would do the world more good than a store full of the books which are now most read. We need not go to those about war to find brave men. No book of that kind ever told us of a man more brave, or less of self in his heart, than John Maynard or the Dutch Boor.

A good story is told of two little brothers who were "playing meeting." Their mother stood outside of the door and overheard the youngest one conclude the meeting with this statement: "The regular monthly prayer meeting will meet every night in mamma's room."

## HOW TO TREAT STRANGERS.

A Sabbath school missionary in the West, while addressing a Sabbath school, noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburned face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, and taking her by the hand, led her toward a brook, then seated her on a log, and kneeling beside her, she took off her ragged sunbonnet, and dipping her hand in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while.

The little one brightened up, the tears all went, and smiles came creeping around the rosy mouth.

The missionary stepped forward and said:

"Is that your sister, my dear?"

"No, sir," answered the noble child, with tender, earnest eyes; "I have no sister, sir."

"O, one of the neighbors' children!" replied the missionary; "a little schoolmate, perhaps."

"No, sir; she's a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."—*Evangelist.*

## HOME.

BY MRS. R. T. ELBRIDGE.

Home can be made sweet, and its joys be made dear  
When the words of affection fall low on the ear;  
When heart clings to heart in the lowliest cot,  
The monarch might envy the peasant his lot.

On the brow the gems that glisten may vie  
With the intellect beaming from the pensive dark eye;  
And the heart be breaking with grief all the while,  
When it lives on uncheered by affection's sweet smile.

Home! sweet cherished home! the stranger ne'er knows  
Of thy joy nor thy sorrows, thy bliss nor thy woes;  
Far better I deem the lone wanderer's lot,  
Than a home where there's plenty and peace enters not.

A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it. If it displeases, they are prone to avoid it. If home is the place where faces are sour, and words harsh and fault-finding are ever in the ascendant, be ye sure they will spend as many hours as possible elsewhere. Solomon's rod is a great institution, but there are cases, not a few, where a smile or a pleasant word will serve a better purpose, and be more agreeable to both parties.

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# THE ADVOCATE OF PEACE.

## THE PEACE MOVEMENT.

The American Peace Society and the London Peace Society have worked together for half a century harmoniously. Their idea is very practical, namely, to promote Paul's doctrine of "as much as in you lieth live peaceably with all men." Whilst by the Press and Pulpit they have advocated peace in all things, they have made a specialty of arguing that war between nations is often unnecessary, in that a court of nations and arbitration is possible and in all respects better. The Press has quite extensively ascribed to the Peace Societies in a large measure the success of the Washington Treaty and its subsequent arbitrations, which have prevented war between England and the United States. Since that triumph the American Peace Society has been at work in Europe, in harmony with the London Society, in getting up the Peace Congress at Brussels which has just come off. The work now is to complete the success and render permanent and general the principle of arbitration and law between nations instead of war. All this requires influence and money, and there is the same reason why Montreal should participate in it as why London or Boston or any other city should do so, and we presume that Mr. Haynes, the Secretary, will find them as willing as any.—*Montreal Daily Witness*.

## PETITION.

In view of the happy issue of our late arbitrations with Great Britain, now so promptly and faithfully fulfilled, and of the recent address of the British House of Commons to the Queen, praying her "to instruct her principal Secretary of State for Foreign Affairs to enter into communication with Foreign Powers with a view to the further improvement of International Law, and the establishment of a general and permanent system of International Arbitration,"—

We, the undersigned, citizens of the United States, earnestly pray THE PRESIDENT OF THE UNITED STATES, and the Honorable SENATE and HOUSE OF REPRESENTATIVES in Congress assembled, to use all suitable endeavors for the attainment of these great and beneficent objects; and, as a preliminary measure in the interest of general security and the reduction of national armament, to seek an express stipulation between nations, that they will not resort to war till PEACEFUL ARBITRATION has been tried, and never without a FULL YEAR'S PREVIOUS NOTICE.

1874.

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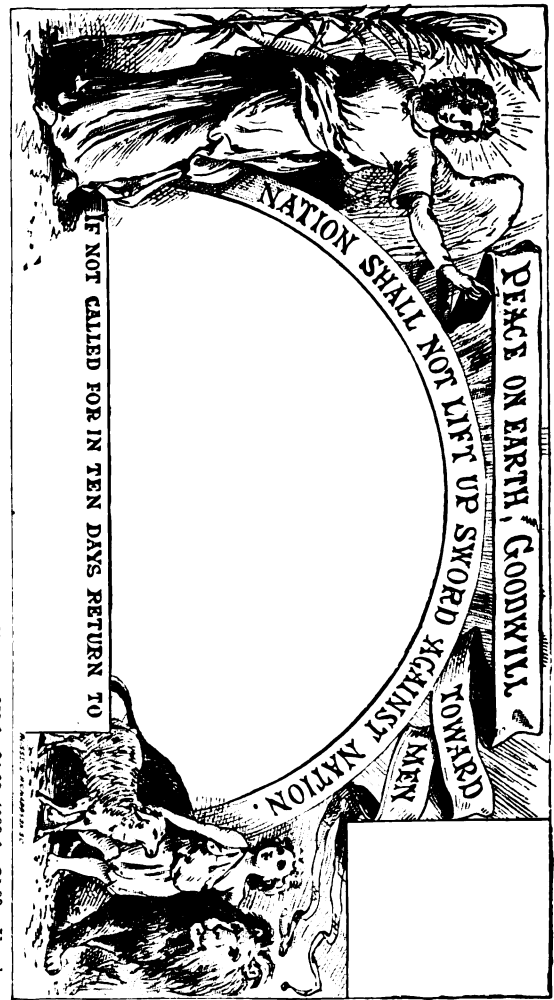
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1874, June 22.

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ESTABLISHED }  
JUNE, 1837. }

§ BOSTON, MARCH, 1874.

{ NEW SERIES,  
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## TO OUR READERS.

DEAR FRIENDS:—You are numbered by thousands. The children and youth who see the *Angel of Peace* are a large army; and when we add those who see the *Advocate of Peace*, the army of the Lord is largely augmented. We have asked ourselves if these dear friends, to whom we go by our papers once a month, would not gladly do us a small favor? The answer has been yes, yes, they would do it if they could.

Very well. We are going to make a request which any one of them can comply with if they choose.

If each one of our readers would send us a very small donation which they could easily collect from a few friends if they are unable to give it themselves, it would in these panic times be the greatest possible favor to us.

The Scotch say, "Many littles make a muckle," and we all know it but don't always practice accordingly. Suppose now twenty thousand children should send us each twenty-five cents, which they can easily collect if they cannot give it themselves, it would give us the handsome sum of five thousand dollars! If now our adult readers, to the number of five thousand, and we have many more than that, would add one dollar each, which they can easily do, it would swell the sum to ten thousand dollars!

We need this amount of money in these panic times more than language can describe, and if we had it it would be spent immediately in promoting the cause where it is greatly needed.

Dear readers, young and old, we most earnestly ask you to help us in this way, and it will encourage us to do for the peace cause what we cannot do unless you come to our aid. Please enclose the twenty-five cents or the one dollar and forward to this office to either of the undersigned.

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, MARCH, 1874.

VOL. V. No. 3.

## PRESERVERS OF THE WORLD'S PEACE.

The cause of Peace has added to the list of its adherents many influential names the past year, and still they come as the following dispatch shows:

ST. PETERSBURG, Feb. 16. A dinner was given Saturday evening by the czar to visitors. In his speech he said the emperor of Germany, the queen of England, the emperor of Austria and himself would preserve the peace of the world. The prince of Wales as representative of the queen, bowed his thanks, and the Emperor Francis Joseph responded, reiterating the sentiments of the czar.

## REASONS FOR THANKSGIVING.

The above is the title of a discourse, able and excellent, preached by Dr. J. B. Thompson at Berlin, Germany, on our last Thanksgiving Day. The sermon is published in *Every Saturday*, February 21st, and will be read with great interest. Dr. Thompson was a member of the Brussels Conference and rendered most valuable service. One reason for thanksgiving which he specifies is identical with that indicated by Dr. Miles in his discourse preached on the same occasion in Rome, and is expressed in the following eloquent terms:

"And this leads me to the closing theme of thanksgiving—the relation of the United States to the family of nations, which is that of universal peace and good-will. If the glad day shall come when war shall be succeeded by arbitration, and an international court shall decide all questions by an international code, let it then be remembered that an American originated this idea, which was first formulated at the Brussels Conference in October last. At heart that is the feeling of the American people. To-day we reach out to all nations the hand of brotherhood; to England, never so dear as now, every dispute settled, every excitement allayed, every difference forgotten; to Spain, wishing rather to aid her in establishing international tranquillity and order than to rob her of 'The Pearl of the Antilles'; to France, ah, unhappy, prostrate, bleeding France!—France who in our early settlement gave us the Huguenots—France who in the infancy of our struggle gave us her Lafayette—France who was first to recognize our independence, and has ever kept the ancient friendship—France, who in our latest war pleaded our cause by Laboulaye and Gasparin, to France we say, Rise, regenerated, robed anew with glory, and by freedom within and peace without, resume thine ancient and just dominion in letters, in science, in language for the world! We greet Italy, mother of art, mother of song, mother of republics, at last made one and free. We cry all hail! to Austria, with her emancipated and united Hungary, entering upon her new career of education and freedom under constitutional rule. We give a hearty Teutonic grip to Germany, the land of Luther, the land of music, of poetry, of philosophy, of sturdy men and glowing deeds, and bid her God-speed in combining unity, liberty and sovereignty, though by methods not our own. Remembering how Russia signalled us by her fleet in our storm, and kept pace with us in her emancipation, we greet her for the future of humanity, and welcome her friendly neighborhood on our northwestern coast. And here brought face to face with the Eastern world, with Japan, China and

the Indies, the waves that divide us bear peace and good-will to the older civilization now stirring with the impulse of the new. So would we girdle the world with links of brotherhood. America, which on a true projection is the central continent, the highway of the world's commerce and travel, would fain be also the mediator of the nations, to usher in the world's Thanksgiving of universal peace."

## GEN. HARNEY ON THE INDIAN.

Some of the main allegations made by the Indian Peace Commission are confirmed from an unexpected quarter. If any man in the country knows what fighting with the Indians is, it is Gen. Wm. S. Harney, for he has been engaged in the business through the greater part of a long life; and he has had, moreover, the reputation of being a hard hitter. The once famous Billy Bowlegs expressed his idea of the relentlessness of Harney's war policy by saying with Indian terseness: "Harney catch Bill, Bill hang—Bill catch Harney, Harney hang." And yet we have this veteran officer declaring his conviction, before a Congressional Committee, that if the Indians were fairly treated there never would be any difficulty with them. In all his experience he had never known but two instances in which they had violated treaty stipulations, and in these they were not without excuse. Such declarations as these are not to be sneered out of sight by young officers, new to the Indian service, by agents interested one way and another in keeping up the old policy, nor by Congressmen bound on getting popularity at home by reckless abuse of the Indians.

Gen. Harney further confirms the Peace Commission by ascribing most Indian difficulties to fraudulent agents and to whiskey dealers. His policy with regard to the latter, though it may not be exactly what the United States Government ought to adopt, testifies at least to his earnestness about this matter—he recommends that they should be hanged or shot by the nearest military officer. If we had any amendment to propose, it would be that milder remedies should be tried first. Certainly the iniquity of these miscreants, ruining the Indian tribes, as well as embroiling the frontier settlements, demands the most effectual treatment on the part of the Government. Congress cannot take too prompt and careful action in regard to this matter. With respect to the remaining opinion of Gen. Harney that the management of Indian affairs can be most safely entrusted to army officers, we imagine that it depends practically upon the officers chosen for that purpose. Men like Gen. Harney in his younger years, or Gen. Crooke as he is now—who have the respect and confidence of the Indians, in spite of their vigorous dealings in war, and who thoroughly know the Indian character—have manifest advantages over civilians; and it would seem that there ought to be enough of them in the army to meet this particular kind of service, if pains were taken to seek them out and give them the proper commands and location. Gen. Harney's testimony whatever the relative merits of its several suggestions, will do much good at this time.—*Journal*.

The New York Chamber of Commerce has recommended to the New York Legislature the passage of an act providing that any parties having a dispute may by mutual agreement submit the same to arbitration, and in that case shall be bound by the award of the arbitrators as by a judgment of a court of law. Why not? If England and America can settle their quarrels by arbitration why not Englishmen and Americans!—*Ex*.

## A UNIVERSAL LAW OF NATIONS AND ITS RELATIONS TO CHRISTIANITY.

BY EX-PRESIDENT WOOLSEY, OF YALE.

Among the pictures of the future drawn by the prophets of old are some relating to the union and intercourse of nations. One in the nineteenth chapter of Isaiah is not a little remarkable as foreshowing the bringing together of God's ancient people, Israel, and two heathen nations into equal acceptance before God. "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve"—that is serve Jehovah—"with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria—even a blessing in the midst of the land." Here, as the prophet looks beyond the present of Egypt he sees that country united with Assyria in the faith which had been Israel's ancient possession. In their alliance is built a highway for commerce and travel, and the caravans as they pass through the middle land stop for the worship of Jehovah. These allied nations present a picture most opposite to the old Jewish exclusiveness, most strange and beautiful as opposed to Egyptian isolation.

Religion, the religion of Jehovah, has done this, and the idea of a union of all races passed over to the new religion of Christ. One may say that the doctrine of a universal extension of Christianity was more than an old tradition borrowed from the Scriptures. Christianity was an aggressive, a missionary religion till its worst days came and it forgot its highest calling or strove by the fleshly arm of the crusaders to conquer. Now the old thought is revived. Believers have new hopes that the Lord will have the heathen for an inheritance and the uttermost parts of the earth for his possession. And even the disbeliever in Christianity, seeing Christian nations at the head of mankind, feels that a new order of the ages has begun in which the world shall become one world. Christianity cannot be severed from the arts and from culture, but it cherishes the arts more than it is cherished by them. If the Gospel is gaining such supremacy will it carry on only the arts and sciences, only that which is of the earth? Can it go without modifying notions of power and notions of justice? Can we conceive that it will modify thought and change the institutions and usages of some isle of the sea, and not prepare that people for all justice and humanity in their intercourse with neighboring islands? Under it there must be either one law or many laws like in substance.

Our first conclusion then is that a law of nations will travel all over the world in the train of righteousness and peace. Christianity unites the spirit of justice and the spirit of humanity, and the law of nations must blend the same elements. A certain form of civilization belongs to Christianity and springs from definite principles of righteousness. The peculiarities of a religion show themselves in the nations receiving it. Some think that Christian morality, or one department of it which keeps God out of sight, is enough for the human race; others that a religion which lifts the individual into communion with God and there stops, is enough. But a gospel without facts, carries nothing out of which institutions can grow. A gospel which stops with a work on individuals, contains no leavening power and has no social influence. They never realize Christ's noblest announcement to his disciples, "He that sitteth on the throne saith, 'Behold I make all things new.'" Not the heart only, but society. In such a renewal is the unity of mankind, for those who are one in Christ are, individuals or states, one in each other. Christianity, moreover, is no puling benevolence, but a great and strong religion. It reveals the love of God, but where else in the world was the evil of sin ever set forth as so great? The forgiven man is constrained to go and sin no more. Christ's death is interpreted by it as manifesting at once the holiness and the compassion of the Father. By it will be introduced into all law the due proportion between justice and humanity. Justice alone would be cruel. Humanity alone could not keep down crime in a mingled world. Of these two there is no great danger that the claims of justice will be overlooked.

No state can exist without the intention to preserve justice between man and man. This office of Christianity then, is

not so important as the office of humanizing and fraternizing the nations and races of mankind. Still its office in the department of justice is one of very great value to the world; first, owing to its clear perceptions of human rights and to the fact of the close connection between the sense of justice and the spirit of humanity. There may be a marked legality in a state, while the principles of humanity are not understood. It was so with Rome. Its perfect laws needed supplement by a clearer sense of brotherhood and of the communion of all classes of society. Christianity helps the intercourse of nations by its essential spirit and idea. A common religion has great force in binding men together, or states together. Christianity, based on good will and common salvation, carries with it the conviction of its universal mission. The seclusion of one nation from the rest of mankind is either the result of a suspicion and fear which a common gospel must tend to do away with, or it is the result of a false political economy, which shuts out foreign products in order that home producers may have a monopoly and prey on the consumer. The field of Christianity is the world. It spreads one law of justice over the world by bringing all men to think essentially alike. It would create a general law of nations if there were none extant. It is said that love, self-abnegation, and not justice, is the essence of Christianity; that among a people truly Christian there would be no lawsuits, and that a Christian nation would yield its rights at the demand of a less scrupulous neighbor; that the good would be weaklings, unable to hold their own against aggression. But if Christianity keeps on it will become all powerful. Then the laws of war will be left out of the code, and all honest differences will be settled by arbitration. There would still be lawyers and judges, but the lawyers would be fewer and the judges better than now. I deny that Christianity is simply a religion of waiving rights and of self-renunciation. The very phrase "waiving rights" implies that there are rights to waive, and that there must be rights to the end of time. Even the communists, who deny property, have to hold the idea of property as pertaining to these communities.

The law of renunciation does not imply an extinction of obligations. The rules of non-resistance are to govern our spirit, but not all our acts. Paul at Philippi, insisted that the magistrates should come to his prison and honor the right by fetching him out. Again, the spirit of self-renunciation is the same as that which has brought about the most important changes and improvements in the laws of nations. It is called concession—comity. It results, perhaps, not from kindness, but from a calculation of advantages: but it corresponds with the Christian temper, and may be said to be an outgrowth of Christian ideas. If so, we may be sure that a wider law, with wiser and better provisions, will march in the train of the gospel over the world, one faith, one law, one community of society or mankind. There were rudiments of the law of nations before the dawn of Christianity. Increased facilities were offered by Christian states to international commerce. When states had feared or been jealous of each other, Christianity resisted this spirit and made each readier to admit the other's products. The spirit of brotherhood passed on to sea-laws and commercial treaties. Extending special favors to any one Christian nation, once the rule, has passed away. Confidence in mercantile relations has become very wide, as the immense business in foreign exchanges shows. The modern freedom of rivers, more than anything else marks this advance. It is easy to call all this the result of enlightened self-interest, or a high respect for the rights of others; it is as easy and truer to say that it has not come to pass without some human cause like Christianity.

A second illustration is in the treatment of individual foreigners. In every Christian state a foreigner is now completely protected. The international private law which permits the law of this country to hold in another, in certain cases, is the greatest example of the progress of civilization. For instance, a man who is of age contracts debts and goes to a country where he is a minor by law. That plea will never release him from his obligations. These concessions have been made not by ambassadors but by judges, and the law stands as a third thing between municipal and international law. The exceptions to this rule are a still higher illustration. A slave at home is not a slave in the free country to which he has fled. Personal

liberty is held more important than international comity. The laws of war have felt strongly the force of Christian principle. Non-combatants are not molested, or are recompensed for their losses. Combatants are given quarter, prisoners are well treated, the enemy's wounded are, as a matter of actual obligation, carefully tended. Privateering has been formally abandoned by all Christian nations but one or two. The greatest cry now is that the international laws shall be codified and relieved of ambiguity, and that all difficulties shall be settled by arbitration. The first is pretty sure to come soon; the last will be longer in coming, but it will come, and the more voice the workers and men of business get in Christian states, the harder it will be to begin a war until arbitration has been refused.

Thus the probabilities of peace depend upon a Christian public sentiment within the bodies that make up Christendom. We come now to the actual spread of a law of Christian nations beyond the circle of intercourse. The facts all belong to the most recent times. It was natural as the relations of Russia to the rest of Europe became intimate, that Turkey should be included in the plans of diplomatists. How vast a change since the fifteenth century, when Europe was in the grasp of the Ottoman Turk. Now Turkey is only kept alive by the mutual jealousies of European states. Persia is less accessible to force or ideas, but the footing gained by Russia in the Caucasus must bring her under international law. India will come under the same law if Great Britain keeps her hold. Dr. Wheaton's elements of international law have been translated into Chinese and are taught in Peking. In Japan the movement is faster, the steps perhaps less sure.

The United States is likely to play the foremost part in the new advancement. Look for a moment at the aid which Christianity and international law can render to one another. If the spirit of the gospel is the spirit of holiness and love blended, there can be no doubt that the gospel will carry with it a code of rules so unifying, so brotherly as the law of nations. On the other hand the law will advance Christianity. The missionary may be despised and poorly protected by diplomatic agents, though he be a man far above them in education and culture, while they merely serve to proclaim the defects of our civil service, and illustrate the separation of religion from politics. The indifference of diplomats and the irreligion of merchants are great drawbacks, but the protection of the missionary is of great value. Would propagators of a godless philanthropy expect to do what propagators of morality and religion find it hard work to accomplish? The answer is found by determining what is the element that gives to civilization its vital and permanent power. Is there any except the doctrine of sin and redemption, the basis of the gospel? So then we may gather from the nature and possibilities of our religion, the cheering assurance, that it will certainly be universal, and will carry a law of nations all over the world. "He shall not fail nor be dismayed till he hath set judgment in the earth and the isles shall come under one law."

#### REPORT OF THE INDIAN COMMISSIONERS.

The Board of Indian Commissioners have submitted their Fifth Annual Report. And at the outset we may congratulate the Commissioners upon the success with which they have interpreted the peace policy of the Administration, and carried it into sound practical application so far as the circumstances of the case would admit. From the general tenor of the report the functions of the Board appear to be educative and protective. They have endeavored to remove distrust by inviting the Indians to obey unhesitatingly the requests of the Government, and comply with the ordinary rules of order and fair dealing. In this way peace has been preserved among the tribes west of the Rocky Mountains. Mr. Brunot, the Chairman of the Board, on learning that there were grave fears of a rising of the Sioux in Wyoming, and the Utes in Colorado, and the Crows in Montana, hastened to the localities where it was alleged trouble was brewing. The difficulty among the two latter tribes was caused by the encroachments of miners upon the reservations; and to remove all cause of dispute the Commissioner purchased the lands invaded, and thus avoided interruption of friendly relations. By the good offices of the Commissioners the Sioux of the Red Cloud and Spotted Tail agencies were

induced to remain peaceable, and the former to remove eighty miles north of the North Platte River, where they would be less, subject to irritating influences. In these and similar cases there was every effort made to show the Indians that the Government treated them as wards of the nation, not as independent powers—a course which had formerly been productive of so much estrangement and bloodshed: but they take care to say that all former treaties should be faithfully fulfilled. The work of the Churches in establishing mission stations and schools has been most successful and encouraging, and among the partially civilized Indians the progress of Christianity has been noticeable. An appreciation of the nature and power of law has grown most perceptibly among the Indians generally. More Indian murderers have been punished this year by the Government than ever before; but, and here is a fact deserving the close attention of the Administration, only one case has been ascertained of a white man who had murdered Indians having been brought to punishment. The operation of the law, if one sided, will certainly defeat the cause of justice.

The Commissioners justly disclaim all responsibility for the Modoc affair; and in another connection they give a warning against pursuing a dangerous course with regard to Indian Territory, which ought to be specially heeded at this time. They oppose the organization of a territorial government in opposition to the wishes of the civilized tribes, as this would open the country to white settlers in violation of our obligations, and produce an endless series of disturbances. They urge the repeal of all laws contemplating the extinction of the Indian title to any part of the Territory, maintaining the justice and expediency of preserving the whole of it for the occupancy of other Indian tribes. Many of the alleged outrages by Indians have been found to be baseless.

All bills and vouchers are carefully examined. The new method of purchasing annuity goods and awarding contracts for supplies has been both economical and satisfactory. In order to still further improve the whole management of Indian affairs the Board recommend "the enactment of a law authorizing the President to extend the laws of the United States over such tribes as are prepared for it, to repress and punish crimes committed by Indians against each other; better laws for the suppression of the liquor traffic among Indians, or a more effective mode of enforcing the existing laws; more stringent laws to prevent encroachment upon Indian lands; making fraudulent practices of Indian agents, superintendents, employees, and contractors' felonies, and imposing severe penalties of imprisonment; making Indian testimony lawful; legitimizing the half-breed children of white men; providing for an equitable adjustment of traders' prices; providing for the Mission Indians in California, and other matters." The report adds, that not only are the relations between the Board and the other departments of the general Government of the most agreeable character, but every assistance and courtesy have been extended by the President, the Secretary of the Interior, the Commissioner of Indian Affairs, and all other civil and military authorities with whom they were brought into connection.

To say the work of the Board has been perfect would be to make a very bold assertion; but what has been accomplished under the peace policy more than justifies its maintenance. It has begun to place our management of the Indians in harmony with the honor and civilization of the nation. It promises to do more in the future. Let those who cavil at the new policy say how they would supersede it by anything more effective.—*Witness.*

The new Chief Justice of the Supreme Court of the United States, Hon. Morrison R. Waite, is a graduate of Yale College in the same class with Hons. William M. Evarts and Edwards Pierrepont. His legal ability and learning are of a high order, and the judicial cast of his mind has been manifested at the bar and at the international arbitration at Geneva, where he was one of the counsel of the United States Commissioners. Like his lamented predecessor, Chief Justice Chase, his purity of character is universally revered by all who know him. This first essential of judicial strength cannot be too highly estimated in the highest tribunal of the land, and in times like these. Both Chief Justice Waite and his wife are communicant members in the Protestant Episcopal Church.—*Intelligencer.*



## THE ADVOCATE OF PEACE.

BOSTON, MARCH, 1874.



## ONE LAW OF NATIONS.

We are very glad to be able to publish in this number of the "Advocate" a full report of a lecture recently given in New York by Dr. Woolsey upon the relations of a universal law of Nations to Christianity. We are sure the views of this distinguished publicist upon this important subject will command the attention of all our readers, and will be received by them with great favor. Certainly all of us who are laboring to advance the movement toward an improved Code of International Law, and toward the settlement of the difficulties of Nations by Arbitration, must be greatly encouraged in our efforts when we hear from this eminent authority such sentiments as the following: "*The greatest cry now, is that the International laws shall be codified and relieved of ambiguity, and that all difficulties be settled by arbitration. The first is pretty sure to come soon; the last will be longer in coming, but it will come, etc.*"

This able production makes an appeal to Christians of all names for their sympathy and support in the movement for the reform and codification of International law in which we are engaged and which has been so hopefully inaugurated. The President says: "*The Law will advance Christianity. The missionary may be despised and poorly protected by diplomatic agents, etc., etc. The indifference of diplomats and the irreligion of merchants are great drawbacks, but the protection of the missionary is of great value, etc., etc.*" We trust this lecture will soon be published entire, and be widely circulated in this and in other countries.

## EDITORIAL CORRESPONDENCE.

Paris, Dec. 23, 1873.

In my last communication to the *Advocate*, writing from Rome, I gave an account of the very interesting and important events which transpired there, especially the adoption by the Chamber of Deputies of Signor Mancini's motion, and the formation of an Italian International Code Society auxiliary to the Brussels Conference. These events, so signal and auspicious, have awakened much interest and elicited much comment, and will have their influence, which will be felt more and more throughout Europe and the whole world.

I have returned to Paris more than satisfied with what has been accomplished in Italy, and having obtained new evidence that the movement for the codification of international law and the promotion of arbitration as represented in the recent Brussels Conference was most timely. During the extended tour from which I have just returned to this city, I have had an opportunity to confer with a large number of leading men conversant with and engaged in public affairs. From them all, without exception, I have received assurances that the effort for defining and digesting the fundamental rules for the regulation of the relation of nations, now so hopefully begun, is a movement in the right direction and one full of promise. A prominent English journal has recently said, "In looking over Europe

we can discover nothing but the empire of force." But such an utterance indicates a very superficial survey. The outward manifestations of the empire of force are, indeed, very conspicuous all over Europe. In some countries the military power seems yet supreme, but I am happy to find that there is a deep and wide-spread and rapidly growing dissatisfaction with the reign of brute force. The feeling is strong and daily growing stronger, that brute force should abdicate in favor of law and justice.

Another prominent English journal among its New Year's reflections makes the following profound observation:

"The nations always have settled their differences by fighting and they always will continue to do so."

We would like to have the author of that sage remark point out a single instance in which nations have settled their differences by fighting. There are instances too many, in which nations have had differences and fought about them, but the fighting, instead of settling differences has increased them. "What can war but war still breed?"

Have France and Germany settled their differences by the recent most terrible fighting in which they have engaged? Let any one who has traveled through these countries and had an opportunity to learn what feelings of bitterness and revenge were engendered by the late war, answer.

"Peace, oh yes, peace, but vengeance first!" said a young Parisian to me, and he said it with an intensity of emphasis and violence of gesticulation truly frightful. But this young man but too well represents a multitude of the French people. They are nursing the spirit of revenge and are bent upon a quiet and determined preparation for another tremendous struggle, but notwithstanding this fact there are people here, and a very noble and influential body of them, who believe with Pere Hyacinthe that the revenge of France is to be sought "in peace and by peace."

The Society of the Friends of Peace of Paris, although not a large one, is yet composed of earnest men, and it is doing a most valuable work. Frederic Passy, the eminent economist, is one of its Vice-Presidents and most efficient supporters. He is a host in himself, and a more true and devoted friend of peace and of all great and beneficent causes cannot be found in any country. Henry Bellaire, the Secretary-General of the same society is an able and indefatigable worker in the peace cause.

This Society, it will be remembered gave me a most cordial reception a year ago and heartily endorsed our movement for the codification of international law. This Society and the London Peace Society of which Mr. Henry Richard is the Secretary, have ever sustained the most intimate relations to each other and have co-operated with each other in the great work. An opportunity has just occurred for cementing still more closely the union of these kindred organizations.

Mr. Henry Richard, M. P., on his return to London from the Continent passed through Paris. The Peace Society improved the circumstance and offered to Mr. Richard a banquet at the Grand Hotel on the evening of December 22d, which proved to be an occasion of great interest. *Galgnahui's Messenger* of this morning in referring to it says:

"About sixty persons sat down to dinner, among the number being MM. Franck and Joseph Garnier of the French Institute, MM. Duquing and Pressensé, Deputies; M. Renouard, First President of the Court of Cassation; General Meredith Reade, United States Consul General; MM. Paul Leroy-Beaulieu, de

Molinari, etc., etc. The dishes offered to the company were in perfect keeping with the object of the meeting, 'the Friends of Peace' being regaled with *Petits Pâtés à l'Alabama*, *Poulardes truffées à la Cobden*, *Bombe parisique*, etc. Some excellent speeches were delivered by M. Frederic Passy, President of the French Society, Mr. Henri Richard, MM. Pressensé, Franck and de Molinari. Mr. Henry Richard gave a most encouraging account of the result of his efforts to induce foreign governments to enter into communications with each other, to introduce a better system of settling international disputes by arbitration. He knew, he said, that such a hope was still looked on as a utopian idea, but religious equality, the abolition of the slave trade and the suppression of the corn laws had formerly met with the same scepticism, but had ended by triumphing over all obstacles, and he was confident that the principles he was advocating would be crowned with a similar success. This speech was commenced in French, but after a short introduction the speaker continued in English; the applause, however, with which each point of his address was received, showed that the majority of his auditors were perfectly conversant with the language. This very pleasant gathering was only brought to a close at half past eleven o'clock by an eloquent speech from Dr. J. B. Miles, Secretary to the International Code Society of Boston, U. S., who is on a mission in Europe, to form branch associations for establishing general rules of jurisprudence, for the mutual relations of the Governments."

The speech of Mr. Passy was exceedingly fine and eloquent, and I hope to be able to give a translation of it in the *Advocate* of next month. Mr. Richard's address was one of his best efforts, and a full report of it we shall forward as soon as possible. Indeed, I should be glad to be able to obtain in English the addresses of Messrs. Pressensé, Franck and Molinari. They would be read with great interest. J. B. M.

### THE SECRETARY AT HOME.

The Boston *Advertiser* of Feb. 2nd, thus notices the return of the Secretary: "Dr. James B. Miles arrived in New York on the Abyssinia, January 30. His mission to Europe in behalf of the codification of international law and arbitration has been very successful. An international society has been organized, composed of eminent publicists and statesmen of different nations, to meet annually, and also auxiliary national societies in several of the principal countries. The prospects of the next meeting of the Conference, which is to take place in August of this year, at Geneva, are very good. Distinguished scholars are already engaged in the preparation of papers for that occasion."

The following letters will indicate to some extent the nature of the work in which the Secretary has been engaged since the Brussels Conference, and also the manner in which his labors have been appreciated abroad:—

[COPY.]

GOLDSMITH BUILDING,  
TEMPLE, E. C., 16th January, 1874. }

DEAR SIR:—I am authorized by the council of the Association for the Reform and Codification of International Law to express the most sincere acknowledgment of the members of the same, collectively and individually, of the valuable services you have rendered to the cause we are all lending our aid to. I am also desired to express the regret of the council that you should be compelled to leave Europe, and this at a time when your services would be of great value to the cause of peace and the establishment of a useful society for the promotion of the reform and codification of international law. I am further desired to say that it is the sincere hope of this council that you may be able shortly to return to Europe and continue the work you have hitherto so successfully and ably begun.

I remain sincerely yours,

H. D. JENCKEN,

General Secretary of the Association for the Reform and Codification of International Law.

TO DR. JAMES B. MILES.

[COPY.]

ROME, Nov. 26, 1873.

HON. EDWARD S. TOBEY, President American Peace Society:

DEAR SIR:—Having learned that it has been proposed to withdraw Rev. Dr. Miles from his present mission in Europe, we take the liberty of addressing you this letter, and asking your society to reconsider that resolution. Some one should be constantly at work on this side of the water for the next nine months, or until the next meeting of the International Conference, to be held at Geneva next August, in order to concentrate and stimulate public opinion, organize national committees or societies, and assist the members in their work.

No man is so well fitted for this work as Dr. Miles. He is now thoroughly acquainted with the friends of peace and International Arbitration in Europe, and they are acquainted with him. He has their entire confidence, and we believe that, with his energy and experience, he can accomplish more in the way of organization and the promotion of peace among the nations than any other man. Great good has already been done, and yet there is a much greater work to be done. The vote in the Italian Chamber of Deputies, the day before yesterday, is a proof of the progress already made. Public men in other countries are yet to be seen, their co-operation is to be obtained, and, indeed, there is as much work as Dr. Miles, capable as he is, can possibly do.

In view of all the circumstances, we earnestly ask that he may be allowed to remain in Europe until next autumn.

With great regard, we are your well-wishers and obedient servants,

(Signed)

P. S. MANCINI,  
PROF. PIERANTONI,  
HENRY RICHARD,  
DAVID D. FIELD,

And others.

### PEACE ON EARTH.

Rev. Dr. Olmstead, the able editor of the *Watchman and Reflector*, one of the freshest, most able and enjoyable of our exchanges, is now traveling in Europe.

His letters to his paper show that he is a most careful and intelligent observer of the great religious and political movements in European countries, and must be read with special interest. In the *Watchman and Reflector* of Feb. 12th, is a letter from him, written from Paris, in which he speaks as follows of Peace and of the work which our Secretary has been doing.

"To no country on the face of the earth can Peace come with its healing mission more opportunely than to distracted, exhausted France; and not to France alone. We have figures and facts cited to show that Germany itself has paid an immense price for the results of her becoming once more a vast, consolidated empire. A similar representation of the case applies to Italy, also, whose finances are greatly embarrassed,—a state of the case applying fearfully to Spain, now rocked by revolution, to Austria, to Turkey and even to Russia. England and the United States, as is too well known, are actually groaning under the load of immense war indebtedness. All the nations of the Old World, and the New as well, with scarcely an exception, suffer and languish beneath the same great burdens—accumulated in the mad and strange work of war. It was hence to us a particular pleasure, to meet on our coming to Paris such a representative of the Peace Movement, now fast becoming world-wide, as Rev. JAMES B. MILES, D. D., the excellent and able secretary of the American Peace Society. Dr. Miles has been, we may safely say, signally successful within the few months gone by, in advancing the ends of his mission to Europe. The Brussels Congress which met in October was organized mainly under his hand. This Congress, which I am glad to see so well noticed in the columns of the *Watchman and Reflector*, embraced leading publicists from the various great nations of Europe, and had a worthy representation from the New World. Hon. David Dudley Field distinguished himself on this occasion, as previously at the Social Science Congress at Norwich, England. The de-

liberations, the papers and discussions of the Brussels Congress were most able and important, as their publication must prove in their results. Since the close of that Congress Dr. Miles has attended important Peace Meetings in Rome and in Paris, having in view the formation of National Peace Societies. He has been at great pains to reach the leading men of England, of France, Italy and Germany, and enlist their influential energies on behalf of needed peace among the family of nations. And he has succeeded to a degree exceeding far his own most sanguine hopes. A ball has thus been set in motion which cannot but roll on, with God's blessing, and realize accumulating results for good. We can well conceive of no nobler mission for the weal of mankind than this, of establishing, as between the nations of the earth, those relations of equity and mutual good-will by codes and statutes of arbitration, that shall powerfully help to hold them back from the disastrous outcomes of war. We trust Dr. Miles may be assisted to go forward in his beneficent work, and that the Second Peace Congress, to be held on this Continent next August, may be alike successful with its predecessors.

For, lo! the days are hastening on,  
By prophet-bards foretold,  
When with the ever circling years  
Comes round the age of gold;  
When peace shall o'er all the earth  
Its ancient splendors fling,  
And the whole world send back the song  
Which now the angels sing.

#### ADDRESS OF PROF. FREDERIC PASSY.

At the close of the International Conference at Brussels, Hon. David Dudley Field gave an elegant banquet, at which Prof. Frederic Passy, of Paris, the eminent economist and publicist, made the following address:—

[Translated from the French.]

Mr. Passy said,

Mr. President and Gentlemen, I will not speak as a *Frenchman* but as a *European*. Our Chairman has toasted all nations that are represented in this room, and each of their representatives, one after the other, has answered his toast. It has been answered in the name of France by M. Couchy, and it is not to be done again. But, sir, if we are each of us citizens of our own country, are we not, also, all of us citizens of the wide general country of us all.

I feel that I am a *Frenchman*, to be sure, and I love *France*. But I feel that I am a *man*, too, and I love *mankind*. I remember one of our glorious poets, Lamartine, wrote these lines,  
"Je suis concitoyen de toute ame qui pense La verité, c'est mon pays."

And I find in this sentiment Lamartine was right, more right than are others who say as Voltaire once expressed it, not to approve of it surely, "ce qu'on appelle l'amour de la patrie c'est la haine de la patrie d'autrui."

But, there are men, we know it too well, who understand the thing in this last way. And by them what is called our *Cosmopolitanism* has been thrown in our face, how many times as a fault. But now, we may be allowed to claim it as a privilege, and on this ground.

I wish to say, I do not consider myself at this moment merely as a *Frenchman*, but as a *European*. And, as a *European*, as one having before him Europe and America united together in the spirit of common help and common good-will, I take my glass after others and offer a toast, "*To the union of both continents* (à l'union des Deux Mondes)."

I toast to the union of both continents, the *new* one and the *old* one. And, offering this toast, I trust I toast to the union of practical sense and ideal aspirations, of science, and the love of ardent youth, and the old wisdom of experience.

And, why did you appeal to us, you friends of America, if not to take some part of what we are. And, why did we welcome you, we Europeans, if not because we felt you were bringing with you some part of what you are. And so by the community of various forms toward the same design, the great common work could be carried forward to its completion.

And, indeed, gentlemen, they are of large and high value

the forces which our friends from America are putting into our hands now. And they are not only *material* forces, but *moral* forces.

It is not seldom we hear it said by superficial and ignorant people that America is a country of strength and wealth, of industry and machinery, of cotton and sugar, of steamboats and railways. But it is not a country of science and philanthropy, and of moral progress. It is a country of selfish and terrestrial interests, they say, and not a country for general and high enterprises. It is a country for the adoration of the *Dieu Dollar*, and not for the adoration of the God of justice, and the God of charity and love.

But, gentlemen, that is not true, and we have only to look here, before and around us to have, if necessary, a proof that it is not true. No doubt Americans work hard upon the field of material interests. They are strong and brave pioneers in all sorts of schemes and undertakings. And when they think they are in the way of fortune and success, they *go on*, and do not care much for obstacles and difficulties—*Go ahead, never mind*.

But in the way of liberty, also, and justice, and self-independence, and equal rights, and mutual teaching, and reciprocal love, they are not lame any more, and do not look much for moral or material obstacles and impediments. In this way, also, they *go on*, I think, and keep faithfully to their device, *Be sure you are right, then go ahead, never mind*.

And so did and successfully did the known and the unknown author and promoter of this International Code Conference, by whose means America is putting her hand in the hand of Europe, and is inviting Europe to sing altogether with America until it shall be heard by the ears of governments and nations, the first beautiful message of the wonderful transatlantic cable, "*Glory to God in the highest; on earth, peace to men of good-will*."

America does not send to us only as was just said, cotton and corn, and take from us silk, or wines or other material goods for the support and embellishment of life. She does not entertain with Europe merely this material exchange of commodities which is, of course, an exchange of thoughts and feelings. For ships of commerce are messengers of peace. That is much, but that is not all. America entertains with Europe more and more, as the distances are shortened by steam, and press, and telegraph, a large and active exchange of *ideas*. And I venture to say an intercourse and fellowship of *minds and hearts*. She finds and we find that she is not some foreign and separate land and body abroad, but a province of the great universal union, a member of the general *family* and body of nations.

And now look at the result, gentlemen. Here is a man of business, as they say, a lawyer, who for thirty years made himself renowned among men of business for his practical sense and precise knowledge. And here is a man of charity and love, a minister of the Gospel, who gave his life to God and to his brethren in God, the men of all conditions, and colors and names. And they both as the representatives of this double expansive nature of America, crossed the ocean for the same object, and stand before us in the same request, namely, a better law of nations to make the people of all nations happier in their bodies and better in their souls, less troubled in their interests and less alienated from each other in their feelings.

And from the hand of one we receive the sketch of an International Code presented to jurists as a first stone to the great building laid down by one of them.

And from the lips of the other we hear the eloquent accents of pathetic appeals to conscience and prophetic delineations of a brighter and nobler future for the nations. And see, gentlemen, what is the force of faith when supported by the force of *truth*. How did he come this man? He came like Paul, the apostle, when sent to the Gentiles, not knowing well the languages of the countries he was sailing to, a stranger to their habits and customs, and even for a great part, ignorant of doors where he could go and knock. And to common human prudence, it seemed he went to unsucess and the loss of his cause. But he was an American, and he had not only his faith in his heart, but before his eyes the star he had seen coming from the Orient, and behind him the help and encouragement of the rising opinion of his countrymen. *This work ought to be done and hence this work must be done*.

And so knowing that his object was a great one and a good

one, and knowing upon what he could rely, he went on in the spirit of the motto, *Be sure you are right, then go ahead, never mind.*

And he crossed the sea and traveled night and day through Europe, and for months and months he went, and came, and spoke, and wrote and traveled. And after all he has his day, the day we are now celebrating. And he sees the representatives of great nations as they are sitting together in the spirit of good-will, and in a spirit of *International justice*. And as we are not Utopians, and do not take a beginning for an end, or the first blossoms of Spring for the last fruits of Autumn,—I will not say he sees the work done, but I will say he sees the work *well begun*. I will not say he sees the harvest gathered, but I will say he sees the laborers entering into the harvest, not enough of them perhaps, but good workers however, and those by whose example others will be called into the great work.

And this is why if we keep united, and if we do not forget that this first step is an encouragement for further steps. I say this is why we may hope for a brighter and better future, and then we may say we have not lost our labor. But we must keep *united and active* and such is the sense of my toast. Gentlemen, I toast to *The union of continents*. I toast to the symbol of this union, *The International Code Committee of America*.

And seeing here this Committee present in the persons of its head and right-hand, I mean its President and Secretary, I toast to our Chairman, and to his compatriot, his friend and my friend, the missionary of America to Europe, Dr. James B. Miles.

#### DR. BLUNTSCHLI'S ADDRESS.

[Translated from the German.]

In speaking for Germany, at the dinner given by Mr. Field, at the close of the International Conference, the celebrated Dr. Bluntschli of Heidelberg made the following address:

"Our honorable President saluted just now in a most dignified manner, the civilized nations of which representatives are assembled here. If I speak first amongst them for the German nation, I owe this honor to the alphabetic order, which mentions Germany (*Allemagne*) first in the list of nations. Having to speak for Germany without having really full power to do so, I ask of you the permission to express myself in German, feeling thus surer to give a proper expression to our German ideas, such as you understand them.

"I notice that the new German Empire is not yet so much known in the neighboring Belgium as we might wish. In spite of all their endeavors, our American hosts have not succeeded in finding a German flag in Brussels. They have therefore done the Prussian flag the honor to represent both Prussia and Germany at the same time. Prussia has, indeed, represented the rights and honor of Germany so often and so gloriously, that we can be but pleased with this representation. It remains, however, true that the German Empire is something higher and greater than the Kingdom of Prussia, though she is the most considered and the most considerable State which has been strongly united to the German Empire with a number of other German States. Allow me to express the wish that the German flag may also become known at Brussels in future, and that it may never appear otherwise than on *peaceful and friendly occasions*. When, after frightful struggles the German Empire arose new and beautiful, there prevailed in many places, the fear that it might turn around in defiance and try to extend its dominions over minor States, or at least its tutorship. People begin, however, pretty generally to see that this fear was not justified, and that there is no occasion to be distrustful. I can declare here in perfect truth that the German policy, that of the nation as well as that of the leading statesmen and of the German Emperor, is an *essentially peaceful* one. We claim for ourselves the right of shaping our constitution as we think proper. But we, also, admit unconditionally that other nations possess the same right freely to create their institutions according to their own wants and ideas just as we do. As little as we are inclined to submit to the dominion of other nations, as little do we think of enforcing ours upon others.

"On a former and similar occasion, in Ghent, I have taken the liberty of pointing out the difference which exists between the

Roman German Empire of the Middle Ages, and the present *National German Empire*. During the Middle Ages, the German Emperors claimed the "*imperium mundi*." This Middle Age policy, which was inspired by the clergy became the ruin of Germany. Owing to these pretensions Germany lost her unity and power, and when the Roman Empire wanted to oppose the papal omnipotence over the world it was tried without success. The German people of the present day regret such a policy, and the German Emperor has in principle renounced any form of omnipotence. Not the dominion over others, but the free development of all nations according to their nature is the inspiring and predominant idea of the German foreign policy. I believe with this policy we place ourselves on the ground of the real right of the nations. Remaining faithful to it we further the development of the right of the nations and the law of nations. The German nation is actually engaged in a serious struggle, which has also great importance for mankind in general. We willingly do justice to the merits of other nations as regards civilization. We know that in many instances other countries have preceded us, and have opened roads on which we follow, but, in one respect the German nation has accomplished most. Other nations have acquired wealth, power, instruction and political liberty earlier than we have, but for the liberty of conscience and the liberty of the spirit, no other nation has sacrificed so much or fought so courageously as the German.

"We esteem spiritual liberty higher than anything. Contenting for it, we have during the terrible war of thirty years, lost our property, our power and our unity. We have now resumed this great struggle, but prepared better than we were at that time with spiritual means and State authority. We do not admit that the clergy should pretend to reign over the State and the society. Religion is sacred to us, but we, also, esteem that in the relations between man and God the conscience should be sacred, and we do not allow any dominion over the soul, not even when priests want to exercise it. We are, besides, of opinion that our legislature, so far as common law goes, should bind everybody, and we do not admit that a single class of our society, were it a consecrated one, should be allowed to escape the common law as a privileged order. We want the priests to obey the law and respect the constitutional authority of the country. We claim liberty for the State in political matters and liberty for individuals in spiritual matters, and grant the clergy neither the political nor the spiritual capacity to guide emancipated nations or individuals and we accept no dominion from them. By making every effort to obtain this liberty of conscience and of the spirit for our nation and for mankind in general, we believe we render a great service to all nations. In this sense I propose and invite you to drink with me to our *religious and intellectual liberty*."

#### WELCOME TO MR. MILES.

A special meeting of the American Peace Society was held at noon to-day in the rooms, 31 Congregational House. The President, Hon. E. S. Tobey, presided, and devotional exercises were conducted by Rev. Mr. Long, of England. The meeting was convened to hear the report of the secretary of the society, Rev. Dr. Miles, concerning his recent mission to Europe.

Mr. Miles went to Europe as the agent of the friends of peace, under the joint auspices of the United States International Code Committee and the American Peace Society. Mr. Miles said that entering upon his works in the midst of great discouragements, and almost doubtful of success, much that was gratifying had been accomplished.

After great labor, and by visiting the leading publicists, jurists and economists in the different parts of Europe, he succeeded in organizing a convention at Brussels. Eminent representatives were present from America, Great Britain, France, Germany, Italy, Russia and other countries. The meetings were all of a most harmonious character, and there was great unanimity concerning the desirability of arbitration and codification of international law.

Thirty-five or forty persons were present, and letters were received from as many more eminent persons in Europe, expressing sympathy with the movement. Altogether the meet-



ing was a great success. It was recommended that national societies be formed in different countries to discuss the same questions as in the International Congress at its gatherings.

Since the meeting at Brussels, Mr. Miles has been laboring in behalf of the cause in this way, and such national societies have been organized in Paris, Rome and London. Invitations were received by him to visit St. Petersburg, Turkey and other places, to forward the work, but the necessities of the society at home demanded his return. Mr. Miles thinks that there is every reason for encouragement in what has been accomplished, and for hope of much greater results in the future.

The next meeting of the Congress to be held in Geneva in August next, promises to be of a very interesting character. Articles are to be read from the pens of some of the ablest writers in Europe upon the variety of subjects bearing upon international law and arbitration. Letters were read from Hon. Henry Richard, M. P., President of the London Peace Society, and from other European gentlemen interested in the movement, expressing their hearty approval of the work accomplished by Dr. Miles, and regretting that he could not remain in Europe to prosecute his labors until the meeting of the congress next autumn. After the report of Dr. Miles, a private meeting of the members of the society was held for conference and counsel among themselves, in regard to the future work in the cause.—*Traveller*.

Rev. J. B. Miles, D. D., secretary of the society, who has recently visited Europe as a representative of the friends of peace under the immediate auspices of the United States International Code Committee, to the Conference of Publicists and Statesmen held in Brussels, the 10th of October last, was present and made an elaborate and very able report of his mission. Letters were read from eminent men, commending in the highest terms the success of the Brussels Conference. An adjourned meeting in furtherance of the objects of the Brussels meeting will be held in Geneva August next. Among the gentlemen present was Rev. James Long of England. The following resolutions were adopted:

Resolved, That this meeting have received with the most grateful emotion, the report of Rev. Dr. Miles, the secretary of the American Peace Society, containing a detailed statement of the great success which has attended his efforts in Europe to promote the cause of peace among the leading nations of the earth.

Resolved, That holding in abeyance all sentiments of national pride for the success, so far, of this great international movement in behalf of universal peace, which may be said to have originated in this society and largely through the agency of our secretary, we unite in ascribing to the Giver of all good our thanksgiving for the wisdom which originated, and for the success which has so far attended this effort to organize a congress of nations, and to form an international code of laws for the peaceful settlement of all international difficulties.—*Transcript*.

#### MR. RICHARD'S LETTER.

The following is the letter of Henry Richard, M. P., read by President Tobey at the meeting above referred to.

London, E. C., Dec. 16, 1873.

DEAR SIR:—Though I have not the pleasure of knowing you personally I venture to take the liberty of writing a few lines to you in reference to our excellent friend the Rev. J. B. Miles. When at Rome I signed a paper addressed to the Committee of the American Peace Society, recommending that Mr. Miles should be allowed to remain in Europe until next autumn. I did that with some reluctance, as I told Mr. Field, because I did not know the exact nature of the relations and arrangements existing between Mr. Miles and the friends of peace in the United States.

I understand from him that he has received no communication from home which enables him to infer that the suggestion is approved of, and therefore he is on the point of embarking on his return.

I can quite understand, as I have told Mr. Miles, the anxiety

of his Committee to have him back in America were it only that by the reports of what he has seen and heard and done in Europe he may help to renew the interest of the American people in the question and so tend to strengthen the hands and replenish the funds of your Society.

My principal object, however, in writing is to assure you of the high esteem in which Mr. Miles is held by all who have made his acquaintance in Europe, both for his own and for his work's sake.

He is a very earnest and devoted man, who by his faith and energy has achieved a degree of success which has, I own, been beyond my expectations, and I trust the American Peace Society will see its way to allow of Mr. Miles' return to Europe, not immediately, for I can see there is an important work which he may do at home for some months, but in time to make adequate preparations for the adjourned meeting of the Brussels Conference which it is proposed to hold at Geneva next autumn.

May I hope that your Society will do what they can to promote a motion in Congress in favor of international arbitration. Such a motion, especially if successful, would produce a great impression on this side of the Atlantic.

I am, dear sir, with great respect,

Yours truly,

HENRY RICHARD.

HON. E. S. TOBEY.

INTERNATIONAL ARBITRATION.—At the Paris banquet given Dec. 22. at the Grand Hotel, to Henry Richard, M. P., by the Society of the Friends of Peace—M. Renouard the procurator-general in the chair—Mr. Richard explained the objects aimed at by the Friends of Peace, which were to obtain a codification of International Law and a system of International Arbitration. Mr. Richard added that, in order to hasten the realization of his proposition, he conceived the idea of journeying through Europe, in order that he might judge whether the opinion expressed by Mr. Gladstone was well-founded, and that he might propagate his views. During the last three months he had visited several European States, and had everywhere met with the most friendly welcome. The Italian Parliament recently unanimously adopted a resolution expressing wishes similar to those contained in his motion, and he had received letters from Mr. Sumner of the United States; M. Couvreur of Belgium; M. Van Eck of Holland, and M. Deak of Hungary, promising that they would shortly advocate his proposition in the legislatures of their respective countries.

Mr. Richard concluded by saying that any idea might be carried into practice if supported by France, whose influence was unequalled, and whose laws, literature and language were universal. He therefore made a warm appeal for the patronage of France. He combated the opinion that his proposition was Utopian. The abolition of slavery and the introduction of free trade were also pronounced to be Utopian, but were now realities. Mr. Richard's speech was loudly cheered. Several telegrams were read from members who were unable to be present. Among those who apologized for their absence was M. Sclopis. M. Pressense proposed a toast to America and England, and stated that as two such practical nations had set the example of settling a disagreement by means of arbitration it was to be hoped that other countries would in future do likewise.

Senator Conkling, of this State, has introduced a bill into the United States Senate which we hope, in the interests of humanity, may become a law. The bill provides for the nomination of a commissioner on the part of the United States, to meet with commissioners to be appointed by the maritime powers of Europe, with authority to frame such international laws as may seem adequate to secure increased safety to ocean travel, by laying down the ocean courses for outward and inward vessels in summer and winter, by enforcing the use of electric and other lights upon them, and by requiring the provision of sufficient raft accommodations for the preservation of the lives of passengers. Aside from its advantages for the prevention of accidents and the security of passengers, the enactment of the law will be another important step in the international comity, so happily inaugurated by the arbitration at Geneva.—*Intelligencer*.





### WHERE IS THY BROTHER?

Brothers, O, the world is lonely!  
Every spirit dwells alone!  
If our hearts for self beat only,  
Better then our hearts were stone!  
Man is yearning for the kindness  
Of his unknown brother, man;  
Shall we shut our hearts in blindness,  
And not strengthen whom we can?

Brothers, there's a world before us,  
A wide world in woe and night;  
Million outstretched arms implore us,  
Million voices cry for light!  
Fellow-spirits, all immortal,  
Spirits brothers to our own,  
Grove toward heaven's darkened portal,  
Grove, and stumble, and are gone!

O, my strong and valiant brothers,  
Is there naught for us to do?  
Dare we rest at ease while others  
Perish with relief in view?  
Can we see the strong upheaving  
Of the world's great struggling heart,  
And not feel, for man's retrieving,  
Mighty longings in us start?

Up, my Brothers! Let us labor  
In our measure, with our might  
Till we lead our long-lost neighbor  
Back to strength and hope and light!  
Let us learn to love each other;  
We have been estranged too long,  
Vexing earth, our voiceless mother,  
With unceasing strife and wrong.

Brothers, banish doubt and sorrow,  
Let the sword and cannon rust;  
For a better, brighter morrow  
Let us toil, and pray, and trust:  
Lo, along the dawn above us,  
Heaven's blest omens bright unfurled!  
Hosts celestial aid us, love us!  
Let us up and save the world!

### CHILDHOOD FOR PEACE.

BY UNCLE HENRY.

In all cases where we must suffer and die, or inflict suffering and death on our enemies, the Peace Spirit says, Suffer and die. Its prayer is, "Father, let me suffer—forgive and spare mine enemy." It is the spirit of self-sacrifice. It is a generous, noble spirit—daring, heroic, and at the same time sweet and gentle—the spirit of Love—the Spirit of God. It makes us prompt to suffer, but slow to injure—fearless to die, but afraid to kill. The Peace man is indeed timid, but only when called to injure a brother man. He smiles at death, when he is himself the victim!

Beautiful illustrations of this gentle but daring spirit abound among children. In the nursery, at the fireside, around the table, in the school, and on the play-ground, Childhood is full of touching incidents, exhibiting all the fierce, revengeful passions that dash nation against nation, and kingdom against kingdom, and deluge continents with the blood of the slain, and the tears of widows and orphans. Quarrels among Children, which end in black eyes and cheeks, and bloody faces, as to spirit and principle, are the same as wars between nations, that desolate countries, lay cities in ruins, and strew the earth with the dead and dying. The Child illustrates the Man; and Children fighting for a toy afford an illustration, in miniature, of Nations contending for empire.

I dearly love the company of Children. They have been the darling playmates and the sweet solace of my life; and so completely have I learned to identify my life with theirs, that I forget, and they forget, that I am other than a Child. So may it be. I am glad the world is full of Children. To me, earth, with all its other charms, were a gloomy waste without them. I love to feel as a little child. There is no solace in affliction so sweet as the sympathy of Children; there is no music so enchanting as their unaffected, joyous laugh. I am never so happy, and the gentle spirit of Humanity never breathes so fresh and cheering into my heart, as when I am surrounded with a company of affectionate, merry children. Their presence is never annoying to me. I long for their society. The best room in my heart is fitted up for them; its very *parlor* is ever open to receive them. Let them all come into it. They shall be welcome; and if their dwelling there makes them as happy as it does me, they never will leave it. My heart shall ever be a home for them.

## WAR INFERNAL.

BY HOWARD MALCOM, D.D.

The tremendous expenses of war, and of war customs even in time of peace, must be brought before every citizen. This day war is costing America and every nation in Europe ten times as much as all other government outlays.

But, far more serious is the amount of misery; and still more of crime.

Take a single instance from the history of our war with England in 1814.—A drafted soldier left the camp at Greenbush, N. Y. to visit without leave his wife and three children whom he had not seen for a long time. He was arrested and condemned to die for desertion.

After the usual preliminaries in such cases, his coffin, a box of rough pine boards, was borne before him on the shoulders of two men to the place of execution. He wore as a winding-sheet, a white cotton gown, having over his heart the black image of a heart, as a mark for the executioners to aim at. His countenance was as pale as his winding-sheet, and his whole frame trembled with agony. His grave was dug, the coffin placed by its side, and the deserter, with a cap drawn over his eyes, required to kneel upon the lid. At this signal, eight soldiers, drawn by lot for the bloody deed, stepped forward within two rods of their victim; and at a signal from the officer, they all fired at the same instant. The miserable man, with a horrid scream, leaped from the earth, and fell between his coffin and his grave. The sergeant to insure immediate death, shot him through the head, holding the musket so near that the cap took fire; and there the body lay, with the head sending forth the mingled fumes of burning cotton and hair. The soldiers, after passing close by the corpse in a line to let every one see for himself the fate of a deserter, marched back to the merry notes of Yankee Doodle! and all the officers were immediately invited to the quarters of the commander, and treated with grog.

## WORK.

BY KARL KLIVE.

The writer, having been an earnest worker for more than half a century, craves the privilege of saying a few words on the subject of work.

What writer has not, somewhere and at some time, published some good words in praise of work! But he who writes these lines knows of many kinds of work, which have been very earnestly and steadily pursued—yes, Karl Klive has himself pursued earnestly and long some kinds of work which deserve nought but words of censure—and of one such alone he is now going to write:

1. A forty years' excessive use of tobacco, in the two most offensive ways—chewing and smoking—does not now present in the retrospect, very pleasing reflections. The waste of time and money, the damage to health, the slavery to an evil habit, the annoyance of others, and the bad example, led Karl to say of his forty years' hard work, "It is bad, very bad—it is evil, only evil—without one particle of good." Could those forty years be lived over again in the light of present experience, they would be spent in the earnest avoidance of the intellectual and moral degradation of slavish subjection to an animal appetite.

Say not, reader, that these are the words of a sour, cross dyspeptic, who is not to be heeded. Sour, cross and dyspeptic he was when he smoked and chewed. But freedom from that bondage of tobacco has brought back health, cheerfulness, pleasant views of life, and kind feelings to all mankind; and, with the kindest feelings to his many dear friends who use tobacco, he writes these lines to warn youth against a habit which will eat up all the nerve and muscle of their manhood.

A lady saw a driver angry with his horses for some fancied offence, about to lash them severely. She interrupted him by inquiring the way to a certain street, to a certain man's house, both of which she knew very well. But the driver, too gallant not to answer the lady's questions, had opportunity for his temper to cool, and restored the whip to its socket without striking a blow.

## THE LORD'S WALL.

"About fifty years ago, one bitter January night, the inhabitants of the old town of Sleswick were thrown into the greatest distress and terror. A hostile army was marching down upon them, and new and fearful report of the conduct of lawless soldiery were hourly reaching the place.

In a large commodious cottage dwelt an aged grandmother, with her widowed daughter and grandson. While all hearts quaked with fear, this aged woman passed her time in crying out to God that he would 'build a wall of defence around about them,' quoting the words of an ancient hymn.

Her grandson asked her why she prayed for a thing so entirely impossible as that God should build a wall about their house that it should hide it; but she explained that the meaning was that God should protect her.

At midnight the dreaded tramp was heard. An enemy came pouring in at every avenue, filling the houses to overflowing. But while the most fearful sounds were heard on every side, not even a knock came to their door, at which they were greatly surprised. The morning light made the matter clear; for just beyond the house the drifted snow had reared such a massive wall that it was impossible to get over to them.

'There,' said the old woman, triumphantly, 'do you not see, my son, that God could raise up a wall around us!'

## NOTHING TO DO.

"Nothing to do!" in this world of ours,  
Where weeds spring up with the fairest flowers.  
Where smiles have only a fitful play;  
Where hearts are breaking every day.

"Nothing to do!" there are minds to teach  
The simplest form of Christian speech;  
There are hearts to lure with loving wile,  
From the grimmest haunts of sin's defile.

"Nothing to do!" there are lambs to feed,  
The precious hope of the Church's need.  
Strength to be borne to the weak and faint,  
Vigils to keep with the doubting saint.

"Nothing to do!" and my Saviour said:  
"Follow thou me in the path I tread."  
Lord, lend thy help, in the journey through,  
Lest, faint, we cry: "So much to do!"

HONESTY TESTED.—There was a lad, in Ireland, who was put to work in a linen factory, and while he was at work there a piece of cloth was wanted to be sent out which was short of the length that it ought to have been; but the master thought it might be made longer by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself and the boy the other. He then said, "Pull, Adam, pull!" but the boy stood still. The master again said, "Pull, Adam, pull!" The boy said, "I can't." "Why not?" said the master. "Because it is wrong," said Adam, and he refused to pull. Upon this the master said he would not do for a linen manufacturer. But that boy became the Rev. Dr. Adam Clarke, and the strict principle of honesty of his youthful age laid the foundation of his future greatness.

A man who had recently been elected a major of militia, and who was not overburdened with brains, took it into his head on the morning of parade, to exercise a little by himself. The field selected for this purpose was his own apartment. Placing himself in a military attitude, with his sword drawn, he exclaimed: "Attention, company! Rear rank, three paces, march!" and he tumbled down into the cellar. His wife hearing the racket, came running in, saying, "My dear, have you killed yourself?" "Go about your business, woman," said the hero; "what do you know about war?"





## LITTLE DEEDS OF KINDNESS.

"On a December night, after the little brood were all abed, a mother sat thinking over what she had accomplished in the last year. To her it seemed to have been one of fruitless effort, broken and disjointed. She had done nothing but keep the house and family, and even this seemed to have been but indifferently done. Yearnings she had for something better.

"That night in her dream she was traversing a vast plain, where no trees were visible save those that skirted the distant horizon, with a wreath of golden clouds resting upon their tops. Before her, traveling towards that distant light, was a female with little children about her, sometimes in her arms, sometimes at her side, and as she journeyed on she busied herself caring for them. Now she soothed them when weary, now she taught them how to travel, and now she warned them of the pitfalls and stumbling-blocks in the way. She talked to them of that golden light which she kept constantly in view, and toward which she seemed hastening with her little flock.

"But what was most remarkable, all unknown to her, on two golden clouds floating above her reposed two angels. Before each was a golden book and a pen of gold. One angel with mild and loving eyes peered constantly over the right shoulder, and the other over the left. They followed her from the rising to the setting of the sun; they watched every word and look and deed, no matter how trivial. When it was good, the angel over the right shoulder with a glad smile wrote it down in his golden book; when evil, however slight, the angel over the left shoulder wrote it down in his book. He kept his sorrowful eyes upon her, until he found penitence for the evil; then he dropped a tear upon his record and blotted it out, and both angels rejoiced.

"To the lookers-on it seemed that the traveler did little worthy of such careful record. Sometimes she did but bathe the weary feet of her children, yet that was recorded in the golden book; sometimes she did but wait patiently to lure back some little truant who had taken a step in the wrong direction, and that, too, was set down by the angel over the right. Sometimes, with her eyes fixed upon the golden horizon, she became so intent on her own progress as to let the little pil-

grims at her side languish or stray; then the angel over the left shoulder wrote it down in his book, but followed her with sorrowing eyes, seeking to blot it out; if, wishing to hasten on her journey, she left the little ones behind, that, too, the sorrowing angel recorded.

"The sympathies of the dreamer were warmly excited for the traveler, and with a beating heart she quickened her steps, that she might overtake her, tell her what she had seen, entreat her to be watchful, faithful, and patient to the end of her life's work, for she had herself seen that its results would all be known when these golden books should be unclasped. Eager to warn her of this, she gently touched her. The traveler turned, and she recognized, or seemed to recognize, herself."

It may and it may not be that the angels keep such a record as this, but it is certain that every act of the mother is written upon the heart of the child and reflected in his face and character. That is the golden book in which all mothers are evermore writing, not with a literal golden pen, but with "little deeds of kindness, little words of love."

## HYMN FOR A LITTLE CHILD.

God make my life a little light,  
Within the world to glow;  
A little flame that burneth bright,  
Wherever I may go.

God make my life a little flower,  
That giveth joy to all,  
Content to bloom in native bower,  
Although its place be small.

God make my life a little song,  
That comforteth the sad;  
That helpeth others to be strong,  
And makes the singer glad.

God make my life a little staff  
Whereon the weak may rest,  
That so what health and strength I have  
May serve my neighbors best.

God make my life a little hymn  
Of tenderness and praise;  
Of faith, that never waxeth dim,  
In all his wondrous ways.

—Good Words.

## HE BEGAN IT FIRST.

Humankind have queer ways, too, in their disputes and tiffs. They're very apt to think if *they* don't begin a fight they've a right to keep it up in about any way they choose. Some one lately told me this true story about a boy named Harry, who used to get angry very quickly and revenge himself right off. His parents usually made light of his quarrels if Harry only said of the other fellow, "he began it first." So it came to be a common excuse with him. Once he went with his mother to visit a rich family who had mirrors reaching from the ceiling to the floor. Harry had never seen such things before. It was a very hot summer day, and as the little fellow soon became tired of playing by himself in the sun, he slipped into the quiet parlor, and lying down on a sofa opposite one of these big mirrors, fell asleep. After awhile he awoke; rubbing his eyes as he stood up, he saw a boy rubbing his eyes, too. He looked at him wonderingly, then fiercely, and the boy looked just as fiercely at him. In a moment Harry doubled up his fist, and the boy did the same. This was too much to bear, and he darted towards the boy (as he thought) and dashing his fist against the mirror, broke it in a thousand pieces.

Hearing the crash, his mother ran in from the next room, and poor Harry, picking himself up, all scratched and bleeding, cried out, "He began it first."—*St. Nicholas*.



## A LETTER TO THE BOYS.

MY DEAR YOUNG FRIENDS:—I suppose you like much to read from month to month the beautiful *Angel of Peace*. I wish I could see you all and take each one of you by your hand and tell you how much I love you. Some of you are quite little boys. I should like to take you in my arms and kiss you, and try to make you very happy. Now I want you to promise me that you will try to be good, and pleasant, and peaceful in all places and forever. The most of you I suppose would like to become very great and famous men; and many of you no doubt expect to be. Now I hope you will never wish to be great like Alexander or Napoleon or any other celebrated warrior, but I hope you will try to be very great in doing all the good you can. I hope each one of you will try to be the best man that ever lived in the world; and if you wish to be great in doing good by making every body in the world as good and happy as you can, you must pray much to the Divine Man, the Lord Jesus Christ, the Prince of Peace to help you to be always good and always full of peace, by giving you a peaceful, and pure, and sweet temper of mind, so that you will always delight to make every body you can good and happy.

O, remember, remember, that is far more noble, in the sight of all truly great and good men, and above all far more pleasing to God our Saviour, to be the smallest and most unknown peacemaker, than to be the greatest and most famous man of war that ever lived on earth.

May God bless you, dear boys, now and forever, with the best of blessings on earth and at last with a home in heaven.

JOHN HEMMENWAY.

Brighton, Maine, Jan. 20, 1874.

## "A CHILD WAS SORRY FOR ME."

A gentleman was standing one morning on the platform of a railroad station in New York, holding by the hand a little girl seven years old, named Alice. There was some slight detention about the opening of the car in which they wished to sit, and the child stood quietly looking around her, interested in all she saw, when the sound of the measured tramp of a dozen heavy feet made her turn and look behind her. There she saw a sight such as her young eyes had never looked upon before—a short procession of six policemen, two of whom walked first, followed by two others, between whom, chained to the wrist of each, walked a cruel, fierce-looking man, and these were followed by two more, who came close behind the dangerous prisoner. The man was one of the worst ruffians in the city. He had committed a terrible crime, and was on his way to the State prison to be locked up there for the rest of his life. Alice had heard of him and she knew who it must be, for only that morning her father had said that he would have to be sent up strongly guarded, for it had been suspected that some of his comrades would try and rescue him from the officers.

The little company halted quite near her. Her father, who was busily talking with a friend, did not notice them, or probably he would have led his child away. Alice stood and watched the man, with a strange, choking feeling in her throat, and a pitiful look in her eyes. It seemed so very, very sad to think that after this one ride in the sunshine, by the banks of the river, the poor man would be shut up in a gloomy prison all his life.

All at once the prisoner looked at her, and then turned suddenly away. But another moment he glanced back, as if he could not resist the sweet pity of the childish face. He watched it for an instant, his own features working curiously all the while; and then turned his head with an impatient motion, which told Alice that she had annoyed him. Her tender little heart was sorry in a moment, and starting forward, she went almost close to the dangerous man and said earnestly: "I didn't mean to plague you, poor man—only I'm sorry for you. And Jesus is sorry for you too."

One of the policemen caught her up quickly and gave her to her father, who had already sprung forward to stop her. No one had heard those whispered words save the man to whom they were spoken. But, thank God! he had heard them, and their echo, with the picture of that tender, grieved child's face, went with him through all that long ride, and passed in beside him into his dreary cell. The keeper wondered greatly when

he found his dreaded prisoner made no trouble, and that, as time passed on, he grew gentler and more kindly every day. But the wonder was explained when, long months after, the chaplain asked him how it was that he had turned out such a different man from that which they all expected to see.

"It is a simple story" said the man. "A child was sorry for me, and she told me that Jesus was sorry for me too; and her pity and his broke my hard heart."

## WEAR A SMILE.

Which will you do—smile and make others happy, or be crabbed and make every body around you miserable? You can live as it were among beautiful flowers and singing birds, or in the mire, surrounded by fogs and frogs. The amount of happiness you can produce is incalculable if you will show a smiling face and a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words, and a fretful disposition, you can make a number of persons wretched almost beyond endurance. Which will you do? Wear a pleasant countenance, let joy beam in your eyes and love glow in your face. There are few joys so great as that which springs from a kind act or a pleasant deed, and you may feel it at night when you rest, at morning when you rise, and through the day when about your daily business.

"A smile; who will refuse a smile,  
The sorrowing breast to cheer,  
And turn to love the heart of guile,  
And check the falling tear?  
A pleasant smile for every face,  
Oh, 'tis a blessed thing!  
It will the lines of care erase,  
And those of beauty bring."

TO THE FRIENDS OF PEACE.—The *Angel* is succeeding finely. We intend its columns shall be filled with the finest of the wheat, the purest of the gold and the sweetest of the honey and to go forth singing sweet songs, and telling sweet stories of truth and peace. Our illustrations will be first class. The terms are put simply at cost so it may go to the millions of the youth of this and other lands. The year opens well. Subscribers are rolling in, giving promise that 1874 is to be the golden year for the *Angel of Peace*. We invite everybody to work for the spread of the *Angel*. D.

That good friend of peace and of children, Rev. S. Hopkins Emery sends the following "hint" with a nice sum of money to our office. The "contribution" we lay on the altar of the Prince of Peace and the "hint" we give to the thousands who read the *Angel*.

"A contribution from Miss Montgomery's Infant Class in the Olivet Church Sabbath School, Bridgeport, Conn., and let it be a hint to other little children in other Sabbath schools, to 'do likewise.'"

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*The Advocate* is sent gratuitously to the reading rooms of Colleges and Theological Seminaries—to Young Men's Christian Associations—to every pastor who preaches on the Cause of Peace and takes a collection for it. Also, to prominent individuals, both ministers and laymen, with the hope that they will become subscribers or donors, and induce others to become such. To subscribers it is sent until a request to discontinue is received with the payment of all arrearages.

**MR. CUSHING AND SPAIN.**—The selection of Mr. Cushing to be minister to Spain, and his acceptance of the office, are events which deserve more than a passing notice. An official residence in Madrid has no especial attractions for an aspirate in our home politics, any more than Berlin, St. Petersburg, or Vienna. The Spanish capital is at this moment, beset by commotion and rebellion, and it is out of the beaten track of American travelers who offer to an American Minister abroad something of the political and social life of home. Mr. Cushing is much beyond the fresh years of youth, and although blessed with that perfection of mental and physical health, vigor and elasticity, which in our land of overwork, is possessed by few men of fifty years of age, it is not to be supposed that at seventy-four he would cross the ocean in midwinter merely to undertake the usual routine work of a foreign mission in these days of ocean cables, which make a diplomatic agent little more than a clerk of the Secretary of State. It is fair to assume, then, that Mr. Cushing has been satisfied that there is something to be attempted at Madrid important for his country, and worthy of his own fame and legitimate aspiration.

## AN IMPORTANT MOVEMENT.

Although the cause in which I am engaged is not identical with the Heaven-originated cause of Peace, yet in many respects it is so similar to that cause, that perhaps you will allow me a small space in which to call the attention of your readers to its merits.

We are engaged in endeavoring to heal the wounds made by the accursed spirit of war, in the body politic of our nation. We have confidence in the efficacy of the peace principle, when understandingly applied, in assuaging the angry passions of war, and in causing the white dove of peace to alight on the fiery heads of the Sons of Mars. Our countrymen have fought each other valiantly. Some of them lie bleeding at every pore, from the effects of this fratricidal strife. Although once our mortal foes, they now appeal to us for help,—

“From many an ancient river,  
From many a palmy plain,”

of the South. Conscious of their inability and of our ability, they are beginning to cry out, “Save us, or we perish.” Shall we heed this Macedonian cry? or shall we turn away from those who utter it, saying, “You have brought all of this evil upon yourselves, now help *yourselves* to rise from it if you can”? It is true, “Israel has destroyed itself,” but is that any reason why we should not help her? I do not allude now to missionary labors merely, or to educational ones, but primarily to that industrial help that lies at the basis of all other aid.

The South needs industrial aid above all other things. This is the object of the Association which I represent. It is called the “Laborers’ Homestead and Southern Emigration Society,” and its intentions are stated in its constitution as follows: “The object of this Society shall be to encourage the emigration to the South of colonies of the best class of Northern laborers, and to aid the Freedmen in becoming land owners and skilful mechanics, hoping thereby to improve their moral, social and civil condition, and thus to *benefit the whole South*.” We aim at carrying the blessings of our industrial life, and scattering them wherever at the South they may be called for. The cry comes up from various parts of the South, “Come down and help us to a better industrial life.”

We especially aim at establishing manufacturing and mechanical business at the South. She needs our mechanics. We need for these mechanics the great Southern market, and wish to avoid the folly of transporting to the North, the products of the South, to be manufactured at the North and then returned home. This I contend is a great peace measure, and to every person wishing further information on the subject, we would be happy to send a circular, describing our plan of operations. Address “Southern Emigration Office, 31 1-2 Congregational House, corner Beacon and Somerset streets, Boston, Mass.

Yours for practical peace,

C. STEARNS.

Boston, Feb. 5, 1874.

We have received several numbers of *The Wayside*, a Christian weekly, published at Wilmington, Del. On examination we are happy to say that Dr. Hicks produces a paper which is a marvel of excellence and cheapness. It is difficult to see how a little money can be used to better advantage in the cause of peace, truth and righteousness than to scatter this admirable paper broadcast over all the land. It will do good guiding many a wayfarer on the road of life to a home in heaven.

# THE ADVOCATE OF PEACE.

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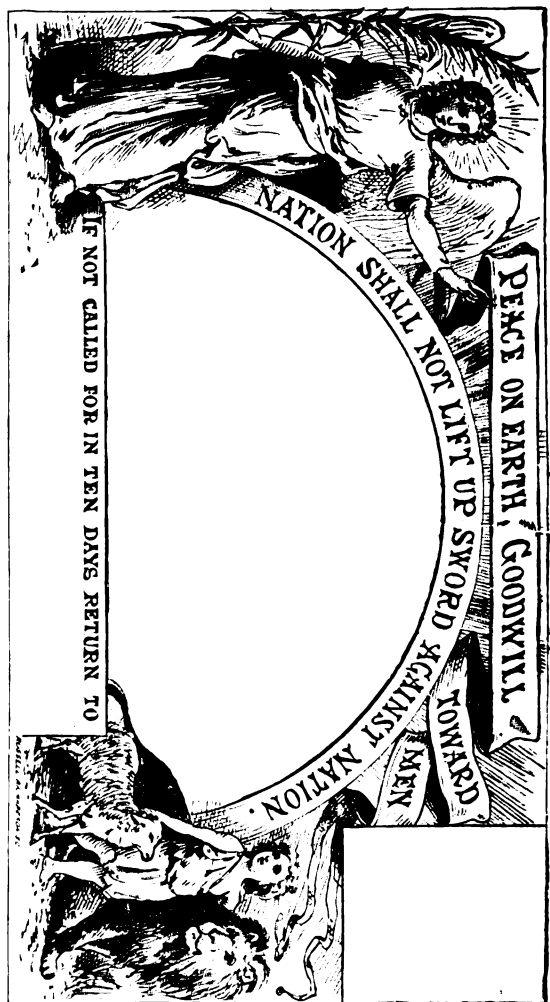
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This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York city, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them free, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price 50 cents. Address all your orders to Rev. H. C. Dunham, No. 1 Somerset St., Boston.

# THE ADVOCATE OF PEACE.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED }  
JUNE, 1837. }

BOSTON, APRIL, 1874.

{ NEW SERIES.  
{ VOL. V. NO. 4.

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### TO OUR READERS.

DEAR FRIENDS:—You are numbered by thousands. The children and youth who see the *Angel of Peace* are a large army; and when we add those who see the *Advocate of Peace*, the army of the Lord is largely augmented. We have asked ourselves if these dear friends, to whom we go by our papers once a month, would not gladly do us a small favor? The answer has been yes, yes, they would do it if they could.

Very well. We are going to make a request which any one of them can comply with if they choose.

If each one of our readers would send us a very small donation which they could easily collect from a few friends if they are unable to give it themselves, it would in these panic times be the greatest possible favor to us.

The Scotch say, "Many littles make a muckle," and we all know it but don't always practice accordingly. Suppose now twenty thousand children should send us each twenty-five cents, which they can easily collect if they cannot give it themselves, it would give us the handsome sum of five thousand dollars! If now our adult readers, to the number of five thousand, and we have many more than that, would add one dollar each, which they can easily do, it would swell the sum to ten thousand dollars!

We need this amount of money in these panic times more than language can describe, and if we had it it would be spent immediately in promoting the cause where it is greatly needed.

Dear readers, young and old, we most earnestly ask you to help us in this way, and it will encourage us to do for the peace cause what we cannot do unless you come to our aid. Please enclose the twenty-five cents or the one dollar and forward to this office to either of the undersigned.

D. C. HAYNES, *Financial Secretary*,  
H. C. DUNHAM, *Office Agent*.

### WOMAN'S PEACE FESTIVAL, JUNE 2, 1847.

I would remind the friends of Peace who united last year in observing the second day of June as a WOMAN'S PEACE FESTIVAL, that by common consent, the day thus inaugurated was intended to become one of yearly observance. I pray those interested, therefore, to make in due time the necessary arrangements for holding meetings similar to those held last year in this country and in Europe. I also beg that they will make every possible effort to promote the extension of this pacific and happy observance.

As I am obliged to leave home for some time, my only way of addressing the friends of the movement is through this printed circular. Communications addressed to me will be duly forwarded.

JULIA WARD HOWE.

### CHARLES SUMNER ON PEACE AND WAR.

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, APRIL, 1874.

VOL. V. No. 4.

## CHARLES SUMNER'S WILL.

The great statesman and champion of Peace, whose death the nation so sincerely mourns, true to the grand idea of his life, to the last, provides in his last will and testament as follows :

9. I bequeath to the president and fellows of Harvard College, \$ 1000, in trust for an annual prize for the best dissertation by any student of the college or any of its schools, undergraduate or graduate, on universal peace and the methods by which war may be permanently suspended. I do this in the hope of drawing the attention of students to the practicability of organizing peace among nations, which I sincerely believe may be done. I cannot doubt that the same modes of decision which now prevail between individuals, between towns and between smaller communities, may be extended to nations.

## ACTION OF THE AMERICAN PEACE SOCIETY.

At a special meeting of the Committee of the American Peace Society the following resolutions were adopted :

Whereas, Divine Providence has removed from this world the Hon. Charles Sumner, for many years one of the Vice Presidents and warmest friends of the American Peace Society,

*Resolved*, That in the public career of Mr. Sumner has been illustrated, in a rare and admirable combination, a statesmanship of a singularly broad and exalted character, a patriotism the most genuine and devoted, and a philanthropy of the noblest type.

*Resolved*, That while freedom and every great and beneficent reform found in him a most accomplished and efficient promoter, the cause of peace especially, with the advocacy of which in an oration of striking ability and eloquence he began his public life, and which was the predominant and commanding idea of his illustrious career, by his death has lost one of its most able, wise and valiant champions.

J. B. MILES, *Secretary*.

## INTERNATIONAL ARBITRATION.

On the invitation of the Hon. Emory Washburn and others, a meeting of unusual interest was held on Monday evening at the residence of one of our well-known citizens in Marlborough street, in reference to the highly important subject of the codification of international law as the basis of international arbitration, and as a permanent feature in the future policy of nations ; a subject which is now occupying the minds and pens of the ablest publicists and statesmen in Europe and in this country. By invitation, Mr. Edward S. Tobey occupied the chair.

Many of the leading periodicals and public journals are lending their invaluable influence to forming a public sentiment, which shall gradually become incorporated into the minds of those who exercise a controlling influence in the government of nations ; by which also it shall be increasingly apparent that the true policy of nations is peace, and that arbitration should be the recognized means by which alone so important an object can be attained. The successful results of the Geneva arbitration fully demonstrate the practicability of such a policy. The government of the United States in its treaty with Mexico, known as the treaty of Guadalupe Hidalgo, provided that in all cases of differences arising between these two countries, whenever successful negotiation shall fail, arbitration shall be the next alternative, and provision is also made for the precise mode of executing that feature of the treaty.

It is gratifying to notice these, among many other indications that two of the leading nations of the civilized world have thus been committed to the principle as well as the practical character of this effective instrumentality of avoiding the horrors of war. The people, by whom governments are created and sustained, are beginning to learn the terrible lesson that the enormous cost of war and its burdens bear most heavily on their industry, and that to a large extent they furnish the victims. The intelligent masses especially are therefore prepared to hail as a bright omen, any step which governments may take to deliver them from the intolerable burden, as well as all practicable efforts which shall encourage and stimulate government action in that direction.

Amongst the citizens present were Charles Francis Adams, Robert C. Winthrop, Dr. Peabody, Charles Deane, Rev. E. E. Hale, George Washington Warren, Richard Frothingham and Dr. Miles, who was one of the representatives to the Brussels conference of publicists, jurists and statesmen in October last, and who made a deeply interesting and encouraging statement of the successful results thus far attained by that meeting. An adjourned conference of the same character will be held at Geneva in August next, at which it is hoped this country will be ably represented. On motion of the Hon. Robert C. Winthrop the following resolution was unanimously adopted :—

*Resolved*, That we rejoice to observe the resolution presented at the conference at Brussels by the Right Honorable Montague Bernard, and that we cordially concur in this resolution, viz.: This conference declares that it regards arbitration as a means essentially just and reasonable and even obligatory on nations of terminating international differences, which cannot be settled by negotiation. It abstains from affirming that in all cases, without exception, this mode of solution is applicable ; but it believes that the exceptions are rare ; and it is convinced that no difference ought to be considered insoluble until after a clear statement of complaints, a reasonable delay, and the exhaustion of all pacific methods of accommodation.

On motion of the Rev. E. E. Hale the following resolution was also unanimously adopted :—

*Resolved*, That the International Code Committee of twenty-six, appointed last year, under direction of the meeting held in New York, May 15th, be requested to select the proper persons to represent this country at Geneva ; that the committee be requested to meet at their convenience to fill their own vacancies and to choose delegates for the purpose above named.

**THE TIDAL WAVE OF TEMPERANCE.**—The Chair of the Senate submitted a memorial of Mrs. D. R. Lawrence of New York, announcing that the tidal wave of temperance would soon reach Washington, and asking that the band of praying women be received at the bar of the Senate, and that the present occupant of the Chair, with Senators Chandler and Sprague, be appointed a committee to receive them. Referred to the Committee on Finance.

In the Senate, Mr. Morrill of Vermont presented petitions of the citizens of Iowa, Massachusetts, West Virginia and New Jersey, asking Congress to take the necessary steps toward establishing a system for the settlement of difficulties between nations by arbitration. Referred to Committee on Foreign Affairs.

## DOWN INTO THE DUST.

BY JOAQUIN MILLER.

Is it worth while that we jostle a brother,  
 Bearing his load on the rough road of life?  
 Is it worth while that we jeer at each other  
 In blackness of heart—that we war to the knife?  
 God pity us all in our pitiful strife.

God pity us all as we jostle each other;  
 God pardon us all for the triumphs we feel  
 When a fellow goes down neath his load on the heather,  
 Pierced to the heart: words are keener than steel,  
 And mightier far for woe or for weal.

Were it not well, in this brief little journey  
 On over the isthmus, down into the tide,  
 We give him a fish instead of a serpent,  
 Ere folding the hands to be and abide  
 Forever and aye in dust at his side?

Look at the roses saluting each other;  
 Look at the herds all at peace on the plain—  
 Man and man only makes war on his brother,  
 And laughs in his heart at his peril and pain:  
 Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble  
 Some poor fellow-soldier down into the dust?  
 God pity us all! Time oft soon will tumble  
 All of us together like leaves in a gust,  
 Humbled indeed down into the dust.

COST OF STAGINGS TO CATCH THE FALLING  
HEAVENS.

BY ELIHU BURRITT.

"When the heavens fall we shall catch larks" is a saying centuries old. Its meaning through them all has been the same. It has always been applied to the same class of imaginations, projects, and enterprises. It generally refers to enthusiastic or exaggerated fancies or expectations to be realized in a visionary futuro. The persons who entertain these fancies are generally laughed at or pitied for their fantastic hopes or fears. But this credulity with them is an innocent and inexpensive vagary of the mind. They spread no nets, they erect no enclosures for their share of larks caught when the heavens fall. Not so it is with powerful nations who boast of wise and experienced statesmen and educated populations. They act as if the heavens might fall any day and crush them all with the cold shot and shell of the disrupted arsenals of the sky. The heaviest burdens they put upon their people are for stagings to catch the heavens in their fall and prevent the universal crush and ruin. Every drop of dew and every drop of sweat that falls from the face of sky or man is taxed to build these stagings. And the builders of them in all countries, republican and monarchical, constitute an aristocracy of the same animus and aim. They occupy the first positions and wear the highest honors. They and their admirers in civil life claim to be the most patriotic and far-seeing in regard to the safety and well-being of their countries. In no country in the world have the chief staging-builders been so honored as in the American Union; not even in France. Everywhere they are marked by the same characteristics, some of which it may be useful to notice.

It is, then, a singular coincidence, that men claiming to be the bravest in war are the most fearful in peace. They are always listening, *auribus erectis* for a cracking noise in the heavens betokening their speedy downfall. They are always looking for portents of sudden disaster to the nation. While the great masses of the people, innocent, easy souls are busy with the great industrial interests of the country, neither suspecting nor harboring evil thought of foreign neighbors, these professional defenders make suspicion their occupation, suggesting dangers and urging the necessity of increased defences against them. They feel it their duty, as they know it is their

interest to stimulate suspicion and a sense of danger in the minds of the people; to train them to the everlasting habit of imputing the basest, vilest motives to other nations; to make it patriotic in them to regard their neighbors as pirates or buccaneers who would swoop down upon them without provocation or warning, if not constantly on the alert and adequately defended. We have profound essays on "The Anatomy of Melancholy" and other habits of the human mind. Some brilliant writer would find a richer field for disquisition in the anatomy of international suspicion. The history of every civilized country would supply him with abundant material for a philosophical development of the subject. Let him take the history of England for twenty-five years and study and analyze her series of war panics within that period, and he will see "what a great fire a little matter kindleth" and what manner of men blow the spark into a conflagration. The spark that produced one of these combustions was a paragraph in a Continental paper on the weak defences of England and the practicability of a successful invasion. I happened to be there when that spark was dropped, and watched the process of ignition. No one else but a military man or a staging-builder could have dropped it. It fell a long way off into a German journal, but it set all the English staging-builders in a blaze. Never was a bon-fire more sedulously fed with tar-barrel staves. The great Wellington came with his rosie and pitch to quicken and widen the flame. It revealed the dangers over which the nation had been slumbering in the short hours of their confidence. They were in imminent peril, defenceless and helpless. He stated the sum he should require to "set the country on its legs" as he said. Lesser military authorities made his letter the text and inspiration of almost frantic appeals for more staging-timber. The most graphic descriptions of the impending danger issued from pens they wielded or subsidized. I well remember one of them. A desperate defence was to be made at Dover or Deal against the French. Then all the trees bordering the highway from the coast to London were to be felled across the road to delay the march of the invaders. Before they reached the metropolis the Queen and royal family were to be packed off to York for safety. As the French would naturally press on first to Windsor to capture the Queen, their next move would be for the Bank of England to rifle its vaults. This would bring them into the city by the West End, and they would have to march through the narrow Strand and Fleet street. These streets should be made a *cul de sac* to them. All the buildings should be mined beforehand and blown down upon the advancing columns of the foe. Other details of heroic resistance were given, and for a while the staging-builders made the people to feel that the heavens were really bending to their fall upon them.

The other invasion or war panics that have shaken England out of its propriety have emanated from the same source. Twice in ten years generally she is victimized by a suspicion of her neighbors, which is fed and inflamed to the right pitch of excitement by the staging-builders to bring more of them into active service, or to higher pay and promotion those already in it. Thousands of the highest family connection and of university education become, by military profession, teachers and trainers of hobgoblins to frighten the nation—suspicion-mongers getting up French or Russian invasion panics. If they would let the people alone to their natural state of mind, no such aims or dispositions on the part of their neighbors would be suspected. What is the upshot of this training in the ethics of suspicion? Why, the condition of "armed peace" is more expensive than war itself. And nothing is more evident than the fact that every new prop brought to the staging increases the fear of the fall. This apprehension is the outcome of natural law. The greater the preparations for war the greater both the fear and danger of its coming. Vernon Harcourt puts the working of this law to the very life of its action in this description.

"In 1852 we established the militia, and we were then assured we should be no more afraid. But in 1859 we were as much afraid as ever, and we set on foot the volunteers, whose motto, 'Defence, not Defiance,' was to conjure alarm forever. But soon after we felt the want of fortifications, and we increased our army. All this did not protect us from panic in 1870. In 1872 we have 'reorganized' our army, and we are

told we are absolutely safe. Our new army has been established upon the basis of a possible, if not probable, invasion of 100,000 men; but no sooner is it established than distinguished officers, like Colonel Baker, come forward and demonstrate that 240,000 men should be taken as the nominal figure against which we should always be prepared. So far then from the recent augmentation having set the matter at rest, we have what practically amounts to a demand for more than double our present force. And if that were conceded I have shown that it would be equally easy to establish that five times the figure would not be enough. Does not this show, then, that, as in the past so in the present, the resources of the alarmists are inexhaustible, and that panic, like the dropsy, grows by what it feeds on?"

Here we have the true history of military panic-mongers and their work. We see that they are "distinguished officers like Colonel Baker," who demonstrates that England should always be prepared against an invasion of 240,000 men. Now all the continental powers of Europe, with the United States to help them, could not land that number of men on the island of Great Britain. Colonel Baker and every other "distinguished officer" in Europe and America knows this. We see of what elements he constructs this danger. He makes it "out of whole cloth," in popular phrase. England is going to be just, fair and honorable in her deportment towards other nations. Not an additional regiment, fort, or iron-clad is to change her mind and attitude towards them. Her exposure to their insults or invasion is to come, as our humorists would say, from their own "pure cussedness," or sheer love to trample down, burn and kill. See how the English staging-builders have worked the principle Vernon Harcourt notices. The whole armed peace establishment of Great Britain in 1835 cost £11,657,487; in 1850, £15,392,943; 1853, £16,500,000; 1871, £25,860,000. Here is the ratio by which panic grows, by what it feeds on—over nine millions from 1853 to 1871.

How is it with this American Union, separated from Europe by 3,000 miles of ocean? How much do we pay for staging to catch the falling heavens? No European power, no two of them allied, could send 50,000 men over here with their armament to invade us. If they could and did, what would they accomplish? Certainly they could not think of conquering a nation of 40,000,000. Then what could be their object? The damage they might inflict on our seaboard towns? If so, for what cause? Revenge, chastisement, reparation? If for either of these ends, then it must be for something we have done to them, some injury or insult on our part. Then are our "preparations" sustained for a war provoked by us? Are our additional war-ships to affect our attitude towards European nations, to give us a swaggering, irritating deportment towards them? If not, then whom do we fear, with any reason to apprehend danger? Why should this old hobgoblin of suspicion haunt and trouble and victimize us as it has done England, France, and other nations? Look back over the experience of the last forty years. Has one of those powers done anything to us that we have not settled by arbitration or other peaceful process? Have their war armaments abated one jot of our demands, or one jot of the reparation we have received? Have our armaments affected the decision or award in our favor? If not, what is their use in our dealings with them? Take England, the power against which we have armed more than against all the rest of the world put together. Is it possible that any more serious difficulties can arise hereafter between her and us than we have settled the past year by arbitration? Why yield to the domination of this hobgoblin? Why believe it possible that she is going to do anything to us, or we to her, that we cannot settle peaceably and satisfactorily? She invade us? She might as well blockade Liverpool as New York. The very next to a civil war at home would be a war with us for any cause whatever. Are not her material interests bound up in one eternal bundle with ours? Does she not build and own thousands of miles of railroad in this country, and take stock in all our great industries? What population, North or South, during our great civil war, suffered so bitterly from it as the tens of thousands she fed with charity soup in Lancashire in the cotton famine?

Do these considerations affect our staging-builders? Not a

whit. The old habit "grows by what it feeds on, like the dropsy," with us. See the ratio of its growth, and how it beats England in proportionate increase. Military and naval establishments, 1820, \$10,542,500; 1840, \$17,745,894; 1850, \$20,724,077; 1873, ending June 30, \$69,854,395. There! Uncle John Bull, with all the panic-mongers at work on your mind, can you show a growth like like that in time of peace? They screwed a full third out of you in 1872 more than in 1853, and all your people outside of their circle grumbled at the increase as only Englishmen can. Why, what an old foggy you are compared with your Brother Jonathan! A growth of only one-third in twenty years! Just look at our staging bill—\$20,000,000 in 1850 and \$70,000,000 in 1872! That is the way the dropsy works in a go-ahead people.

Seventy millions of dollars for our armed-peace establishment in 1872! This amount is only the part entered on our national ledger for stagings to catch the falling heavens. This is only the part we show to the effete monarchies and nascent republics of Europe. Go to the tax books of all our States and you will find the complement of the cost for stagings. When Nelson was signalled at Copenhagen to withdraw from the action he put the telescope to his blind eye and said he could see no such signal from the flagship. We do the like in regard to a large portion of our military expenditure. While boasting of the smallness of our national army and of the example we are setting to other countries, we turn the blind eye to the thousand regiments of militia which the several States are maintaining at a cost which is never summed up in one great aggregate. What is the use or prospective function of these thousand regiments of militia? One thing is clearly and absolutely certain. They are not for home use of the States that support them. Have they ever had such home use in these States since States were born in this republic? Take Massachusetts, Connecticut, or any of our Eastern or Western States, and has one of them ever had any use for its militia to put down riots or preserve order? With all respect for the men that compose these local train bands, are they better friends of order or less disposed to break the peace than the rest of the community taxed to support their martial displays and accoutrements? No; the public sentiment in every town and village would be too hot for them if they were designed and supported for home use; if it were felt that their bayonets were to be turned against the breasts of their fellow-citizens; if even their fellow-citizens were regarded as capable of combining to commit a breach of the peace which the constable or police could not prevent. No; all the militia regiments in the Union are, pure and simple, so many contingents held in reserve for the national army in case of war. They are the reserves of our armed-peace establishment, ticketed upon and supported by the several States in addition to the tax put upon them for the national military and naval departments. This last tax amounted in 1872-73 to \$2,000,000 on every State numerically, besides what it pays for its own militia.

MENNONITES.—This religious sect originated in the Sixteenth century, taking their name from Simonis Menno, their founder. They reside principally in Holland, Prussia, Russia, Canada and the United States. In America they have some 300 ministers, 500 congregations and 75,000 communicants. One of their distinguishing tenets is that it is wrong to fight and they refuse to perform military duty. Those in Russia were promised exemption from this, but recently an imperial ukase has gone forth which puts an end to this exemption. Hence to avoid being dragged into the Russian army, and compelled to do that which their Bible and their consciences testify is wrong, large numbers have decided to emigrate to the United States, and the year 1874 will witness quite an accession to our population from this source. They will not only be peaceable citizens, but valuable members of the commonwealth in other respects, and it is hoped that day is far distant when our government will by a foolish military policy drive them from our shores as the Russian government is now doing from theirs.

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.—*Prov. xxvi: 21.*



## THE ADVOCATE OF PEACE.

BOSTON, APRIL, 1874.



## CHARLES SUMNER.

To-day, March 16th, Massachusetts pays the last rites of respect and affection to the mortal remains of one of her most gifted and illustrious sons. The life and services of Charles Sumner reflect imperishable honor upon his native State, and indeed upon the whole country. His was

"One of the few immortal names,  
That were not born to die."

We do not attempt his eulogy. The time for that is not now in the midst of the overwhelming sorrow caused by his sudden removal from the scene of his earthly labors.

When the time for his eulogy shall come let the ablest pens and the most eloquent tongues be called into the service. Even these will fail to do justice to the great theme. And yet, few statesmen and benefactors have died, who less need eulogies than Mr. Sumner. "He rests from his labors and his works do follow him." In his most brave and noble words and deeds in behalf of peace, and freedom, and truth, and justice, and whatever exalts the individual, and the State and nation he lives and will live through all coming time.

He has not unfrequently been called a Utopian, and we accept a definition of a Utopian, which has been given, viz.: a man who with prophetic vision sees a truth before it becomes manifest to others; then Mr. Sumner was a Utopian. He was a moral pioneer, such as Mr. Whittier celebrates in the lines:

"Thus with somewhat of the seer,  
Must the moral pioneer,  
Borrow from the future,  
Clothe the waste with dreams of grain;  
And, on the midnight sky of rain,  
Paint the golden morrow."

He was regarded as Utopian, because he kept in advance of the age. Hence, although to-day the demonstrations of respect and affection for him are very remarkable, yet, the time for the just and full appreciation of him is in the somewhat distant future.

Probably, at this moment, many people think and speak of Mr. Sumner most prominently as the apostle of freedom. Many, no doubt would say, the predominant and reigning purpose of his illustrious career was the emancipation of the slave. Now words cannot express the debt of gratitude which the colored people owe to him, and most touching are the evidences that they themselves feel this to be so. He was one of the very first and foremost of the moral heroes to whom belongs the glory of wiping from our nation's escutcheon, the foul blot of slavery. But let it never be forgotten he was pre-eminently the apostle of peace; the apostle of freedom in the world-wide sense. The predominant and the reigning idea of his great life was the overthrow of the war-system, which he himself brands as an "atrocious system, that discards reason, defies justice, and tramples upon all the precepts of the Christian faith."

In the last extended conversation, which it was our privilege to enjoy with him, he said to us in almost the identical words

which we give, "Peace among the nations has been the great idea and purpose of my life. When a young man, and having no expectation of, or aspiration for public life, I was prevailed upon by the city authorities of Boston to accept an invitation to pronounce the 4th of July oration. I determined to select a theme worthy of the occasion, and worthy of myself, and I chose 'The true grandeur of nations.' From that time to this, peace has been the great end I have sought. Slavery was a system of iniquity which I found in the way. It must be removed out of the way before the great object could be attained. Slavery was, indeed, a chronic state of war, one race warring upon another, and the rebellion was the culmination of that war." And he added, "the prospects of the triumph of the peace cause were never as bright as they are now. I do not expect to live to see the day when the nations will disband their enormous standing armies, but I am confident there are people now living who will see that day."

It is worthy of especial remark that Mr. Sumner began an closed his great career as the champion of peace.

It was his purpose, as is well known, to ask our Congress at this session to adopt resolutions in favor of arbitration similar to those passed by the British Parliament last summer on motion of Henry Richard, and those recently passed unanimously by the Chamber of Deputies at Rome on motion of Signor Mancini. May the mantle of the departed statesman fall upon a genuine Apostle of Peace, who if he may not possess Mr. Sumner's great learning and ability, may yet be inspired with as great a devotion to the lofty and holy cause of peace, and may do his utmost in Congress and out of Congress for its promotion.

We feel that we cannot do a service more grateful to our readers and more helpful to our great cause, which was so dear to the illustrious man who has been called home, than by making this number of the *Advocate* in a sense a memorial of Mr. Sumner. We have therefore ordered the matter which had been prepared for this number to remain over to a future time; and we fill this paper largely with choice extracts from the speeches and writings of him whose tongue of eloquence is now dumb, and whose gifted pen will write no more.

While Mr. Sumner was with us these utterances and productions seemed to us wonderfully elevated and beautiful. But the touch of death has, at once, transfigured them and their author. Who can fail to heed these appeals for the noblest of causes that seem to come now from that world whose very atmosphere is peace and love.

What words can more truly express the tribute due to Mr. Sumner than those which he applied to the eminent French Apostle of Peace, the Abbe Saint Pierre:

"To him may be addressed the sublime salutation which hymned from the soul of Milton:

" 'Servant of God, well done! well hast thou fought  
The better fight, who single hast maintained  
Against revolted multitudes the cause  
Of truth, in word mightier than in arms;  
And for the testimony of truth hast borne  
... reproach, far worse to bear  
Than violence; for this was all thy care,  
To stand approved in sight of God, though worlds  
Judged thee perverse.' "

"The world waking hereafter from its martial trance will salute, with gratitude and admiration, the true greatness of his career. It may well measure its advance in civilization by its appreciation of his character."

## EXTRACTS FROM THE LATE CHARLES SUMNER'S SPEECHES.

## "NO BATTLE-PIECE."

Allston was a Christian artist, and the beauty of expression lends uncommon charm to his colors. All that he did shows purity, sensibility, refinement, delicacy, feeling rather than force. His genius was almost feminine. As he advanced in years this was more remarked. His pictures became more and more instinct with those sentiments which form the true glory of art. Early in life he had a partiality for pieces representing banditti: but this taste does not appear in his later works, and when asked if he would undertake to fill the vacant panels in the rotunda of the Capitol at Washington, should Congress determine to order such a work, he is reported to have said in memorable words:

"I will paint only one subject, and choose my own. *No battle-piece!*"

This incident, so honorable to the artist, is questioned, but it is certain that on more than one occasion he avowed a disinclination to paint *battle-pieces*. I am not aware if he assigned any reason. Is it too much to suppose that his refined artistic sense, recognizing expression as the highest beauty of art, unconsciously judged the picture?

The ancient Greek epigram, describing Philoctetes of Partholus, an image of hopeless wretchedness and consuming grief, rises to a like sentiment when it says, with mild rebuke:

"We blame thee, painter, though the skill commend,  
'Twas well his sufferings with himself should end."

In another tone, and with cold indifference to human suffering, Lucretius sings, in often quoted verse, that it is pleasant, when beyond the reach of danger, to behold the shock of contending armies:

"*Suave etiam belli certamina magna tueri.*"

In like heathen spirit it may be pleasant to behold a *battle-piece* in art. But this is wrong. Admitting the calamitous necessity of war it can never be with pleasure, it cannot be without sadness unspeakable that we survey its fiendish encounter. The artist of purest aim, sensitive to these emotions, withdraws naturally from the field of blood, confessing that no scene of battle finds a place in the highest art,—that man created in the image of God, can never be pictured degrading, profaning, violating that sacred image.

Were this sentiment adopted in literature as in art war would be shorn of its false glory.

Poet, historian, orator, all should join with the artist in saying, "*No battle-piece!*" Let them cease to dwell, except with pain and reprobation, upon those dismal exhibitions of human passion, where the life of friends is devoted to procure the death of enemies. No pen, no tongue, no pencil, by praise or picture can dignify scenes from which God averts his eye. It is true man has slain his fellow-man, armies have rushed in deadly shock against armies, the blood of brothers has been spilled. These are tragedies which history enters sorrowfully, tearfully in her faithful record; but this generous Muse with too attractive colors must not perpetuate the passions from which they sprang or the griefs they caused. Be it her duty to dwell with eulogy and pride on all that is magnanimous, lovely, beneficent. Let this be preserved by votive canvas and marble also, but *No battle-piece!*

In the progress of truth the animal passions degrading our nature are by degrees checked and subdued. The license of lust and the brutality of intemperance, marking a civilization inferior to our own, are at last driven from public display. Faithful art reflects the character of the age. To its honor, libertinism and intemperance no longer intrude their obscene faces into its pictures. The time is at hand when religion, humanity and taste will concur in rejecting any image of human strife. Lais and Phryne have fled; Bacchus and Silenus are driven reeling from the scene. Mars will soon follow, howling, as with that wound from the Grecian spear before Troy. The hall of battles at Versailles, where Louis Philippe, the inconsistent conservator of peace, has arrayed on acres of canvas, the bloody contests in the long history of France, will be shut by a generation appreciating true greatness.

In the mission of teaching to nations and to individuals wherein is true greatness, art has a noble office. If not herald she is at least handmaid of truth. Her lessons may not train the intellect, but they cannot fail to touch the heart. Who can measure the influence from an image of beauty, affection and truth? The Christus Consolator of Scheffer, without a word, wins the soul. Such a work awakens lasting homage to the artist and to the spirit from which it proceeds, while it takes its place with things that never die. Other works, springing from the lower passions, are no better than gaudy, perishing flowers of earth; but here is perennial, amaranthine bloom.

## THE PEACE CAUSE.

The great cause of Peace, in its Christian embrace, enfolds prisoner, slave, sailor, the ignorant, all mankind; which, to each of these charities, is the source of strength and light, I may say of life itself, as the sun in the heavens.

Peace is the grand Christian charity, the fountain and parent of all other charities. Let Peace be removed, and all other charities sicken and die. Let Peace exert her gladsome sway, and all other charities quicken into life. Peace is a distinctive promise and possession of Christianity; so much so, that, where Peace is not, Christianity cannot be. There is nothing elevated which is not exalted by Peace. There is nothing valuable which does not gain from Peace. Of wisdom herself it has been said, that all her ways are pleasantness, and all her paths are Peace. Peace has ever been the longing and aspiration of the noblest souls—whether for themselves or for country. In the bitterness of exile, away from the Florence which he has immortalized by his divine poem, and pacing the cloisters of a convent, where a sympathetic monk inquired, "What do you seek?" Dante answered, in accents distilled from the heart, *Peace, peace*. In the memorable English struggles, while king and parliament were rending the land, a gallant supporter of the monarchy, the chivalrous Falkland, touched by the intolerable woes of war, cried, in words which consecrate his memory more than any feat of arms, *Peace, peace, peace*. Not in aspiration only, but in benediction is this word uttered. As the Apostle went forth on his errand, as the son forsook his father's roof, the choicest blessing was, *Peace be with you*. As the Saviour was born, angels from Heaven, amidst quiring melodies, let fall that supreme benediction, never before vouchsafed to the children of the Human Family, *Peace on earth, and good-will towards men*.

To maintain this charity, to promote these aspirations, to welcome these benedictions, is the object of our Society. To fill men in private with all those sentiments, which make for Peace; to animate men in public with the recognition of those paramount principles, which are the safeguard of Peace; above all, to teach the True Grandeur of Peace, and to unfold the folly and wickedness of the Institution of War and of the War-System, now recognized and established by the *Commonwealth of Nations*, as the mode of determining international controversies,—such is the object of our Society,

## CHEAP DEFENSE OF NATIONS.

Admitting that an enemy might approach our shores, for piracy, or plunder, or conquest, who can doubt that the surest protection would be found—not in the waste of long accumulating preparations—not in idle fortresses along the coasts, built at a cost far surpassing all our light-houses and all our colleges—but in the intelligence, union, and pacific repose of good men, with the unbounded resources derived from an uninterrupted devotion to productive industry? I think it may be assumed as beyond question, in the present light of political economy, that the people who have spent most sparingly in preparations for War, all other things being equal, must possess the most enduring means of actual self-defence at home, on their own soil, before their own hearths—if any such melancholy alternative should occur. Consider the prodigious sums, exceeding in all two thousand millions of dollars, squandered by the United States, since the adoption of the Constitution, for the sake of the War-System. Surely, if such means had been devoted to railroads and canals, schools and colleges, the country would possess at the present moment, an accumulated material power grander far than any it now boasts. But there is another power of more unfailing temper, which would not

be wanting. Overflowing with intelligence, with charity, with civilization, with all that constitutes a generous state, we should win peaceful triumphs transcending all yet achieved—surrounding the land with an invincible self-defensive might, and, in their unfading brightness, rendering the glory of War impossible. Well does the poet say, with persuasive truth,—

What constitutes a State?  
*Not high-raised battlement or labored mound,  
 Turk wall or moated gate;  
 Not cities proud with spires and turrets crowned;  
 Not bays and broad-armed ports,  
 Where, laughing at the storm, rich navies ride;  
 But MEN, high-minded MEN.*

Such men will possess a Christian greatness, rendering them unable to do an injury to a neighbor; while their character, instinct with all the guardian virtues, must render their neighbors unable to do an injury to them; and there can be none to molest them or make them afraid.

#### THE REMEDY.

Civilization now writhes in travail and torment, and asks for liberation from an oppressive sway. Like the slave under a weary weight of chains, it raises its exhausted arms, and pleads for the angel Deliverer. And lo! the beneficent angel comes; not like the Grecian God of Day, with vengeful arrow to slay the destructive Python; not like the Archangel Michael, with potent spear to transfix Satan to the earth,—but with words of gentleness and Christian cheer, saying to all nations, and to all children of men, “Ye are all brothers, of one flesh, of one fold, of one shepherd, children of one Father, heirs to one happiness. By your own energies, by united fraternal endeavor, in the name of Christ, will the tyranny of War be overthrown, and its Juggernaut be crushed to earth.”

#### UNITY, FOUNDED ON FORCE.

In this spirit, and with this encouragement, we must labor for that grand and final object, the watchword of all ages, the Unity of the Human Family. Not in benevolence, but in selfishness, has Unity been sought in times past; not to promote the happiness of all, but to establish the dominion of one. It was the mad lust of power which carried Alexander, from conquest to conquest, till he boasted that the whole world was one empire, of which his Macedonian phalanx was the citadel. The same passion animated Rome; till, at last, while Christ lay in a manger, this single city swayed a broader empire than that of Alexander. The Gospel, in its simple narrative, says, “And it came to pass about these times, that a decree went out from Cæsar Augustus, that *all the world* should be taxed.” History recalls the exile of Ovid, who, falling under the displeasure of the same emperor, was condemned to close his days in melancholy longings for Rome, far away in Pontus, beyond the Euxine Sea. With singular significance, these two contemporaneous incidents reveal the universality of Roman dominion, stretching from Britain to Parthia. The mighty empire crumbled to be reconstructed for a brief moment, in part by Charlemagne, in part by Tamerlane. In our own age, Napoleon made a last effort for Unity, founded on Force. And now from his utterances at St. Helena, the expressed wisdom of his unparalleled experience, comes the remarkable confession, worthy of constant memory: “The more I study the world, the more am I convinced of the inability of brute force to create anything durable.” From the sepulchre of Napoleon, now sleeping on the banks of the Seine, surrounded by the trophies of battle; nay more, from the sepulchres of all these departed empires, may be heard the words, “They that take the sword shall perish by the sword.”

### INTERNATIONAL LAW AND ARBITRATION.

To the Editors of the *Boston Daily Advertiser*:—

I was glad to see in your paper an excellent report of the conference held with one of our esteemed citizens on Monday evening, upon the subject of international law and arbitration. Permit me who was present to say that the occasion derived a peculiar significance and impressiveness from the fact that by a providential event, not anticipated when it was arranged, it took place but an hour or two after the close of the obsequies of Mr. Sumner, the peerless champion of peace among the nations.

Touching allusion was made to this circumstance, and the Hon. Mr. Tobey read the following letter recently received from Mr. Sumner:

Senate Chamber, Feb. 22, 1874.

My Dear Sir:—The enclosed papers will show my position which dates far back, and has been constant. Nothing would please me more than to promote the cause of arbitration, which I regard as blessed; and I shall be especially happy to help its adoption by Congress.

Faithfully yours,  
 CHARLES SUMNER.

Hon. E. S. Tobey.

Dr. Miles, also, quoted from one of Mr. Sumner's letters to him in which he says in reference to the object of the conference: “I know not that my health will allow me to take part in this work, but it will have my sincerest sympathy.” In reply to an invitation to attend the meeting, Mr. Burritt sent the following letter:

New Britain, Conn., March 14, 1874.

HON. EMORY WASHBURN:—

Dear Sir:—I beg to express to you the interest I feel in the object of the meeting to be convened at the house of one of your citizens on Monday evening next. That object is of such vast importance, embracing such momentous interests, and requiring for its prosecution the best wisdom and co-operation of the most eminent men of this and other countries, that I feel myself hardly entitled or qualified to be present and to take a personal part in the deliberations of the proposed meeting. But I look forward to its result with the liveliest hope and expectation. As the oldest worker in the cause now remaining, after thirty years of continuous labor to bring it to this very point of departure, I do indeed rejoice that such men as are to unite their counsels on Monday evening have been willing to join the eminent jurists, publicists and statesmen of other countries in originating the peace and well-being of nations on the fixed and well defined basis of international law and order. I rejoice that America is to be represented by such men in bringing in this great consummation—men who, by their position, character, talents and experience must give to the movement that *impulsum* which this country is entitled and bound to impress upon it. For an international code and an international congress and a high court of nations are an American thought and proposition. For nearly fifty years the advocates of peace, from William Ladd's day to this, have held up this proposition and plan for “organizing peace,” to use Lamartine's term. In all the peace congresses held on the continent of Europe and in England in 1848, 1849, 1850 and 1851, as one of the American followers of Ladd, it devolved on me to urge his plan to favorable consideration. But I hardly expected to see the question brought to its present issue before the world.

It would seem as if all the civilized nations were waiting and “ready for the motion.”

The construction of an international code will be the greatest institution the world has seen or received since the issue of the Decalogue. The other great steps must soon follow it, and we shall see all the civilized nations under the ægis and glory of a supreme court, doing for their brotherhood what ours at Washington does for this great continental family of States.

I am sure all the gentlemen who will meet will appreciate the position which, this movement has now attained before the world. And they must see and feel, also, that America, by her initiation and by virtue of her fundamental institutions, ought to stand in the front rank in this movement. To do this they must recognise the importance of enlisting the foremost men in the nation to co-operate with the distinguished men who are organizing in Europe for the great object. Certainly every State in the Union should be represented in the American International Code Association, which I am sure will issue from your meeting on a broader and stronger footing.

As the eminent Count Schlopis has given his commanding influence to the movement, with all the prestige he won at Geneva, I earnestly hope you will be able to induce his distinguished American compeer at the same tribunal to join with him in the consummation of the work there inaugurated. Surely no American could be associated with it so effectively as Charles Francis Adams. No other American name could more deeply

impress the public mind in Europe in favor of the movement than his, and I do trust and believe he would yield to your earnest solicitation and consent to act as honorary or acting president of the American International Code Association.

In this earnest hope and expectation,

I am yours very respectfully,

ELIHU BURRITT.

We are happy to state that Mr. Adams was designated to take the place upon the United States international code committee made vacant by the death of Mr. Sumner, and he accepted the position.

#### LETTER FROM PROF. E. A. LAWRENCE.

Marblehead, March 17, 1874.

REV. J. B. MILES, D. D.:—

My Dear Sir:—I regret not being able to be present at the meeting last evening at Judge Warren's. I am sorry to have lost your statement respecting the Brussels Conference, and to have missed the magnetism which is produced when interested minds come into the close contact of consultation on such a subject.

I have had an almost life-long interest in the cause you represent. How could it be otherwise with an ambassador of the Prince of Peace? And I have an increasing dread of the horrors and the wickedness of most wars, and a shame at their folly. But, until within a few years, I have not seen much that I could do, except inculcate the pacific principles of the Gospel and live peaceably with my neighbors. And this, I think, has been about the attitude of many among the clergy of all denominations.

Now, either the scales have fallen from my eyes, or the subject, in the progress of events, has assumed a phase in which there appears something definite to be done. What the nations need and are suffering for is to be brought into the harmonious and helpful relations to each other of a great family, as *nation* of nations, which shall be regulated essentially by the maxims of equitable law, and a humanizing Christianity which prevail in the best national and family governments. But of generally recognized *rules* for such a government, you know, my dear sir, there are almost none. Might, and not right, has been the law. Men have fought each other like beasts for every reason, and no reason, and against all reason, instead of ruling their passions and acting like *men*.

But the beginning of the end has come. "The Codification of International Law as the basis of Arbitration," is not only what the nations need, but it has come in good time. It is what the more advanced peoples have been being prepared for. The best public sentiment in Europe and America welcomes it. The best and safest thinkers are taking counsel together concerning it,—the men of *ideas* and of action. These are the world's real rules in these latter times.

This International Law movement comes too, it seems to me, in a divine drift of things which, notwithstanding the counteractions of war and wickedness, the startling ebullitions and eruptions of vice and crime is by the peace working power of the Gospel, bearing the nations onward, slowly but steadily, to that foretold period when they will cease to lift up their swords against each other and shall not "learn war any more."

Indeed, Providence just now seems not only to smile on this undertaking, but, in the Arbitration, in the peril of war between us and the mother country—God bless her! to have demonstrated to the world its entire feasibility. This is something solid to stand on, and to start from; something in view of which you can say to the doubters: "Our object is not a *chimera* or an abstraction. It is practicable as well as reasonable. It *can* be done, for it has been, and by two of the foremost nations on the earth."

Even after this it will be far more difficult for pride, and ambition, and false honor, and national glory to tempt these two nations into the folly and the wickedness of a war.

Peace—it is *peace* that the world now wants—ought to have and must have, the dispersion of standing armies into fields of productive industry. The nations have been long enough worried, and wounded, and wasted by "the dogs of war." The peoples are asking of God and their rulers the relief and

rest which only an abiding peace can give, and they have a right to what they ask. A judicious International Code would become an educator of the nations, and if any should decline to adopt it, they could not entirely ward off its good influence. It would open honorable means of avoiding war, and, where it might be unavoidable, would make it more humane and of shorter duration.

These are some of the thoughts I should have felt like expressing had I been with you last evening. I send them to assure you of my warmest sympathy with you in your work, and of my confidence in the utility and success of your plan for an International Code, and also of an ultimate universal peace.

Most truly yours,

E. A. LAWRENCE.

#### THE BOOK OF REVELATION AND WAR.

"When the first seal was opened, John saw a white horse with his rider. The gospel dispensation commenced with simply preaching the gospel. Jesus Christ was the only head and Saviour of the church. He is the only one seen in this mission, and his mission was peace: as indicated by the white horse, the emblem of peaceful power. He proclaimed peace unto those who were near as well as those who were afar off. The only thing aimed at was to get the world to submit unto him as the rightful governor of mankind, and one who had received all power in heaven and upon earth.

And he that sat on him had a law. That he had a law seems at first to contradict the idea that the white horse denoted peace, for a law was one of the special arms of war in former times. However, it is rather doubtful whether this law was a warrior's law. It seems more likely that it was the law of the covenant which he is said elsewhere to have around his head, chap. x: 1, and he went forth in the strength of that covenant as the Mediator, with a view of gaining men to God, and not to kill them. He is to conquer the world, but it is through love. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

Without any notice or preparation, John brings before us another figure or symbol, quite different from the former. As the white color showed the peaceful tendency of the gospel, so the red horse denotes war. It is true that Christianity occasioned many wars, by opposing the evil tendencies of men, and thus stirring up their anger; but the idea here seems to be a radical change in the church itself, and was caused by it directly. All these symbols represent the church in various aspects, as it appeared before the world, governed by different principles. When Christians became strong enough to place an emperor on the throne in Rome, the church became a warlike power, having more faith in Peter's sword than the peaceful spirit of Christ; it was then that religious wars commenced and the church came to believe in war as the means of converting the world to Christ. From that day to this the church has been identified with nearly all wars carried on by civilized nations, till heathens are justified in believing that the spirit of Christianity is a warlike spirit. Wars will not cease until the church believes that the spirit of war is quite contrary to the spirit of Christ."

On the red horse the following remarks of Dean Woodhouse are very appropriate. "When the Roman Empire became Christian, when a Christian Emperor bare the sword, when relieved from the terrors of Pagan persecutions the Christians became possessed of civil power, their animosity increased. Worldly prosperity is corruptive, and instead of these halcyon days of peace and happiness which the church promised to itself from the acquisition of power, history is seen to date from this period its degeneracy and corruption. It is a change well expressed by fire color succeeding to white. This alteration from white to fire color, from primitive purity and charity to envious, hateful and murderous animosity was the first great and notorious change which took place in the character of the Christian church and did so confessedly follow, that few writers who treat of its gradual degeneracy have omitted to notice it."

The two principles showed themselves in Gethsemane. When the Prince of Peace was about to be taken prisoner by his enemies, Peter drew his sword and struck the high priest's



servant, cutting off his ear. But Jesus said unto Peter put up thy sword into the sheath, the cup which my Father hath given me shall I not drink it? But the church soon left Christ and followed Peter. In the twelfth century we find the Christian church so called, persuading about three millions of the young men of Europe to go over into Asia to redden the fields of Canaan with their blood, and whiten them with their bones with a view as they thought of delivering Jerusalem and the Holy Land from the power of infidels. Through many ages even to our own days have the hands of the church been red with blood as if war were her chief business upon earth. A thorough change must be wrought in the opinion of most Christians regarding war before the great things promised in the Bible shall be accomplished when men "shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii: 4.

The church must come to believe that her mission is peace, that her head is the Prince of Peace. Ministers must cease from blessing vessels of war and marching armies. Christians must refuse to enlist in the army as the primitive Christians did. As soon as the church will cease to countenance war and lift up her voice to condemn it as murder, then will the nations walk in her light and learn war no more. Let those who are so ready to enter as chaplains into the army and urge on to war on the slightest pretext ask themselves, do they know of what spirit they are? For if any one have not the spirit of Christ he is none of His.—*Commentary on Revelation by Rev. R. L. Jones, D. D.*

## A VOICE OF THE PAST.

LETTER OF WILLIAM LADD.

New York, Jan. 25, 1828.

"I embrace the first leisure moment since my arrival in New York, to drop you a line to let you know my progress.

"Most of the week I was engaged with the members of the New York Peace Society, and in delivering my lectures. The officers of the Peace Society assured me they were all dead, but I would not believe them. They threw in my way every possible discouragement; but I told them they might as well throw snow-balls into the crater of Vesuvius, in the hope of extinguishing it, as to expect to cool me. *Retreat* does not belong to my vocabulary. I was determined on delivering my lectures, if only to one audience and one candle-snuffer, as I had told you before. Seeing I would not be refused, a meeting was appointed in great fear and trembling. The time came on Friday eve, at seven o'clock. Mr. Phelps, who was to go with me, did not arrive; for once, my spirits began to flag. At seven, however, I left the house with Mr. Phelps. We had far to walk. The place appointed was a lecture-room of a church in Pearl Street,—obscure and invisible until you get into it. When we got to the church the yard was locked, the room was not lighted; all was solitary and silent. The sexton lived, nobody knew where, a mile off. It was impossible to scale the iron pickets of the church-yard. I was near giving up the ship. I found one friend and his wife waiting. It was suggested that the keys might possibly be at the minister's; they were procured there, for fortunately there had been a Bible-class meeting in the afternoon; the room was still warm, and was soon lighted. After half an hour's delay, the throne of grace was addressed by a minister, Mr. Peters. A respectable audience, a great part of which were my personal friends, and those to whom I had letters, were present. I recovered my spirits; and as I found the audience extremely attentive, I felt great freedom, and my address lasted an hour and a half. Several valuable converts were made. One gentleman came up, and after having thanked me, said: 'Put my name down for fifty dollars.' A vote was taken as to the expediency of continuing my lectures, and the motion was made by a gentleman who has always before opposed peace societies. The vote was unanimous, and I found the friends of peace began to look up a little. I am to deliver my first written lecture this evening.

"My friend, I assure you it requires no small degree of perseverance to bear up against all the discouragements which I

meet with; but I do not, and I never will despair; all these discouragements are to be expected; and if my success is less than my hopes, it is greater than my fears. A committee of three were chosen to procure a larger and better room. The gentlemen who made the motion to raise the committee, said that though he did not think he should become a member of the Peace Society, he, at least, after hearing my lecture would break the sword he had bought for his boy for a New Year's present."

We cannot resist one quotation from President Woolsey, on "International Arbitration" historical and philosophical.

"If we were to offer our recipe to states sick of war, it would be something like this: Without a league or tribunal, make a convention embracing these few articles: that armies shall be proportionately brought down to the minimum necessary for internal security; that all money necessary for carrying on foreign war shall be raised by means of annual taxes; that no person within the state shall take part in a war loan made to a foreign power, without incurring severe penalties, and that no material of war shall be exported to a belligerent. We are not so sanguine as to suppose that our recipe will be adopted; but we suggest it, as Mr. Lincoln would say, for the benefit of all concerned."

Elihu Burritt's new book "Ten minute talks on all sorts of subjects" is thus good-humoredly noticed by the *Christian Union*:

"By far the most interesting and valuable part of the book is the autobiography of Mr. Burritt which fills the first sixty-eight pages. It is written in the third person, and with great modesty and good taste, and it furnishes information about himself which all will be glad to get. The only thing incredible in it is the statement that Elihu Burritt, whose name blends in our earliest juvenile recollections with Epaminondas, Pythagoras, and the Prophet Ezekiel, is at this date actually only sixty-three years old. We would have taken oath that his age was at least two thousand. However, we suppose that we must accept the testimony of this book, on the happy principle of our happy friend, Edward Eggleston—that whatever is incredible is true."

A QUESTIONABLE COMPLIMENT.—A wealthy tobacco lord who in early life had been a soldier, was one day pacing the "plains" of Glasgow, when he was accosted by a poor woman. Turning to her disdainfully, he said: "Don't speak to me here, woman; I gie na charity on the street." "It was na charity, Sir Bailie, that I was seeking," said the woman, "I was only wanting to thank you for the great service you did to my laddie." Somewhat mollified by the unexpected praise, the scarlet-cloaked aristocrat stopped and said: "And what did I do for him good woman?" "Oh, Sir Bailie," she replied, "when you were fechtin' at the head o' your company at the battle of Dettingen, and ran awa', my son wha was next you, ran after you, and so saved his life!"

THE UNITED STATES AND INTERNATIONAL ARBITRATION.—At a public meeting last night, Mr. Mundella made a speech in the course of which he declared it his conviction that the party in the United States which abolished slavery would yet succeed in establishing arbitration as a method of settling disputes between nations.

THE QUEEN'S SPEECH.—Parliament reassembled on the 19th. In her speech the Queen refers to the continuance of friendly relations with foreign powers, and alludes to the marriage of the Duke of Edinburgh as a pledge of friendship between two great empires.

The result of the Geneva arbitration has given impulse to the promoters of a code of public international law. The London Peace Society has improved the opportunity by circulating a tract, giving an anthology of the utterances of statesmen and crowned heads in behalf of arbitration, instead of war, as a mode of settling international differences.





THE BLESSING OF CHILDREN.

BY CHARLES DICKENS.

They are idols of hearts and of households ;  
They are angels of God in disguise ;  
His sunlight still sleeps in their tresses,  
His glory still gleams in their eyes ;  
Oh ! those truants from home and from heaven,  
They have made me more manly and mild !  
And I know how Jesus would liken  
The Kingdom of God to a child.

The twig is so easily bended,  
I have banished the rule and the rod ;  
I have taught them the goodness of knowledge,  
They have taught me the goodness of God ;  
My heart is a dungeon of darkness,  
Where I shut them from breaking a rule ;  
My frown is sufficient correction ;  
My love is the law of the school.

When the lessons and tasks are all ended,  
And the school for the day is dismissed,  
And the little ones gather around me,  
To bid me good night and be kissed :  
Oh, the little white arms that encircled  
My neck in a tender embrace !  
Oh, the smiles that are haloes of heaven,  
Shedding sunshine of love on my face !

I shall leave the old house in the autumn,  
To traverse its threshold no more ;  
Ah ! how I shall sigh for the dear ones,  
That meet me each morn at the door !  
I shall miss the "good nights" and the kisses,  
And the gush of their innocent glee,  
The groups on the green, and the flowers  
That are brought every morning to me.

I shall miss them at morn and at eve,  
Their song in the school and the street ;  
I shall miss the low hum of their voices,  
And the tramp of their delicate feet.  
When the lessons and tasks are all ended,  
And death says, "The school is dismissed !"   
May the little ones gather around me,  
To bid me good night and be kissed.

THE SELFISH ACORN.

Near a house in the country grew a large oak tree. Its branches spread out far and widely. Many little plants grew near it that were not fitted to endure much sunshine, and the kind old oak sheltered them, and they grew and blossomed, and seemed to enjoy life. The children who lived in the farmhouse liked a cool, shady place to play in. So they brought a bench and placed it under the tree, and many a pleasant hour they sat there reading and crocheting, and indulging in pleasant chat. One of the limbs of the tree projected out, and the children coaxed their father to tie a rope to it and make them a swing. So the old tree stood year after year, imparting shade, and coolness, and blessing to all who sought rest under its branches.

One summer the tree was laden with acorns. The acorns were of no use to any one while they remained on the tree, and they had nothing to do but to grow a little ; so they had plenty of leisure. One acorn watched the flowers that were growing so beautifully near the grand old tree, and the children who played so merrily under its protecting shade, for many days, and one morning it spoke thus : "This old tree is very foolish to take so much pains for these silly little flowers and noisy children. Neither the flowers nor the children care for the tree, except for the shade it gives them. If I am ever planted I will not trouble myself to grow so much. It is all nonsense—time thrown away."

While it was thus speaking, the father of the children came along with an axe on his shoulder. He stopped at the tree, and looking at it, said, "Yes, this will do. I have not time to go into the woods, but I will cut down this old tree, and when it is dry, it will be good firewood." So he chopped away lustily at the trunk of the tree, and soon it fell with a great crash.

The acorn dropped off as it fell. When it had got over the bruise occasioned by the fall, it said, "After so many years of usefulness the tree is cut down. It is just as I said. The world is ungrateful. Just wait till I am planted, and see if I will be such a great fool as that old tree." While it was thus talking, a little boy came along, and stooping, picked it up and put it in his pocket. The next day he planted it.

The acorn lay in the ground awhile, thinking, "I'm not going to push my head up into the world—it is too much trouble." But it soon became tired of its dark prison, and concluded to push up a little shoot, to see what was going on in the world above. So up it went till it was about a foot high. Then it



stopped growing. The roots tried in vain to sink deeper into the ground, and drink in the nourishment that would make it a tree. The little shoot remembered what it thought when it was only an acorn, and it said, "No, I will not grow. No ungrateful children shall play under my branches, and no thankless flowers shall be refreshed by me. I intend to stay just so high."

And so it did. But a large pine tree near, who heard it muttering, shook itself with laughter, and said, "O no, you won't grow! Who do you think will be the loser? I find it delicious to spread out my roots and drink in the sap, and enlarge my branches, and then, too, I have such a fine view of the world, and see so far. It is a glorious thing to live and to grow. That poor little shoot will lose all this happiness. Of course, I shall be cut down some day, but while I do live, I intend to make the most of my existence, and to be all I can."

Let this *fable* remind all the readers of the *Angel* to be good and kind, full of sunshine and hope, and not to be selfish and cross and ready to bite somebody.

### SLACK'S DISEASE.

"Get up, little boy! You are lying in bed too long; breakfast soon will be ready. The canary bird has taken his bath, and is singing a sweet song. Get up, get up, or I shall throw this pillow at you!"

This is what sister Charlotte said to Oliver Reed, one frosty morning in November. He was a good little boy; but he had one fault, he was too fond of lying in bed in the morning.

"Don't throw the pillow at me," cried Oliver; "I'll promise to get up in five minutes."

When Oliver came down to the breakfast table, his father said, "How is this, Oliver? You are late again."

Oliver hung his head, and Charlotte said, "I woke him up in season, sir; but he went off to sleep again the minute I left the room, though he promised to be up in five minutes."

"I went to sleep, and forgot all about it," said Oliver.

"Come here, my boy, and let me feel your pulse," said his father. "I should not wonder if Oliver were suffering from a disease which is very common at this time."

Oliver gave his hand to his father, who, after feeling his pulse, said, "Yes, it is as I thought. Poor Oliver has Slack's disease. Take him up to bed again. Put his breakfast by the side of the bed, and when he feels strong enough he can eat it. He may stay at home from school to-day."

The little boy wondered what Slack's disease could be; but he went up stairs with his sister, and he was put to bed. He could not sleep, however. He heard children playing out of doors; he heard Ponto barking, and Tommy, the canary bird, sing a sweet song.

Then Oliver called his sister, and said, "Charlotte, what is Slack's disease? Is it very dangerous?"

"I rather think not," said Charlotte. "You dear little simpleton, don't you know what father meant? He meant you were troubled with laziness; that's all."

Oliver saw that a trick had been played on him. He jumped out of bed, dressed, and ate his breakfast, and ran off to school, where he arrived just in season. Since that day Oliver has been the first up in the house. He is no longer troubled with Slack's disease.—*Nursery.*

### "PEACE, BE STILL."

BY UNCLE HENRY.

Adaline was a lovely child—a bright and joyous creature. Even the severe sufferings she experienced from her birth never seemed to weary or depress her spirit. Love to all around her was the chief element of her being. *She dwelt in love.*

When about three years old, she suffered much from restless nights, and would often awake in pain. At such times her sister, who slept with her, would try to compose her, by repeating hymns and Bible stories. One night, she happened to relate how Jesus stilled the storm and the waves. Those mighty words, "PEACE, BE STILL," had a wonderful effect upon her mind. Her moans ceased, and soon she was tranquilly sleeping on her sister's bosom.

Those sweet and precious words ever after seemed to abide

in her. Often she would awake in great pain, and say, "Sister, tell me how Jesus said, 'PEACE, BE STILL!'" and the words that stilled the raging of the waves seemed to have the same effect upon the jarring and sickly elements of her body.

She did not dwell long in this world. Her sweet spirit could not have grown here. The last words she spoke, as she raised her sweet face to her sister, convulsed with pain, were, "O, sister, tell me once more how Jesus said, 'PEACE, BE STILL!'"

So let us all unite and tell this fighting, warring world, how Jesus said, "PEACE, BE STILL!"

Go, little *Angel*, speed thy way into every family and every school, and say to all angry, fighting children—"PEACE, BE STILL!"

### SOME LITTLE FOLKS.

There are some little folks that we never can please,  
They fret about trifles, they trouble and tease,  
Full of discontent, even at play;  
Till their friends are worn out, and are heartily glad,  
When bed-time is come, and each cross lass or lad  
Is quiet and out of the way.

There are some little folks so good tempered and sweet,  
That to see their bright faces is always a treat,  
And their friends can quite trust them, they know;  
They amuse themselves nicely with some plan or play,  
Take care not to worry, or get in the way,  
And are welcome wherever they go.

### THE PRAYER OF THE QUAKERESS.

At Waynesborough, Ohio, the ladies who believe in the efficacy of prayer entered the saloon of a retail liquor dealer. Extending her hand to the dealer with a pleasant smile the Quakeress, Mrs. Jane Jones of Burlington, O., asked "How's thee?" and made the usual request for leave to pray, which was courteously granted. For two minutes or more every head was bowed in deep silence, which alone would have showed the Quaker element in the movement there; then leaning on the bar, with her eyes reverently turned toward heaven and hands clasped upon her bosom, the lady offered the following prayer:

"Our Father in heaven, who knowest the inmost thoughts of all hearts, who cannot be deceived and who will not be mocked, we come again in a sense of our weakness, needing great help from Thee to do what little is in our power for the relief and Salvation of Thy creatures and to Thy honor. We come again in the name of Jesus, asking Thee to put words in our mouths and wisdom in our hearts when we try to talk to this our dear brother. We implore Thee to bless this dear family; we ask again, as we have often asked before, that Thou wouldst send Thy word with power into the heart of this dear brother, that he may give up this terrible sin that has so long kept him away from God. Thou who hast moved so many hearts, in mercy condescend to move upon the heart of this man, that he may no longer endanger his immortal soul. Oh, help him to say, 'Let others do as they may, as for me I will get rid of the traffic, which is the cause of so much sin and suffering.' \* \* \* Oh, Lord, have we not seen and suffered enough of this great evil, which fills our land with ruin until our dear country is trembling on the verge of destruction. Often we know this dear brother has trembled at Thy word like Felix of old, but still stands where he did, saying: 'Go thy way for this time; when I have a more convenient season I will send for thee.'"

O Lord, bless this man that sits writing here. Give him wisdom that he may know the truth in all its beauty and importance; and grant him power to convey the truth unto others to the good of their souls. Impress upon his heart that many—yes very many—are dependent upon him: that if his own soul were all that he imperiled, it were enough, but that thousands look to him for exact truth. He cannot say, 'Am I my brother's keeper,' for the souls of many may be dragged down to perdition by error and falsehood. Help him to realize the importance of his words. \* \* \* And may Thy blessing rest upon all here assembled, and finally meet us again at Thy right hand, we ask for Jesus' sake. Amen."



## DEW-DROPS OF THE LAW OF KINDNESS, No. 18.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

## THE GOOD, BRAVE GIRL AT THE OAR.

I have told the boys and girls who read these short words I write for them of the thoughts and acts which poor, brave men have shown and done for their kind at the risk of their own lives. I must now tell you of a brave girl who did an act which gave her name a place it will not lose in the heart of the world.

On the coast of that land on the far side of the wide sea from which we came and whose tongue we speak, there stood a tall house on a high rock with a great lamp at the top to light ships and warn them in the night to keep from the shore lest they should dash on the sharp crags and be lost. In that tall, round white house, crowned with its lamp, there lived a man, his wife and child, a good, brave girl, with a kind heart for all who risked their lives on the sea. She knew how to trim the great lamp at the top of the house, and she loved to see its bright light shine out far on the wild deep in a night of storm. When the wind made the house rock from top to base, she lay and thought of the poor men tossed on the white waves and of those they had left in their homes on the land. She had learnt to ply the oar and to keep stroke with her father when they went from their rock to the shore to see their friends or to bring food for their small board.

But a night came when she was to use that oar as she had not done in all her life. That night was black with storm. The wind was fierce and loud on the sea, and the sea was full of wrath at the wind and dashed the high white waves in its face. Both wind and sea grew more fierce and loud in the strife as the dark hours wore on. O, how slow they passed to the men on ships who looked and prayed for the light of day! Now they went up on the white crest of the waves which seemed to touch the clouds, then they went down to depths from which they might well fear they should rise no more. In the midst of the great storm one large ship, with helm gone and sails torn from its masts, went on the black, sharp rocks a mile from the lighthouse. In one half hour the rocks joined the winds and waves in their mad work and broke the ship in two. The hind part went down with a crash, a groan and a plunge, and bore with it scores of souls whose shrieks could reach no help of man. The fore part stuck fast on the rock as on a great spike. Nine lives were left on it, and the sea, like a starved wolf fierce with taste of blood, sprang at them with a howl. One on the wreck was a wife with two dead babes drowned in her arms. She held them fast to her breast as if it would warm them back to life.

How slow the hours wore on! Each was as long as a day,

and the poor men who clung to the wreck and kept watch for the morn. At last its first rays met their eyes, but it was long ere the sun threw the light of dawn on the scene.

There were three pairs of eyes in the lighthouse that kept watch for the morn, and three hearts full of the same thoughts for men and ships on the sea. In such a night some of them must go on shore or sink far from the sight of land. The dawn drew up the veil, as it were, inch by inch. Those eyes swept the view with a quick, sharp glance. Yes, there was a wreck in sight when the waves went back to take their leap on it. They could see the forms of men on it, and the wife with her dead babes at her heart could be seen through the glass. The storm was as fierce and as loud, and the waves as wild, white and high as when they drove the ship on the rocks.

The man who kept the lighthouse was brave and had more than once put his life at risk to save those near to death, but he at first shrank from this new test of love for his kind. His brave girl, with a heart more stout than his at a such a scene, stood by him. She put her hand on his arm and said, with a voice and look that made him blush for his first thought of risk: "Father, we must not see them die. I will go with you in the boat."

The rough-clad man looked at the girl as if proud to die with her in such an act. The wife felt the same. The two were her all on earth, but she helped them to push off the boat that bore them on the wild sea whose waves seemed white with wrath. She stood and saw it, now lost to the eye in the yeast of foam, now for a breath of time on the crest of a high wave. The brave girl kept stroke with her oar, and her heart grew stout as they rose and sunk. Each time they rose they were more near to the wreck. Soon they could hear the shout of the men on board and see their hands put forth for help. Yard by yard, rod by rod the boat drew near to save them and they could see who were in it. Now it was in reach of the wreck, and as it rose and fell by its side, one by one they dropt to its hold. The wife with her two dead babes was brought down safe, and she found in the brave girl, what they all saw and felt, one made and sent by God to do a work which his angels of love and help that fly on wings, might well be glad to do.

Now what makes the act of this young girl a pearl of great price in the deeds which the world holds in its best wealth is the fact that she did not do it for the praise which comes from man. She had no such thought in her heart when she and her father put out on the wild sea on that gray morn. If no one in the world but he and those whom they brought from the wreck were to know what she did, she would have done it with the same joy at the act. But it was known all through the world. The queen heard of it and felt that it set a new star in her crown and a new pride in her heart that such souls were found in the poor of her realm.

Ships have borne her name, and showed it with pride at their prows at the ports of far-off lands.

Now, my young friends, can all of you, can one of you, tell her name? If not, ask those who can.

**MISERIES OF WAR.**—An eminent surgeon, present in the hospitals after the battle of Waterloo, says, "The wounded French continued to be brought in for several successive days; and the British soldiers, who had in the morning been moved by the piteous cries of those they carried. I saw in the evening so hardened by the repetition of the scene, and by fatigue, as to become indifferent to the sufferings they occasioned!"

"It was now the *thirteenth day* after the battle. It is impossible to conceive the sufferings of men rudely carried at such a period of their wounds. When I first entered the hospital, these Frenchmen had been roused and excited to an extraordinary degree; and in the glance of their eyes there was a character of fierceness which I never expected to witness in human countenance. On the second day, the temporary excitement had subsided; and turn which way I would, I encountered every form of entreaty from those whose condition left no need of words to stir compassion: *Surgeon Major, oh! how I suffer! Dress my wounds! do dress my wounds!—Doctor, I commend myself to you. Cut my leg off! Oh! I suffer too much!* And when these entreaties were unavailing, you might hear, in a weak, inward tone of despair, *I shall die! I am a dead man!*"



## WE WAGE A MIGHTY WAR, BOYS.

[FOR DECLAMATION.]

We wage a mighty war, boys,  
Against a mighty foe!  
Wh through our land with busy hand  
Is spreading want and woe.  
He's saddened many a light heart,  
And many a thousand slain;  
Then come with us your voice to raise,  
And bid mankind abstain.

Our poor-houses are filled, boys,  
With paupers drink has made;  
The cash which should support them, boys,  
To the gin-shops has been paid.  
And we've these poor to keep, boys,  
Though naught we have to spare;  
'Tis the landlords should do this, boys,  
For they have sent them there.

If strong drink from our land, boys,  
Were swept away to-night,  
Some of our prison-houses  
Would close their portals quite:  
And one-half of the police force,  
For which we're taxed to pay,  
Without it would have naught to do,  
For so our rulers say.

## PEACE-MAKING.

BY KARL KLINE.

The writer, in a former number, spoke of work done which gave little pleasure in the retrospect. It seems fit now to speak of other work, on which one can look back with pleasure and forward with hope.

The work of peace-making. It is a great thing to *keep the peace*—to restrain those words and acts by which the angry passions are aroused. One need never be ashamed of those restraints of tongue and hand and foot. They come back to us with a joyous reminiscence in hours of loneliness, when, but for them and the good hand of God upon us, we should indeed have been enveloped in a dense gloom. We are never sorry because we withheld the wrathful word, but, oh! how often sorry because we spoke it. A life consecrated to keeping the peace is then a work inspired by Him who has begotten us from above. And it is pleasing to observe how wise and careful He, who creates us from above, makes us to become in order that we may be peaceable, gentle and good. The Country Parson in one of his books, has an essay on "How to Put Things." The Christian peace-keeper has learnt this lesson from a higher than the Scotch parson. And the work of his life is so to put command, rebuke, counsel, warning or correction that the love which moves the lips to speak may cause the words to drip with the fragrance of their spirit.

But there is, after all, something higher in excellence than keeping the peace—preserving the placid state which already exists. Peace-keeping is good. Peace-making is a higher gift. It turns war into peace, hatred into love, cursing into blessing. Christ says: "Blessed are the peace-makers; for they shall be called the children of God." Why are they here so called rather than all the others who are named in Christ's catalogue of the blessed? Just because peace-making is the nearest approach to the Father's likeness which the Christian can here attain. St. Peter, with his rashness, had as little of this spirit in his old nature as you, reader, or any other man. But when grace had done its work with power on his soul, he cries: "Christ also suffered for us, leaving us an example, that ye should follow His steps:—who, when He was reviled, reviled not again, when He suffered, he threatened not." Many a true child of God has had to eat the Christian Passover with the bitter herbs of contrition because of the times he has failed in the past to *keep the peace*. But it is good, when with his bitter herbs he eats also the unleavened bread of sincerity and truth, having put away the leaven of malice and wickedness. Then he will eat of Christ, the true Passover, who is

sacrificed for us. He will receive His Spirit, and peace-keeping and peace-making will be the labor of love for the remaining lifetime.

A NEW WAY OF QUARRELING.—We are accustomed to think of the Japanese as being far behind us in all that goes to make up civilization. But there are a few things which we can learn even of them. They are said to be the politest people in the world. Street fights and brawls are very uncommon, and when two persons do condescend to quarrel they do it with the greatest propriety. A traveler in that country tells of seeing the rare sight of two little boys of five or six years old, who were having an "unpleasantness," which had reached the point of pretty vigorous squeezing and pulling, when one of them, who was evidently getting enough of it, called out, "Please excuse me! Please excuse me!" Whereupon the other child immediately stopped, and peace was made. It strikes us that some American children might take a hint from these "heathens." Suppose at the beginning of a quarrel a boy should say, "Excuse me for being angry!" "I beg your pardon for calling you names!" "Please be so good as to tell me why you did that!" How long do you think the quarrel would last! Suppose we try this Japanese way the next time there is occasion.

A St. Louis lover gave up a match with a \$50,000 heiress because she objected to smoking:

"The maid, as by the papers doth appear,  
Whom fifty thousand dollars made so dear,  
To test Lothario's passion, simply said:  
'Forego the weed before we go to wed.  
For smoke take flame; I'll be that flame's bright fanner.  
To have your Anna give up your Havana.'  
But he, when thus she brought him to the scratch,  
Lit his cigar and threw away his match."

A CHEERFUL FACE.—There is no greater every-day virtue than cheerfulness. This quality in man among men is like sunshine to the day, or gentle renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor.

Gentleness, a fruit of the Spirit, is utterly opposed to every harsh and cruel action; and I should feel no happy assurance of that man's Christian walk, who could look on with indifferent eye, or content himself with a passing expression of disapproval, when barbarity is inflicted on an animal more friendly to man than man is to his fellow, more humbly confiding towards man than man is towards his God.—*Charlotte Elizabeth.*

'Treat all with respect, especially the poor. Be careful to injure no one's feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, mimic the unfortunate, or be cruel to insects, birds or animals.

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The *Advocate* is sent gratuitously to the reading rooms of Colleges and Theological Seminaries—to Young Men's Christian Associations—to every pastor who preaches on the Cause of Peace and takes a collection for it. Also, to prominent individuals, both ministers and laymen, with the hope that they will become subscribers or donors, and induce others to become such. To subscribers it is sent until a request to discontinue is received with the payment of all arrearages.

**MISS WEEDEN'S LECTURE.**—The lecture delivered in St. Paul's Church, Sunday evening, by Miss Jane E. Weeden, on the general subject of Peace, was well attended and favorably received. Miss Weeden spoke in the interests of the American Peace Society, and showed very clearly the importance of arbitration and a Congress of Nations as substitutes for war, and gave many encouraging facts to show the progress already made in that direction.

Her address was intellectually vigorous, comprehensive, considerate and remarkably free from indiscriminate condemnation and impracticable theories. Miss Weeden speaks without notes, is familiar with her subject, and both interests and instructs her audience. Judged by her success last Sunday evening, she may be safely commended to the public as an efficient advocate of a very important cause.

W. H. RYDER,  
Pastor St. Paul's Church.

Chicago, March 3, 1874.

## AN IMPORTANT MOVEMENT.

Although the cause in which I am engaged is not identical with the Heaven-originated cause of Peace, yet in many respects it is so similar to that cause, that perhaps you will allow me a small space in which to call the attention of your readers to its merits.

We are engaged in endeavoring to heal the wounds made by the accursed spirit of war, in the body politic of our nation. We have confidence in the efficacy of the peace principle, when understandingly applied, in assuaging the angry passions of war, and in causing the white dove of peace to alight on the fiery heads of the Sons of Mars. Our countrymen have fought each other valiantly. Some of them lie bleeding at every pore, from the effects of this fratricidal strife. Although once our mortal foes, they now appeal to us for help,—

"From many an ancient river,  
From many a palmy plain,"

of the South. Conscious of their inability and of our ability, they are beginning to cry out, "Save us, or we perish." Shall we heed this Macedonian cry? or shall we turn away from those who utter it, saying, "You have brought all of this evil upon yourselves, now help yourselves to rise from it if you can"? It is true, "Israel has destroyed itself," but is that any reason why we should not help her? I do not allude now to missionary labors merely, or to educational ones, but primarily to that industrial help that lies at the basis of all other aid.

The South needs industrial aid above all other things. This is the object of the Association which I represent. It is called the "Laborers' Homestead and Southern Emigration Society," and its intentions are stated in its constitution as follows: "The object of this Society shall be to encourage the emigration to the South of colonies of the best class of Northern laborers, and to aid the Freedmen in becoming land owners and skilful mechanics, hoping thereby to improve their moral, social and civil condition, and thus to benefit the whole South." We aim at carrying the blessings of our industrial life, and scattering them wherever at the South they may be called for. The cry comes up from various parts of the South, "Come down and help us to a better industrial life."

We especially aim at establishing manufacturing and mechanical business at the South. She needs our mechanics. We need for these mechanics the great Southern market, and wish to avoid the folly of transporting to the North, the products of the South, to be manufactured at the North and then returned home. This I contend is a great peace measure, and to every person wishing further information on the subject, we would be happy to send a circular, describing our plan of operations. Address "Southern Emigration Office, 31 1-2 Congregational House, corner Beacon and Somerset streets, Boston, Mass.

Yours for practical peace,

C. STEARNS.

Boston, Feb. 5, 1874.

We have received several numbers of *The Wayside*, a Christian weekly, published at Wilmington, Del. On examination we are happy to say that Dr. Hicks produces a paper which is a marvel of excellence and cheapness. It is difficult to see how a little money can be used to better advantage in the cause of peace, truth and righteousness than to scatter this admirable paper broadcast over all the land. It will do good guiding many a wayfarer on the road of life to a home in heaven.

## THE ADVOCATE OF PEACE.

### THE ADVOCATE OF PEACE.

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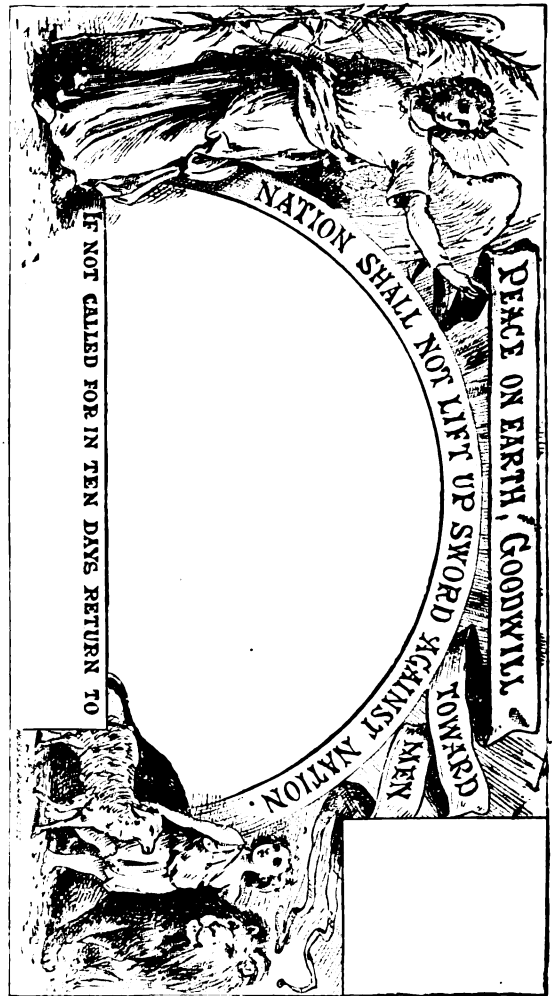
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We present above a specimen of a new pictorial envelope, which we are sure will be regarded as one of the most beautiful and expressive things of the kind.

The Society has now four kinds of envelopes, three pictorial, and one other containing brief paragraphs in relation to war and the object of Peace Societies. They are not only envelopes, but peace tracts in miniature, and their use will promote the Cause perhaps a hundred or a thousand miles away. The price of these envelopes has been reduced to 15 cents a package, 50 cents a hundred, \$1.00 for two hundred and fifty, and \$3.00 per thousand. Being so cheap, and what almost every one has to purchase somewhere, we are selling thousands every week, and those who buy them are sending these messages of Peace all over the Continent.

We respectfully request *all* who use envelopes and wish to do good, to send to our office in Boston for these kinds, which will be sent by mail at the prices named without cost to them for postage.

### DYMOND ON WAR.

This remarkable work is receiving unwonted attention from the reading public. Orders come to the office almost daily for it. We are indebted to Mr. Robert Lindley Murray, one of the Trustees of the Lindley Murray Fund, of New York city, for a new grant of several hundred copies of this most excellent Peace Document. We call the special attention of ministers to the fact that it will be sent to them *free*, whenever they remit six cents postage. It is a book of 124 octavo pages. Its retail price 50 cents. Address all your orders to Rev. H. C. Dunham, No. 1 Somerset St., Boston.

# THE ADVOCATE OF PEACE.

ON EARTH PEACE, . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

ESTABLISHED }  
JUNE, 1837. }

BOSTON, MAY, 1874.

{ NEW SERIES,  
VOL. V. NO. 5.

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### TO OUR READERS.

DEAR FRIENDS:—You are numbered by thousands. The children and youth who see the *Angel of Peace* are a large army; and when we add those who see the *Advocate of Peace*, the army of the Lord is largely augmented. We have asked ourselves if these dear friends, to whom we go by our papers once a month, would not gladly do us a small favor! The answer has been yes, yes, they would do it if they could.

Very well. We are going to make a request which any one of them can comply with if they choose.

If each one of our readers would send us a very small donation which they could easily collect from a few friends if they are unable to give it themselves, it would in these panic times be the greatest possible favor to us.

The Scotch say, "Many littles make a muckle," and we all know it but don't always practice accordingly. Suppose now twenty thousand children should send us each twenty-five cents, which they can easily collect if they cannot give it themselves, it would give us the handsome sum of five thousand dollars! If now our adult readers, to the number of five thousand, and we have many more than that, would add one dollar each, which they can easily do, it would swell the sum to ten thousand dollars!

We need this amount of money in these panic times more than language can describe, and if we had it it would be spent immediately in promoting the cause where it is greatly needed.

Dear readers, young and old, we most earnestly ask you to help us in this way, and it will encourage us to do for the peace cause what we cannot do unless you come to our aid. Please enclose the twenty-five cents or the one dollar and forward to this office to either of the undersigned.

D. C. HAYNES, *Financial Secretary*,  
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### WOMAN'S PEACE FESTIVAL, JUNE 2, 1874.

I would remind the friends of Peace who united last year in observing the second day of June as a WOMAN'S PEACE FESTIVAL, that by common consent, the day thus inaugurated was intended to become one of yearly observance. I pray those interested, therefore, to make in due time the necessary arrangements for holding meetings similar to those held last year in this country and in Europe. I also beg that they will make every possible effort to promote the extension of this pacific and happy observance.

As I am obliged to leave home for some time, my only way of addressing the friends of the movement is through this printed circular. Communications addressed to me will be duly forwarded.

JULIA WARD HOWE.

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, MAY, 1874.

VOL. V. No. 5.

## MEETINGS IN THE INTERESTS OF THE AMERICAN PEACE SOCIETY.

The Finance Secretary has held, the past winter, popular meetings in the following places : Montreal and Toronto in the Dominion, and Buffalo, Rochester, Niagara Falls, Norwich, Oxford and Fulton, New York. With one exception all of the meetings were very largely attended, and all of them were meetings of great interest.

The financial crisis prevented any considerable results in money, which is greatly to be regretted, as the cause at this time needs more money than ever before, on account of our efforts in Europe and other efforts made necessary by the eminent success of the Treaty of Washington and its resulting arbitrations. In all the places of these meetings, our cause was but little known, on account of their removal from the circle of the society's chief efforts. Large numbers of persons heard for the first time the peace cause presented, and can hardly fail to remember it in the future.

At Montreal the leading Protestant ministers participated in the meeting, and several of them advocated the cause. Besides these, the bishop of Montreal and Principal Dawson, LL. D., and other distinguished educators, sent letters of encouragement and commendation.

The meeting at Toronto was largely attended in the First Baptist church, Rev. Dr. Castle, pastor. We are under special obligations at Toronto to several of the pastors, and to the Lieut. Governor residing there, and to Ex-Lieut. Gov. Howe, and the Hon. William M. Master and John Macdonald.

The meeting at Buffalo was held in the Central Presbyterian church, one of the largest audience rooms in the United States, and though but a short time was consumed in getting it up a very large and attentive audience greeted the cause.

The meeting in Rochester was held in the spacious "Brick Church," Rev. Dr. Shaw, pastor. Though the streets were dangerous from their icy condition, the audience, largely of men, was unusually large, all the seats up stairs and down being occupied. Rev. Martin B. Anderson, LL. D., President of the Rochester University, Revs. Dr. Shaw and Muller, besides the Finance Secretary, speaking.

The meeting at Norwich was held in the spacious Baptist church, Rev. L. M. S. Haynes, pastor, and was entirely filled, besides seats in the aisles. Several addresses were made. Very similar remarks were applicable to all the meetings named above, and we cannot but consider them highly encouraging to the cause. We are under special obligations to the gentlemen of the press for ample notices of the cause before the meetings and for full reports of them afterwards. By means of the press the cause during these meetings has been carried to tens of thousands and we look for aid to the cause from large numbers

of new sources. The general impression seems to have been made that the time has come for more effort, the world over, for international arbitration rather than war between nations, and in behalf of general peace on earth, and good will toward men. These meetings are to be continued until the country generally is reached.

## DEATH OF PROF. CROSBY.

Only a few weeks have passed since the officers of the Peace Society were called together to record the heartfelt expressions of their sorrow over the decease of the eminent and accomplished champion of peace, Charles Sumner, one of the Vice-Presidents of the Society.

Death has again invaded our ranks and taken from us the Chairman of our Executive Committee, Prof. Alpheus Crosby. He died at his residence in Salem, April 17th, after a brief illness from an affection of the brain. Prof. Crosby had filled several high positions, was quite distinguished for his scholarly and literary attainments, and was the ardent friend of many great and good causes. We shall make a more extended reference to him in future.

At a special meeting of the officers of the Peace Society the following resolutions of respect to his memory were adopted :

*Resolved*, That we have received with profound and heartfelt sorrow the intelligence of the death of Prof. Alpheus Crosby, the Chairman of the Executive Committee of the American Peace Society.

*Resolved*, That we will enter upon our records an expression of our high appreciation of our departed officer, as a scholar of rare and varied attainments, as a philanthropist, singularly warm-hearted and devoted, as a man in social intercourse always genial and pleasant, and as a member and officer of our Society, always efficient and faithful in the discharge of his duties.

*Resolved*, That a copy of the above resolutions be transmitted to the family of the deceased.

On the 19th instant, the Rev. Dr. Miles delivered an address before the students of the Theological School of Boston University, on the subject which he has been so successfully agitating in Great Britain and on the continent of Europe. In his presentation of the present aspects of the Peace movement and its increasing favor among leading publicists and jurists everywhere, the students were universally gratified to hail it with a hearty God speed. From the deep interest manifested in this noble and Christian enterprise, it is believed that these young men will go forth by their sympathies, their faith, and their judicious action to be bold and outspoken defenders of the Gospel of Peace in all its aspects and beatings on the times in which we live. May God bless the cause of peace and international arbitration.

## BATAILLE.

BY ELIZABETH HAZARD.

In the garden of Isola Bella, Lake Maggiore, is a tree on which Bataille is said to have been carved by Napoleon, on the evening previous to the battle of Marengo.

Under the shadow of the branches green,  
Amid Isola Bella's garden ground,  
In the soft twilight, one of regal mien  
Stood, where the choicest flowers bloom around.

Gently the dews from fair Italia's skies,  
Refreshing fell on fragrant leaf and flower.  
And the sweet vesper song of birds arise  
Harmonious, with the mild and soothing hour.

Incense from earth arose, and one might deem  
So gently stole the wavelet to the shore,  
So tranquilizing was the fair lake scene,  
Its influence would the love of peace restore.

With sunset glory tinged, in grandeur rose  
Such scenes as Italy in pride may show,  
On which the eye delighted will repose,  
E'en when the heart, grief stricken sinks in woe.

He stood in pride beneath that verdant tree,  
Ambition o'er his heart held stern control;  
The master of the world he dreamed to be,  
And war's unhallowed passion fired his soul.

In the deep stillness of that holy hour,  
The trumpet and the clarion loud he hears,  
And all the victor's pageantry of power  
To lure him on, before his mind appears.

The orphan's cry, the widow's bitter tear,  
The carnage, and the wounds on battle field,  
The burning village, and the hearth-stone drear,  
To these, say, would the warrior's purpose yield?

The laurel chaplet circles round his head,  
Above the slaughtering cry the loud acclaim he hears;  
Incense is breathed, and at his haughty tread  
The conquered quail, the conquerors greet with cheers.

Thy holy beauty, Nature, on his breast  
In vain bestows its soft, appealing smile,  
And 'mid the scenes, by thee most fondly blest,  
Unheeding of thy charms, he carves, Bataille.

## THE UNANSWERED QUESTION.

BY ELIHU BURRITT.

Some thirty years ago an intelligent merchant and shipowner of one of our commercial cities put forth in a pamphlet form the question: "What is the Use of Our Navy?" Where there was one to ask that question then, there are a thousand now, and neither then nor now has one been found to answer it. Let it go again before the public mind. What is the use of our navy? No one can say it is to capture pirates or drive them from the seas. Not one of our war vessels is made for that purpose. Is it to cruise around the globe to repel or avenge insults to our flag or to our citizens residing in foreign countries? Are, then, the captains and other officers of our frigates to be judges, juries and executioners in matters of international law, or in cases of alleged injury or insult? to execute drumhead justice or punishment at their free will and sole judgment? to bombard some South American village for a quarrel over a bottle of whiskey or game at cards? or to destroy a Korean stockade and a heathen populace, as a target for practice or to establish the prestige of American arms? To vindicate the honor of our national flag! Indeed! How has it vindicated that honor the past year? If such sacred authority may be referred to in this connection, it is not what goes into the man, but what goes out of him that defiles him.

It is not what outside powers or populations may do to our flag that exposes it to dishonor, but what we do from within to defile it. Now, what did any outside nationalities ever do to our flag since it floated upon the ocean that so dishonored it as those acts from within which our naval power has permitted and abetted? I remember the almost pathetic tone that pervaded a speech of the Earl of Aberdeen in Parliament, when explaining the poor success of the British naval forces on the coast of Africa in suppressing the slave traffic, owing to the fact that every slave-ship could run up the American flag, and sail free from search, question or impediment, to Cuba or Brazil. The fetid human cargo stowed between decks did not defile the flag, but the question of an outside power as to the right of the ship to float it—that was the act to dishonor it! That was the act that our navy was to prevent or punish!

With this Virginian case before us, is it not proper and natural to ask what is the use of our navy in time of peace? Has our navy kept the honor of the flag it bears immaculate? If it cannot and does not prevent such vessels from prowling about the seas with the stars and stripes at the mast-head, what is its use? Did our navy try to arrest its piratical or filibustering career? No; it virtually abetted or winked at it. Read the correspondence between the Spanish captain and the commander of the Kansas, who refused to recognize the charges and proofs against the Virginian, or to take the vessel back to the United States to have her right to carry our flag tried in our own courts. How near were we brought to war with Spain, which would have thwarted the reconstruction of that country and sent it back into the alternative anarchy and despotism of past ages! And all for this dishonest craft, which its own sailors denounced in our courts as a pirate; whose character and object were known by every reading and thinking man in the Union. What insult, what defilement did any European power or community ever put upon our flag that equals this act from within?

Well, if we have no use for our navy in peace, what is its use in war? What was the use of the great fleet of French iron-clads in the late war with Prussia? What did they do for France? Did they delay her fall? Did they win her any glory? defend any of her ports? No; they never captured enough Prussian ships to pay for the coal they burnt in cruising for them. What is our navy going to do in case of war with a European power? Enlarge the area of conflict, as if this continent were not large enough to fight on? Let us bring cool reason to the appreciation of this contingency. As England is the greatest naval power in the world, and as our navy has more reference to hers than to all others in the world put together, let us leap with a bound over all probabilities into the possibility of war with her. Let us suppose that we and she are going to take the back track toward the barbarism of the dark ages; that, not satisfied with the results which pacific solutions have realized to both countries, she may do something to us or we to her that cannot be settled by a Geneva tribunal, but must be brought to the arbitrament of war, like that of 1812, which settled questions so satisfactorily. Well, war, let us suppose, is declared. What next? Can any honest, intelligent mind believe that England alone, or with the help of France or Germany, could or would send a fleet with 50,000 men across the ocean and invade this continent? Look at the invasion of the Crimea by four allied powers. It would take a whole week to land 25,000 men with their armament, if no opposition were made to them. It would require months of preparation to collect ships of war and transports for such an expedition. The submarine telegraphs would give us a morning bulletin of the operation—the very number and names of the ships, and every other particular. We should know the very hour when they weighed anchor for America. What would be the result? Why 500,000 men would or could be concentrated at any given point of attack on our coast at two days' notice. What a preposterous fantasy to indulge, that any European power or alliance would send over 50,000 men to invade this continental nation of 40,000,000!

But in case of this almost unsupposable war, what would be the use of our navy? It could not beat back the great fleet of European iron-clads. It could not encounter them on the high seas. It would not be wanted to prevent the invading force from landing on our shores. Then what? Some one may say

it might scatter its ships over the seas and capture the enemy's merchant vessels, and destroy a great deal of its commerce—perhaps as the French navy did in the war with Prussia, as we have noticed. But whose commerce would it destroy? The word commerce is a compound one, beginning with *con*, "with." It does not mean a one-sided transaction, but one between two parties. So all the commerce on the ocean belongs to two or more parties. Well, our supposable war is with England, and our navy would destroy her commerce, would it? Who is the *con* in this case, and what makes the commerce? The most expanded *con* known to the Atlantic, connects England and the United States. Cotton, rice, tobacco, wheat, corn, pork, butter, lard, etc., constitute our part of the *con*, or our exports to England. We sell her more of raw material in these productions than she imports from all other nations put together. Now, then, suppose in case of a war with her, our navy could destroy this commerce, which country would be most damaged by this destruction? Would it pay our agricultural States to support such a navy fifty years in view of the possibility of such a war and such a destruction of their productions on their way across the sea? Certainly it would damage business in England much to prevent the trade in these American productions. But would this weaken her or tend to bring the war to a speedier close? Does this destruction of private property tend in that direction usually?

But in case of such a war our navy could not spite England's face by hitting off the nose of its own country. In case of such a war, England would get American cotton cheaper than she did in our civil conflict. We should not blockade our own ports, but open them wide to all the vessels in the world, except the English. The war would only create a set of entrepôts in Spain, France and Germany. Brest or Havre would become the Liverpool for the importation of American cotton, corn and provisions. The Bahamas and Jamaica would face the other way, and, in defiance of patriotism and our navy, American merchants and shippers would rush to the front in this round-about trade under some flag or other besides their own.

Is it not time to arrest this armed peace policy which, "like the dropsey, grows by that it feeds on"? Think how it has grown upon this nation in the last twenty years—from \$20,000,000 to \$70,000,000! It had reached this figure on the 30th of June last, before the Cuban imbroglio, which will give it an upward tendency that will last for decades. Let no one cheat his mind with the delusion that the Virginian affair is to cost the nation only \$4,000,000 or \$5,000,000. It will cost it \$50,000,000. It has generated influences and tendencies that will run on for a generation. It will lead to the erection or enlargement of fortifications as well as ships of war, which will drag their slow length of expenditure through one decade after the other. Shall this great nation, held in the protecting arms of the broad ocean 3,000 miles from the nearest European power, take its children's bread, its children's toil and earnings, and offer them as an everlasting oblation to this impalpable hobgoblin that makes cowards of us all? Will the young generation to succeed us attain to a better courage and shake off this huge vampire that fattens upon the industries of the world? As a nation we want this new and better courage, a better faith in God and humanity, a courage to believe that what we would not do to others they would not do to us. That is the correlative, the complementary doctrine of the golden rule. Be just and fear not. "The eternal years of God," and all the guarantees of his providence stand pledged to the truth and safety of that injunction.

### THE DEPLETION OF EUROPE.

The *Times* calls attention again to the magnitude of the emigration from Germany to the United States. During the year 1872 more Germans left the Fatherland than during any previous year; the number coming to us is reported at 215,000. Statistics show that since 1819 we have received from Germany 2,500,000 persons. Each one was so much added to our wealth; but each head of a family, or able-bodied single man brought with him ready money besides. The addition to our resources has, therefore, been enormous, and the loss to Germany equally great.

We are not surprised to hear that this drain of its population creates among the administrators of the Empire serious alarm. It may well do so. In former years, obstructive laws checked the outflow; the application of the obsolete principle, "once a subject always a subject," was attempted. These obstructions, however, are now abolished, and the movement sets toward America more strongly than ever. It is useless to try to stop it; one might as well resist the down-pouring of the rain.

The *Times*, in stating the causes of this wonderful phenomenon of our modern life, fails to give to one of them the importance which is its due. We mean the military organization of the continent of Europe. It has been well said that civilization in Europe has, by a singular inversion, reached the level of barbarism. In the savage state, every male adult is expected to take part in making war, and to this result Europe has come. A remorseless conscription sweeps in the entire arms-bearing population. Enormous armies are kept up in time of peace; the best years of millions of young men are taken from them; taxes are multiplied and eat up the substance of the people. Is it a wonder that as fast as they can they get away?

This is an old story, but it has fresh illustrations. Since the first of January the Emperor of Russia has issued a proclamation which abolishes all the existing exemptions from military service. The Czar says:

"In accordance with the existing laws, military service is exacted only from the peasants and citizens, a considerable portion of Russian subjects being thus exempt from a duty which ought to be equally imposed upon all. These antiquated arrangements, besides being no longer in harmony with the altered circumstances of our social and political life, are at variance with the military requirements of the present age. Recent events have proved that a State is strong, not by the numbers, but by the moral and intellectual education of its troops. But this education can be secured only by all classes of society alike devoting themselves to the sacred task of defending the country. . . . Fully acknowledging the principle that the defence of the Throne and country is a sacred duty of every Russian, the draft declares every male liable to conscription, and repeals the ancient provisions allowing conscripts to redeem their obligation by payment of a sum of money or the presentation of a substitute."

Under this law the army and reserve will number two millions of men. Those on whom the draft falls will be liable to fifteen years' service; after six years they may be furloughed. The young men who have "attended any of the schools of the Empire" will be allowed a deduction from their term of service proportioned to their attainments. Russia has already an army, in time of peace, of half a million. The Emperor disclaims all ambition of military glory. Why then does he increase the number of his soldiers? He certainly cannot need more for defence. The German Mennonites are already fleeing from the Empire and bringing their wealth and industry here.

The one impulse which stirs the poor of the world to-day is the impulse to improve their condition in life. Social have superseded political questions. The French peasant cares very little whether over him is a President, Emperor or King, only so France and he are prosperous. The German will fight in the supreme hour of need, for the unity of Fatherland; but not all the glories of the Empire can restrain him from trying his fortunes in the new world. He will not stay at home to be a conscript, when by crossing the ocean he can become a free man. The end of it all will be that Europe will be depleted until it abolishes its present military system. And it will deserve to be depleted. To rear sons only that they may be shot at is not the prospect which the modern man contemplates with pleasure. We may expect the flow to the new world to increase till the States of Europe, thoroughly alarmed, shall consent to a policy of peace.—*Methodist*.

The ANGEL OF PEACE will be sent postpaid for gratuitous distribution, in packages of from ten to one hundred, at the rate of one-half cent per copy. Specimen copies will be sent free on application to H. C. Dunham, 1 Somerset St., Boston.



# THE ADVOCATE OF PEACE.

BOSTON, MAY, 1874.



## SPECIAL NOTICE.

The Annual Meeting of the American Peace Society, for the election of officers and the transaction of other business, will be held at the Society's office, No. 1 Somerset Street, Boston, Monday, May 25th, at 3 o'clock, P. M.

H. C. DUNHAM, Rec. Sec.

Boston, May, 1874.

## AMERICA'S OFFICE IN THE FAMILY OF NATIONS.

We can think of few phrases more suggestive than this, "*Family of nations.*" The word *family* in its application to the charmed household circle, is one of the richest and sweetest in the language. It is one of the very finest examples of *unity in diversity*. We but partially declare its contents, when we say, it denotes, in all the wonderful and beautiful variety of individual characteristics, a oneness of interests of the several members, a mutual regard, an implicit obedience to the law of the house, and a fellowship of hearts truly admirable.

But when we extend the application of this word to great nations, with all their teeming interests and priceless institutions, each one of which comprises within itself numberless households, it takes on a very grand and impressive significance. It affords an example of *unity in diversity* of the most comprehensive, exalted and engaging character. It portrays to the eye of the mind a picture as enchanting as it is magnificent. It is a picture, in which are seen powerful States, each having its own form of government, its own laws, customs, institutions, occupations, and yet each severally respecting the rights and claims of all the others, and thus, all dwelling together in unity under the benign influence of the law of the world—embracing household of nations, that law which has its "seat in the bosom of God, and whose voice is the harmony of the world." In its widest and fullest sense, "*family of nations*" describes a state of things, in which,

"No war or battle's sound  
Is heard the earth around."

when, nations do not any longer lift up sword against nation, and do not learn war any more; when the citizens of all countries are devoted to the pursuits of peaceful industry, and are employing their resources, their wealth, their time, their strength of muscle, and energy of brain, in promoting the arts and sciences, in giving an increased impulse to civilization; in enhancing human welfare; when, men of different countries are full of life, enthusiasm, heroism, but when their heroism manifests itself rather in saving life than in destroying it; when intellectual pursuits and the enterprises of philanthropy and religion engage universal attention.

This being so, we may be asked, what pertinency or propriety is there in the use of the phrase "family of nations?"

The state of things we have described does not exist. Very true. The nations at present, in their spirit, in their relations to each other, and in their treatment of each other, do not exhibit an actual and perfect realization of this noble and charming ideal of the "family of nations." But, still, we claim the existing state of things among the more advanced nations does justify the application to them, in a certain restricted, but yet, important sense of this rich word "family." Such a state of things is of recent origin; and, hence, the phrase itself has but just begun to be used as a description of what actually is, although it may have been long employed as a description of what *ought to be*.

While the nations were in their barbarous state, and enjoyed little or no intercourse with each other, and had but little knowledge of each other, and regarded each other with abhorrence, it would be an utter perversion of the sacred word "*family*," to apply it to them. But now the case is different. Intelligence and civilization have made a steady and a very large advance, especially during the last century. By the invention of steam-machinery, the electric telegraph, and the other great inventions and discoveries of modern times, the facilities of intercourse among the nations have been greatly increased. The world has been brought together, and, in an important sense, compacted into one community. The interests of all the nations, even of those that dwell in the uttermost parts of the earth, have been blended in one. As an eminent English publicist has happily expressed it, "The separate threads of national interest have been entangled in the international skein." It is true now, as never before, that no nation lives for itself. They are mutually dependent. To such an extent are their interests intertwined and interblended, that a war between any two nations must seriously affect all the nations. Hence, distinguished publicists like Dr. Bluntschli of Germany, have expressed the opinion that when two nations go to war, they grossly wrong all neutral countries, and that they are bound by their obligations to neutral countries to submit their differences to arbitration.

Moreover, co-existing with this blending of the interests of the nations into one, there is, also, a very decided, and rapidly strengthening fellowship of the nations. They are cherishing more and more a real friendship for each other.

When we speak of nations, we refer particularly to the *peoples* that compose the nations.

I may be permitted to say, I have enjoyed, within the past two years, unusual opportunities by mingling with the people of different countries, of learning their sentiments.

The great body of the intelligent, sober-minded people of different countries, those, who compose the bone and sinew of society, are cherishing more and more, feelings of friendship for other nations. We were in England when Mr. Goldwin Smith who had just returned from America, gave an address, in which he spoke of "America's hatred of England." The intimation of America's hostility to England excited amazement, and was received with incredulity. People said, "We do not believe America hates us. But if she does, we do not hate her, and we will conquer her hatred with love." *Family of nations* is by no means an unmeaning expression, and it is an expression which is daily becoming more and more significant.

Now, as in the family, each member has his or her own appropriate place and office, duties and privileges, as Divine Providence, that sets the solitary in families, assigns a station

and a sphere to each member, and ordains a part for each one to perform, even so is it in the great family of nations. All the nations are members of one great community. But, all the members have not the same office. And, it is when each nation moves in the station and fulfills the part ordained by the Supreme Ruler, the God of the nations, that the charming ideal of the family of nations is realized.

The question that demands of us Americans, prompt and profound consideration, is, What is the present peculiar and distinctive office and mission of America in this all embracing family? We answer, it is the great and blessed office and mission of the *Peacemaker*. We are to lift high in the sight of all the world, our banner inscribed with the motto, "*On earth, peace, good-will to men.*" Our national policy is to be pre-eminently a peace policy, illustrating the blessings and glories of peace at home, and so shaped as to promote peace among all nations. Mr. Webster never spoke more truly than when he declared the true policy of America to be a peace policy. The God of the nations, by the way in which he has situated and circumstanced us, as a nation, indicates this answer well nigh as clearly as if in an audible voice he should send it down to us from the cleft heavens.

We should extend this article unduly, were we to specify all the providential circumstances, that conspire to declare the office of our nation to be that of the *Peacemaker*. Among the first to be named is the nature of our government. Its foundation and support is not brute force. It has been well said "Our fathers repudiated that. They said, we do not want bayonets to coerce the people. The ship of state shall here float on the good sense, virtue, and love of law that shall be inherent in the hearts of the millions." The allegiance which our government exacts, is an intelligent and voluntary allegiance.

And then, our country in its geographical situation, and in its structure is well fitted for the mission we have indicated. It is made up of the United States of America having as its most august legal tribunal the Supreme Court. It affords an example of *imperium in imperio*, a federal government unfettered and sovereign in its own sphere, and State governments equally unfettered and sovereign, each in its own sphere. And what a diversity of peoples and interests; what antagonisms of races, of politics and religions have existed and do exist within the limits of this widely-extended country! What frequent and aggravated differences that have arisen between the separate States, or between a State and the Federal Government, have been adjusted without a resort to the bloody arbitrament of the sword, by an appeal to law, justice and right as represented by the Supreme Court.

In America has been demonstrated the possibility of a federation of nations in some respects analogous to the federation of our States, the constitution of a High Court, that shall hold a relation to the family of nations, not the same as, but yet analogous to that of the Supreme Court to the family of States.

The preparation of a code of international law has been entered upon with good prospects of complete success. In a word, the possibility, indeed we may say, the practicability of providing all the means and appliances for a satisfactory and amicable settlement of the differences of nations has been proved.

In view of these facts and others that might be adduced, we repeat the question, What is the peculiar office to which the

God of peace has exalted our nation? Is it not evidently the noble, sublime office of the *Peacemaker*? This is our "manifest destiny" to take the lead in all well-considered and unobtrusive measures for organizing permanent peace among the nations. This is our great calling. Happy shall we be if we see our calling and fulfill it. Truly it is a calling of singular honor, lofty enough to satisfy the ambition of a nation as powerful and aspiring as is this American nation. An office of what renown and glory is that of a peacemaker among the nations! In endeavors to fulfill this mission our national ambition is to find its stimulus and its exercise. May our statesmen and our people understand this.

### THE CAUSE OF PEACE THIRTY-FIVE YEARS AGO COMPARED WITH THE PRESENT.

In 1834 and 1835, beside the American Peace Society, there were the Massachusetts, Maine, Vermont, Rhode Island, Connecticut and New York Peace Societies, and a great number of county and local societies; one in every county in the State of Connecticut, also in a number of seminaries and colleges, such as Andover, Dartmouth, etc.

In the report of the managers of the American Peace Society in 1834, it is stated that within the past year most of the large ecclesiastical bodies of New England have passed resolutions favorable to the objects of the Society, and two hundred and sixteen clergymen of various denominations have engaged to preach on the subject at least once a year. A prize of \$1,000 had been offered for the best essay on a Congress of Nations. The following paragraph is in the report:

"We have shown how utterly improbable it is that the heathen will come numerously into the fold of Christ so long as Christian people not only continue to shed, but to be foremost in shedding, each other's blood; and we have uttered our deep conviction, that Jehovah, whose title is the 'God of Peace,' will not suffer the nations to be converted to—that huge anomaly—a fighting Christianity."

The *Chinese Repository* printed at Canton, has in the June number, 1832, the following paragraph:

"We shall have an opportunity, during the progress of our work, to plead the cause of peace. War, if justifiable at all under the Christian dispensation is very rarely so. We are much inclined to go with the Friends, called Quakers, on the subject of peace, and to enlist ourselves as soldiers in the armies of America and Europe that fight for peace, viz., the Peace Societies. We heartily pray that the reign of Messiah, whose advent was hailed by a multitude of the heavenly host, saying, 'Glory to God in the highest, and on earth peace,' and whose name is 'the Mighty God, the Everlasting Father, and the Prince of Peace,' may soon be universal."

In the report to the seventh annual meeting of the American Peace Society in May, 1835, they take a cheerful view of the various European and American Societies, and thus allude to new peace societies.

"Among the most important of them is the 'Bowdoin Street Young Men's Peace Society,' Boston, which is based upon the principle that ALL war is inconsistent with the spirit of the gospel. The ladies of Bowdoin Street Church, and the young men of Park Street Church have formed societies on similar principles. A new peace society has been formed at the Lane Seminary near Cincinnati, Ohio, which promises to be of much service to the cause. A similar one is in progress at Amherst College in Massachusetts," and a number of others are noticed.

They have the names of more than three hundred ministers who have pledged themselves to preach at least once a year on peace.

They also report numerous ecclesiastical bodies which have passed resolutions in favor of peace.

The following in regard to the labors of the General Agent, (William Ladd):

"We are happy to report that the health of our General Agent is, thank God, perfectly restored, in consequence of

which he has resumed his labors in the cause of peace. He has traveled since the last anniversary in the service of the cause about 1,300 miles. He has delivered 40 public addresses; edited and distributed four numbers of the *Calumet*, and collected \$962.26 for the Society, and procured eight life memberships and pledges for others, besides writing numerous essays for the newspapers, and keeping up an extensive correspondence. All these things have been done without any expense to the Society except that of postage."

Peace men of to-day think of that. They conclude their report with saying they have more of encouraging nature to report than ever before; that wind and tide have both been propitious.

William Ladd's first great object, after engaging in the cause of peace, was the establishment of a national Society, and through his exertions mainly the American Peace Society was organized in May, 1828. He early saw the necessity of a substitute to take the place of war, hence the idea of a Congress of nations which the American Peace Society endorsed as an important and necessary measure, and as before stated, offered a prize of \$1,000 for the best essay on that subject. Some forty essays were offered, and a portion of the best referred to a committee of three, who could not agree on any one, but recommended to adopt five of the best. Another committee also failed to decide on any one, and the Society adopted the recommendation of the first committee, and decided to publish the five best, and requested William Ladd to write a sixth, embodying the better portions of the rejected essays. He says, "I have attended to this duty. In reading over those essays I have noted down every thought worth preserving, and I present them here in a body with such reflections, additions and historical facts as occurred to me during my labor; so that my claim to originality in this production rests much on the thought of separating the subject into two distinct parts, viz., First, A Congress of Ambassadors from all those Christian and civilized nations who should choose to send them, for the purpose of settling the principles of international law by compact and agreement, of the nature of a mutual treaty, and also of devising and promoting plans for the preservation of peace and meliorating the condition of man.

"Second, A Court of Nations composed of the most able civilians in the world to arbitrate or judge such cases as should be brought before it, by the mutual consent of two or more contending nations; thus dividing entirely the diplomatic from the judicial functions which require such different, not to say, opposite characters in the exercise of their functions. \* \* \*

"This division I have never seen in any essay or plan for a congress or diet of independent nations, leaving the functions of the executive with public opinion, 'the queen of the world.' I believe it will obviate all the objections which have been heretofore made to such a plan."

These essays were published in one volume in 1840, and a much larger number of that by Mr. Ladd, separately, and many thousands of which were also published in England by the London Peace Society.

"As soon as it left the press," says F. Burritt, "Mr. Ladd set himself to the work of distributing copies to the crowned heads and leading men of Christendom with all the glowing zeal and activity which he brought to the cause. And it is the best tribute to his clear and judicious mind that the main proposition as he developed it has been pressed upon the consideration of the public mind of Christendom ever since his day, without amendment, addition or subtraction."

For several years previous to the publication of the essays, numerous petitions from peace societies and individuals were presented to Congress on the subject, and William Ladd went to Washington in 1839 to attend to the furtherance of the objects, and had a special interview with the President, and some leading members of Congress, "from all of whom" he says, "I gathered what indeed I knew before, that if the rulers in representative governments are to be induced to adopt any new measure of public utility, it must be through their constituents. \* \* \* Before either the President or the Congress of these United States will act on this subject, the sovereign people must act, and before they will act, they must be acted on by the friends of peace; and the subject must be laid before the people in all

parts of our country as much as it has been in Massachusetts. \* \* \* When the whole country shall understand the subject as well as Massachusetts, the Congress of the United States will be as favorable to a Court of Nations as the General Court of Massachusetts is, and when the American Government shall take up the subject in earnest, it will begin to be studied and understood by the enlightened nations of Europe."

Such were the views and feelings of that far seeing Apostle of Peace, a generation ago, and is it not the true position of the peace cause at the present time?

Where are the sons of those noble sires, who were then battling for the right through those peace societies, and petitions to Legislatures and to Congress? They were faithful in their generation, but alas! as they have died, their societies have died also. Where are the hundreds of ministers who pledged themselves to preach for peace at least once a year?

But have not a portion of those young men who imbibed the true principles of peace at Andover, Dartmouth, Amherst, Bowdoin and Park streets, remained true to their principles, whereby the American Peace Society has been kept alive, and is now urging upon the public mind the very measures that Ladd sacrificed his life to establish? Therefore, let the sons of the worthy fathers awake to their duty, and come up to the help of those who have faithfully stood at their posts, and press the subject upon the people everywhere, at this auspicious moment, when the Christian world is waking to a realization of the truth.

J. S. W.

## THE INTERNATIONAL CONFERENCE.

### IMPORTANCE OF ITS WORK.

Rev. Edward E. Hale, in the May number of *Old and New*, has an excellent article upon the necessity of a prompt distribution by our government of the Geneva award, from which we extract the following passages:

Side by side with the loss of national honor involved is the indefinite postponement of the principle of arbitration, from which we had begun to hope so much. Nobody can with any face propose arbitration in the international politics of the world while the great Geneva Arbitration hangs in this wretched limbo. For a generation past we have been proposing it to the nations. In the treaty of Washington, some of our shrewdest and wisest and best men, working with some of the shrewdest and wisest and best Englishmen, wrought out the detail with such precision, that, on the whole, the tribunal worked wonderfully well. Just at the moment of success it proves that there is no success. The nation which was in the right does not accept the award—or does not obey it. There is an end, then, for a generation of men, of any kindred proposition.

Some of the publicists of the world who have earned an honorable distinction by their work or their writing met at Bruxelles last autumn, and with a good deal of skill set on foot a series of measures for what they call the codification of international law,—for putting upon paper, in some authorized and authentic way, such results as are now conceded as arrived at in the public law of nations. They have arranged to have a second meeting guarded with more care and form, at Geneva next September. There seems good reason to hope that a singularly intelligent body of men, of acknowledged reputation in this matter, may meet there. Suppose they do. Suppose some commissioner urges, that, as the two great maritime nations of the world have successfully resorted to "arbitration" in the settlement of a most exasperating and difficult question of Admiralty law, "arbitration" shall be considered as decided upon as the best means for solving a certain class of questions.

Suppose that proposal brought forward again by some English commissioner at the New Geneva Conference: how wretchedly would the American commissioners be estopped from saying anything in regard to it! Their own country, their own government, having received from the award of arbiters a sum of fourteen million dollars, has failed to use it for the only purpose for which it was paid. They would be prevented by this miserable failure, from saying one word of weight in urging

any concerted measures for putting arbitration on any firmer footing hereafter.

The project of putting together some statement of those points of international law which have been agreed upon among civilized nations, in a form so concise and definite that it could be referred to and recognized in treaties, and in the general work of diplomacy, is a plan much more intelligible, and much more practicable, than the friends of universal peace have put forward since the days of Henry the Fourth.

So long as the peace congresses of mankind have no object but talk and resolutions, so long will they be utterly idle; and the words spoken at them will fall into the category of certain idle words regarding which severe denunciation is on record. But the conference at Bruxelles proposed, and that at Geneva proposes, a specific enterprise, perfectly well defined. If the Geneva meeting will hold to it, and will advance one step towards it, it will achieve a work of distinct and real importance.

That work is the brief but distinct statement of certain principles of public law, which are, on the whole, agreed upon by publicists and by practical statesmen; which could be stated in some such condensed form or code, that afterwards they could be distinctly and readily referred to. In time they would be recognized generally in the diplomacy of nations. It cannot be expected, that, in the negotiation of every treaty, on each and every occasion, the hard-pressed Mr. Fish, or Lord Granville, or Count Bismarck, or M. Remusat, who has the special detail of the moment in charge, shall work up, for the mutual consent of both parties, those fundamentals of international law which both parties might naturally and gladly assent to. But let a body of men of known reputation once agree on a statement of such fundamentals, and, though it were no larger than the ten commandments, nations agreeing on treaties might be disposed to extend to such a code their approval. A closing article in every treaty would, not unnaturally, be an agreement, in future difficulties to be bound by the principles stated in the "Code of Geneva."

To prepare for such a code it is necessary that the Geneva Conference should not be a mass-meeting, but an assembly of a few selected men, competent to the service, and generally acknowledged to be so. We are glad to believe that the arrangements made at Bruxelles may secure the selection of such commissioners.

### PEACE.

Our excellent and able friend, Augustine Jones, delivered a very interesting discourse recently, in the church of the Disciples, Boston, upon the principles of the Society of Friends, from which we extract the following:

At the beginning of the eighteenth century persecution was nearly ended, the society organized. Good works came as the natural fruit of obedience to the Light. Samuel said to Saul, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Friends early protested against war and capital punishment. In this also they resembled the primitive Christians, who refused to fight for two centuries after Christ. The testimony of Friends against war and oaths is on the statute book of every country where they live, placed there usually by patient endurance of persecution. How could they, with their theory of equality and the Inward Light, kill men?

He who was their great prototype, although he could command twelve legions of angels, refused the protection of a sword. And those persons who have followed his example have been preserved in the midst of danger.

When Titus laid Jerusalem in ashes, and slew eleven hundred thousand Jews, the Christians refused to fight and went forth in safety.

The rebellion in Ireland engendered not only open war, but murder inspired by bigotry, rapine and revenge. And not one Friend was slain, while an uninjured house elicited the remark, "That, doubtless, is the house of a Quaker." No Friends were killed by Indians in America.

Ramond says in his "Travels in the Pyrenees," "The

assassin has been my guide in the defiles of the boundaries of Italy; the smuggler of the Pyrenees has received me with a welcome in his secret paths. Armed, I should have been the enemy of both; unarmed, they have alike respected me. Arms irritate the wicked and intimidate the simple; the man of peace amongst men has a much more sacred defense, his character."

A little company of Friends, called recently to preach the Gospel, tented safely, without arms or soldiers, and with their tent door open at night, on the hills and plains of Palestine.

If Napoleon, the impersonation of war, could trust for protection in *his destiny*, how much more ought the disciple of the Gospel of Peace to trust in the living God!

Friends have not confined their efforts to non-resistance. They have constantly labored to bring national disputes before a tribunal, as personal disputes are brought before a court, there to be settled by established rules and right reason, and not by brute force and the accidents of war.

At the close of the Crimean war, the Great Powers met to settle the terms of peace. A committee of Friends, headed by Joseph Sturge, hastened to the spot. They persuaded Lord Clarendon to use his best endeavors to have a clause inserted in the treaty, that in the event of another rupture the parties should be bound to refer the matter to arbitration. It was done. And it was a victory for humanity. Then followed the Geneva Arbitration. The pride of England was humbled, the fever heat of war was on; and again Friends came to the front, in the persons of John Bright, Jacob Bright, Foster and Gilpin, and a host less known to fame.

The same Joseph Sturge visited Boston in 1841, as an advocate of negro emancipation and universal peace. At a meeting of the American Peace Society he suggested a Peace Congress, and the London Convention followed in 1842. Again one at Brussels in 1848. Meanwhile Richard Cobden brought the matter before the House of Commons, and Friends had so agitated the subject that Cobden wrote to Sturge, "I always say that there is more pluck in the ranks of the Quakers than in all our regiments of red-coats."

### THE LESSON OF THIRTY YEARS!

BY REV. WM. W. PATTON, D. D.

It lacks but little of thirty years since, on a "Fourth of July," as we had been accustomed to call it, or on "Independence Day," as it was known in Massachusetts, we found ourselves in an immense Boston audience, which had assembled to hear an oration suited to the national anniversary. Our seat was in front of the platform, and but a few feet from it; and between us and it was a distinguished military company, which acted as an escort to the civic procession. Upon the platform sat an array of the notable men of Boston. The orator was a young man, three or four years beyond thirty, having some of the best blood of the State in his veins. Tall, and in every way of fine presence, and dressed, if our memory does not mislead, in a blue dress-coat and light (we thing white) pantaloons, he stood forth, a picture of manly beauty, upon the open platform, and spoke for two hours, without manuscript. Never can we forget the impression of his eloquence, or the effect of his arguments and appeals upon his hearers. Instead of repeating the commonplaces of ordinary Fourth of July orators, he discussed, with historic learning and with moral earnestness, the "True Grandeur of Nations," denounced the barbarism and degradation of war, deplored the cultivation of the military spirit, eulogized peace, and advocated the settlement of international disputes by a resort to arbitration. Our country was then agitated by the approaching war with Mexico over the boundary question, and the Whigs, though regretting the contest, feared to oppose it, and thus to encounter the unpopularity of not seeming to be patriotic. As the orator proceeded with his scathing review of the policy of war, standing among the tall caps of the military laid on the edge of the platform, we noticed disgust pictured in their faces, while the countenances of the politicians gathered blackness, and betokened a storm.

After the exercises, the authorities and invited guests (among which latter we fortunately had place) went to dine at Council



Hall. When the viands had been disposed of, speeches were in order, and then the wrath of the conservative Whigs had vent. The sentiments advocated in the oration were impugned as fanatical, and a flaming toast was offered in favor of "Our country, however bounded," and insisting on maintaining its cause in war, right or wrong. These were, no doubt, the opinions of the great majority of those present; but a noble minority agreed with the young and progressive orator, who was none other than Charles Sumner. The political papers allowed the high moral tone and the rhetorical brilliance of the oration, but criticised it as chimerical. Yet to it Charles Sumner owed his subsequent elevation. Published and widely circulated, at home and abroad, it drew to him the admiring attention of American and European civilians and philanthropists, and prepared the way for his anti-slavery career which began soon after.

### DYING FOR OUR COUNTRY.

BY REV. AMASA LORD.

In times of war we hear much said about the duty and glory of dying for our country. Orators who are careful to keep their precious selves out of the bloody fray will harangue audiences by the hour on the nobleness and reward of other people laying down their lives to save their bleeding country. So meritorious is this sacrifice considered by some, that they are ready to promise eternal happiness in heaven to those who make it, whatever may be their characters or other deeds while here on earth. But the religion which prepares men for heaven is not manifested by imbruing our hands in the blood of others, and the act of rushing into the cannon's mouth will not atone for other sins which have been committed throughout a lifetime.

Dying for one's country generally means when stripped of its sophistry, dying for those who wish to govern the country. It is dying for kings, and nobles, and other great men who quarrel among themselves and then, too selfish to do their own fighting, meanly call on their subjects to do it for them. And when thousands or hundreds of thousands of these subjects have "bitten the dust" how soon they are forgotten and left to moulder in unremembered graves, while their poor families and other friends are suffering for the want of their care and support.

What has been the gain of dying for the countries during the many centuries whose history has been written in blood. In many cases where men have died for their country their country has died with them. This was the case with ancient Greece and Rome, and has been also with many modern nations. They have resorted to the sword to avenge some fancied insult or secure some unlawful end, and mightier ones have paid them in the coin of their own choosing, and blotted them from the map of the continent.

How much more wise and noble to *live* for one's country instead of dying for it! When dead there is an end to all efforts to make the nation better and happier, as well as to efforts to promote the welfare of our friends and neighbors. But while we live we may daily perform deeds and exert an influence that shall bless not only our friends and our country, but the world.

[From the Albany Argus, April 19.]

### INTERNATIONAL ARBITRATION.

Pursuant to announcement a large and intelligent gathering met in the court of appeals chamber, last evening, in the interest of the codification of the laws relating to national arbitration. Among those present were the judges of the court of appeals, Hon. Sanford E. Church, Associate Judge Grover, Ira Harris, Secretary Woolworth, of the board of regents, Rt. Rev. William Croswell Doane, Hon. J. V. L. Pruyn, Merrill E. Gates, principal of the Albany Academy, Dr. Mosher, Amasa J. Parker, and numerous other citizens of note. The meeting was called to order by the Hon. J. V. L. Pruyn. A brief statement in regard to the history of the movement was made by him, and on his motion, Rt. Rev. Wm. Croswell Doane was called to the chair. He briefly addressed the meeting, and in a few happy and well-chosen words presented Dr. J. B. Miles of Boston.

Dr. Miles entertained the audience for nearly an hour with a clear and exceedingly interesting address. At the conclusion of Dr. Miles' address, Chief Justice Church presented the following resolutions, which were unanimously adopted, after which the meeting adjourned:

*Resolved*, That this meeting has heard with great interest and satisfaction from Dr. J. B. Miles of Boston, one of the representatives of the United States to the Brussels conference, an account of the movement for the codification of international law, the promotion of arbitration, and other measures for the peaceful settlement of the differences between nations, so successfully inaugurated.

*Resolved*, That we are gratified with the encouraging prospects of this great movement, and cordially commend, as did a meeting recently held in Boston, the declaration moved by the Right Hon. Mountague Bernard, and unanimously adopted by the Brussels conference.

### PEACE AMONG NATIONS.

The Suffolk North Association of Congregational Clergymen, having previously requested the Rev. J. B. Miles, D. D., an esteemed member of this body, to submit a report of his two recent visits to European countries, and of the progress of the cause of peace, and having, at the present session, listened with interest and satisfaction to his statements respecting his cordial reception and the great favor shown to his worthy object by distinguished publicists, jurists and statesmen in all those countries, appointed the undersigned a committee to reaffirm the sentiments of this association in regard to universal peace.

*Resolved*, That we recognize with profound gratitude the deep and general interest recently awakened in the cause of peace and in the substitution of arbitration for the sword and the horrors of war, as a means of settling national disputes; and we rejoice in the Treaty of Washington, in the Geneva arbitration, the conference at Brussels, the measures already inaugurated for the codification of international laws, and the meeting to be held, next August, at Geneva, in Switzerland, as harbingers of the reign of peace on earth and of universal brotherhood among mankind.

*Resolved*, That we cheerfully renew to our beloved brother, the Rev. J. B. Miles, D. D., the expression of our high appreciation of his self-denying and arduous labors, our conviction of the importance of his mission in the United States and in transatlantic countries, both in itself and its relations to other benevolent enterprises being an efficient agent of promoting them, our grateful sense of the encouragement afforded him and those whom he represents, our sympathy, prayer and co-operation; and we earnestly commend him and the cause which he advocates to the support of the churches, and to the patronage of the philanthropic and benevolent among our fellow-citizens. A small part of the \$3,000,000,000 expended annually to support the present war system of nations, if contributed to this cause, we have reason to think would speedily advance it to a final and glorious consummation. In its present state, \$100 contributed to it may prove a more efficient means of good than \$1,000 given to some other objects.

A. R. BAKER, }  
DORUS CLARK, } Committee.  
S. H. HAYES, }

Boston, April 21, 1874.

Bishop Doane, who presided at the meeting in favor of arbitration, held last Friday evening in Albany, at which Dr. Miles gave an address on the proceedings and results of the Brussels Conference, writes to Dr. Miles; "You are free to use my name as cordially in sympathy with your work, and as both amazed and delighted at the wisdom and success which have attended your good work."

Better is a handful with quietness, than both the hands full with travail and vexation of spirit.—*Ecc. iv* : 6.





### MOTHER'S WAY.

BY NANNIE A. HEPWORTH.

Oft within our little cottage,  
As the shadows gently fall,  
While the sunlight touches softly  
One sweet face upon the wall,  
Do we gather close together,  
And in hushed and tender tone,  
Ask each other's full forgiveness  
For the wrong that each has done.  
Should you wonder why this custom  
At the ending of the day,  
Eye and voice would quickly answer,  
"It was once our mother's way!"

If our home be bright and cheery,  
If it hold a welcome true,  
Opening wide its door of greeting  
To the many, not the few;  
If we share our Father's bounty  
With the needy, day by day,  
'Tis because our hearts remember  
This was ever mother's way.

Sometimes, when our hands grow weary,  
Or our tasks seem very long;  
When our burdens look too heavy,  
And we deem the right all wrong;  
Then we gain a new, fresh courage,  
As we rise to proudly say:  
"Let us do our duty bravely,  
This was our dear mother's way."

Thus we keep her memory precious,  
While we never cease to pray  
That, at last, when lengthening shadows  
Mark the evening of life's day,  
They may find us waiting calmly,  
To go home our mother's way!

The sweetest word in our language is love. The greatest word in our language is God. The word expressing the shortest time is now.

### HOW LOVE CONQUERS.

BY REV DR. NEWTON.

There was a good Christian family in England. Mr. and Mrs. Stone were the names of the father and mother, and they had four little children. Mr. Stone's brother had died, leaving a little orphan boy named Jack, about nine years old. As Mr. Stone was the boy's uncle and his nearest relative, he thought that he ought to take him into his family, and bring him up among his own children; but Jack was such a wild wicked boy, that he was afraid of the bad effect he might have on the other children. But finally it was concluded that Jack was to come; and so he came.

He had never been taught to obey, and he was very lawless and rude. But he had worse faults than these. He loved to tease and worry his little cousins. He had an ugly disposition, and sometimes broke out into very violent fits of temper, when he would destroy anything he could lay his hands on. Punishment had no effect. Reasoning and coaxing had no effect. His one answer to everything said to him was, "I don't care."

His cousin Susie was a gentle, delicate child. She felt very sorry for Jack, because no one loved him; and she was always trying in some sweet, loving way, to make him better. But one day he got very angry with her, and in his rage threw her doll into the fire, tore her hair, and actually scratched her arm till the blood came. As a punishment for this, he was locked up in the lumber-room, which was called "the jail" because it had iron bars across the windows, having once been used as a nursery. He was put on prisoner's fare—bread and water—until he should promise to do better. But he was cross and sullen, and he had nothing to say, but, "I don't care."

Nobody felt so sorry for Jack as Susie did. "Mother," she said at night, "I can't go to sleep for thinking of poor Jack; all alone, with no light, and nothing;" and her little lips quivered.

The third day had come, and Jack showed no signs of sorrow for his fault. "I don't care," was all he would say.

"Mother," said Susie, "mayn't I go and be shut up while Jack comes out to see how pleasant it is; there is no sun there, nor anything."

Her mother looked tenderly in the dear child's face, and said, "Go, Susie."

Susie went to Jack's door, and unlocking it said, "I asked



mother if I might come and take your place, Jack, while you go out and see how pleasant it is ; it is so dismal and lonely here."

Jack looked up and stared at her. "What a fool you are," said he. Then he walked slowly out, while Mrs. Stone came and locked Susie in. "Let Jack take my dinner down stairs, mother," whispered Susie, "and I'll take his dinner up here."

At dinner time Jack took his seat opposite Susie's vacant chair. "You can carry up Susie her bread and water," handing him the tray. He took it, and walked away looking very sober, if not softened. According to Susie's wish, he stayed down stairs all the afternoon till supper time.

After dark he asked, "Must Susie stay there all night, if I don't?" "Yes," said Mrs. Stone. Tears started into Jack's eyes. He ran up stairs, and darting into the jail-chamber, he said: "Susie, you are the very best girl I ever knew. Susie, I'll never, never treat you so again, I'm sorry; I am. I'll try to be a good boy, I will."

"Susie, what makes you so good to me?" and he threw his arms around her neck, and cried as if his heart would break. Jack was drawn to Susie. And what was it that drew him? It was her love to him; she showed this love by her willingness to suffer for him.

### CHARLES SUMNER.

BY HENRY WARD BEECHER.

Young men, let me speak a few words to you in respect to some parts of the example of this man who has departed from our midst.

First, you will take notice that he identified his own interests with the noblest interests of his country. He was not a vermin statesman, he was not a parasitic statesman, who looked upon his country but as a carcass from which he might draw blood. In a venal, corrupt time he held trust and power unsullied and unsuspected. Nothing can speak better for the judgment of corrupt men than the fact that they never dared to approach him—for Mr. Sumner said, with inimitable *naïveté*, "People speak of Washington as being corrupt. I do not believe a word of it; I have been in Washington fifteen years and more, and I have never seen a particle of corruption!" No, he never had. He was the last man that any corrupt schemer dared to approach.

It is not necessary that men should be greedy and selfish and corrupt in order to be prosperous. The foremost man of his time has died with white hands and a clean heart.

His patriotism sought no aggrandizement of his nation by defrauding others. His was not a belligerent nor a selfish statemanship. He attempted to associate this land of his love with the best interests of mankind universally. He was an advocate of peace. He preached and inspired the sense of justice among nations. Known well in America and in Europe, and esteemed among statesmen and courts and lawyers everywhere, his voice was against violence, and for amity based upon justice. His ambition was not for the "manifest destiny" of greediness; it was for the better destiny of temperance, forbearance, patience and plenitude of power for the defence of ourselves, but yet more for the defence of the poor and of the needy. Everywhere aggression met his determined resistance. He was a statesman because he based all procedure on great principles. He was a republican statesman because he sought the welfare of all; and not of a privileged class. In his case this is the more noticeable because his personal habits did not lead him to love association with common people. It was principle, and not personal attraction, that moved him. In some sense it may be said that he denied himself, and loved those who were beneath him. Nay, I think he thought more of mankind than he did of men. I think he loved the principles of justice and of liberty rather than liberty and justice themselves. It was because liberty in practical life glorified the principle of liberty, that he loved it.

He is an example of personal integrity—an example not a little needed. Much assaulted, much misunderstood, partly from his own fault and partly from circumstances, nevertheless he was prosperous, and had an illustrious career, never drooping, and never really blackened by any taint. He has died in

honor; and his name remains a glorious name in the galaxy of American patriots.

He was a man of courage, and of fidelity to his convictions. He never meanly calculated. He never asked the question whether it was dangerous to speak. He was one of those heroic spirits that carried the fight further than it needed to be carried. He erred by an excess of bravery. He was a self-sacrificing man, giving up every prospect of life for the sake of doing his duty and establishing rectitude. He lost his life, and found it. He has verified the truth that disinterestedness is not inconsistent with the highest ambition. We have not a great many such men. There is not a disposition, in this great, trading, thriving, commercial nation, and in this time of greed, to believe in romantic heroism of character; and it is good for us to be called to the consideration of a man who did not live for himself, and whose nature, naturally revolving about itself, was trained by the principle of justice to develop itself for the welfare of others. I cannot conceive of a man who by nature befitted the courtly circle better than he. If I had looked through all the old State of Massachusetts, I could not have found, it seems to me, one man who would have been more likely to ally himself to government, to party and to illustrious power than Charles Sumner; and it was a marvel of the Providence of God to see this man, who was built apparently to play the part of a sovereign and an aristocrat, filling the office of nurse to the slave child; giving his brilliant knowledge, his unwearied industry, and the fruit which he had gathered from every field, to those who needed succor; and bringing the stores of his literary attainments, the richness of his historical researches, and the accumulated treasures of the ages, which were his, and employing them to build better huts for the emancipated bondmen.

If he does not rank with the earlier men of our history; if he does not rank with the inventive geniuses of the age to which he belonged; yet no man in America has ever surpassed Charles Sumner in the entire dedication of the gifts which God granted him, to the service of the poor and needy. Thousands and thousands are blessed by him who have only heard his name to rail at it; for while he secured rights to the poor, and while he removed disabilities from those who were enthralled, not only the particular class for whom he specially labored were benefited, but every honest man in the country, whatever might be his nationality, participated in the bounty which he wrought out.

He has gone to his reward. He has lived a noble and spotless life on earth. He has not been a hero without a blemish; and yet, his blemishes were not spots of taint. His faults were weaknesses, not crimes of the soul. They were intensities, partaking somewhat of fierceness, engendered by the high conflicts through which he passed. And let us forget them. Let us bury them, as we bury his noble form, dust to dust, under the sod. Let us remember his virtue, his integrity, his self-devotion, his enormous industry, his patient humanity, and his endurance unto the end as a martyr for liberty.

And now he rests, his greatness and his sweetness,  
No more shall seem at strife,  
And death has molded into calm completeness  
The statute of his life.

His faith and works, like streams that intermingle,  
In the same channel ran,  
The crystal clearness of an eye kept single,  
Shamed all the frauds of man.

But round his grave are quietude and beauty,  
And the sweet heaven above,  
The fitting symbols of a life of duty  
Transfigured into love.

"No man," once said Sir Benjamin Rudgard, "is bound to be rich or great; no, nor to be wise; but every man is bound to be honest."

War is the Devil's bunch of keys; and there is not a door of evil which is not unlocked.





## FLOWERS.

BY HENRY WADSWORTH LONGFELLOW.

Spake, full well, in language quaint and olden,  
One who dwelleth by the castled Rhine,  
When he called the flowers, so blue and golden,  
Stars, that in earth's firmament do shine.

Wondrous truths, and manifold as wondrous,  
God hath written in those stars above;  
But not less in the bright flowers under us  
Stands the revelation of his love.

Bright and glorious is that revelation,  
Written all over this great world of ours;  
Making evident our own creation,  
In these stars of earth—these golden flowers.

In all places then, and in all seasons,  
Flowers expand their light and soul-like wings,  
Teaching us, by most persuasive reasons,  
How akin they are to human things.

And with childlike, credulous affection,  
We behold their tender buds expand,  
Emblems of our own great resurrection,  
Emblems of the bright and better land.

The late Duke of Wellington, when being crowned with laurels after a victorious battle, and receiving the personal congratulations of his friends, said, in a deep tone of sadness, "But, O, the cost of this victory! There is nothing so dreadful as a battle won, except a battle lost."

This incident shows the remorse which visits even the conqueror.

[From the War Correspondence of an English Paper during the late War between Prussia and France.]

## THE GOOD DOG "BEEL," AND THE WOUNDED SOLDIER.

"Here, again, I met two or three wounded, but in a fair state of convalescence, limping about slowly. One of these men had a little dog—an iron-gray terrier, unmistakably English—following at his heels, but only on three legs. If the story the man told me is to be believed—and for my own part I had not the slightest hesitation in the matter, his manner of telling it was so simple and earnest—the dog had been the means, under Providence, of saving his master's life. He had been struck by a ball in the chest, near Ham, and lay on the ground for six hours when the fighting was over. He had not lost consciousness, but the blood was flowing freely, and he was gradually getting weaker and weaker. There was none but the dead near him, and his only living companion was the English terrier, who prowled restlessly about him with his master's *kepi* in his mouth. At last the dog set off at a trot, and the wounded soldier made sure his only friend had deserted him. The night grew dark, the cold was intense, and he had not even the strength to touch his wounds, which every instant grew more and more painful. At length his limbs grew cold, and, feeling a sickly faintness steal upon him, he gave up all hope of life, and recommended himself to God. Suddenly, and when it had come to the worst, he heard a bark which he knew belonged to only one little dog in the world, felt something lick his face, and saw the glare of lanterns. The dog had wandered for miles till he arrived at a roadside *cabaret*. The people had heard the cannonading all day, and seeing the *kepi* in the dog's mouth, and noticing his restless movements, decided to follow him. He took them straight to the spot—too straight for a little cart they had brought with them to cross fields and hedges—but just in time. When the friendly help arrived the man had fainted, but he was saved. There were honest tears in the man's eyes when he was telling me, and I fully believed him. The dog, too, had been slightly touched in the leg by a ball in the same battle, and had since been lame. He got him when a puppy from an English sailor at Dunkirk, and called him 'Beel'; very probably the French for Bill."

## THE VAGABOND SAGE.

An old man of very active physiognomy, answering to the name of Jacob Wilmot, was brought to the police court. His clothes looked as if they might have been bought second-hand in his youthful prime, for they had suffered more from the rubs of the world than the proprietor himself.

"What business?"

"None; I'm a traveler."

"A vagabond, perhaps?"

"You are not far wrong. Travelers and vagabonds are about the same thing. The difference is that the latter travels without money and the former without brains."

"Where have you traveled?"

"All over the Continent."

"For what purpose?"

"Observation."

"What have you observed?"

"A little to commend, much to censure, and a great deal to laugh at."

"Humph! what do you commend?"

"A handsome woman that will stay at home, an eloquent preacher who will preach short sermons, a good writer that will not write too much, and a fool that has sense enough to hold his tongue."

"What do you censure?"

"A man that marries a girl for her fine clothing, a youth who studies medicine while he has the use of his hands, and the people who will elect a drunkard to office."

"What do you laugh at?"

"I laugh at a man who expects his position to command that respect which his personal qualifications and qualities do not merit."

He was dismissed.



## LIVE IN LOVE, 'TIS PLEASANT LIVING.

Be not harsh and unforgiving,  
Live in love, 'tis pleasant living.  
If an angry man should meet thee,  
And assail thee indiscreetly,  
Turn not thou again and rend him,  
Lest thou needlessly offend him;  
Show him love hath been thy teacher—  
Kindness is a potent preacher;  
Gentleness is e'er forgiving—  
Live in love, 'tis pleasant living.

Why be angry with each other?  
Man was made to love his brother;  
Kindness is a human duty,  
Meekness a celestial beauty;  
Words of kindness, spoke in season,  
Have a weight with men of reason;  
Don't be others' follies blaming,  
And their little vices naming;  
Charity's a cure for railing,  
Suffer's much, is all-prevailing.  
Courage, then, and be forgiving;  
Live in love, 'tis pleasant living.

Let thy loving be a passion,  
Not a complimenting fashion;  
Love is wisdom, ever proving  
True philosophy is loving;  
Hast thou known that bitter feeling,  
'Gender'd by our hate's concealing  
Better love, though e'er so blindly,  
E'en thy foes will call it kindly.  
Words are wind; O, let them never  
Friendship's golden love-cord sever!  
Nor be angry, though another  
Scorn to call thee friend or brother.  
"Brother," say, "let's be forgiving;  
Live in love, 'tis pleasant living."

## A BEAUTIFUL PARABLE.

A rich young man of Rome had been suffering from a severe illness, but at length he was cured, and recovered his health. Then he went for the first time into the garden, and felt as if he were newly born. Full of joy, he praised God aloud. He turned his face up toward heaven, and said, "O Thou Almighty Giver of all blessings, if a human being could in any way repay Thee how willingly would I give up all my wealth."

Hermas, the shepherd, listened to these words, and he said to the rich young man, "All good gifts come from above; thou canst not send anything thither. Come follow me." The youth followed the pious man, and they came to a dark hovel, where there was nothing but misery and lamentation; for the father lay sick, and the mother wept, whilst the children stood around naked and crying for bread. Then the young man was shocked at the scene of distress.

But Hermas said, "Behold here an altar for thy sacrifice! Behold here the brethren and representatives of the Lord!" The rich young man then opened his hands, and gave freely and richly to them of his wealth, and tended the sick man. Hermas said, "Ever turn thy grateful looks first toward heaven, and then toward earth."

TEN THOUSAND HUMAN BEINGS FOR AN OLD BUCKET.—About seven hundred years ago there was a country in Europe called Modena, and another country lying beside it called Bologna. Some soldiers belonging to the State of Modena took a bucket from a well in the State of Bologna and carried it away. The old bucket was of no value and might have been replaced by a few cents; and it is said the soldiers carried it away in mere fun and frolic. But the people of Bologna took it as a great insult. They declared war against Modena, and had a long and bloody conflict about it. More than ten thousand human beings were butchered because of the old bucket.—*Uncle Henry.*

## QUEER TOM.

Tom Flossofer was the queerest boy I ever knew. I don't think he ever cried. I never saw him. If Fleda found her tulips all rooted up by her pet puppy, and cried, as little girls will, Tom was sure to come round the corner, whistling, and say: "What makes you cry? can you cry tulips? do you think every sob makes a root or a blossom? Here, let's try to right them!"

So he would pick up the poor flowers; put their roots into the ground again, whistling all the time; make the bed look smooth and fresh, and take Fleda off to hunt hens' nests in the barn. Neither did he do any differently in his own troubles. One day his great kite snapped the string and flew away far out of sight. Tom stood still one moment, and then turned round to come home, whistling a merry tune.

"Why, Tom," said I, "aren't you sorry to lose that kite?"

"Yes, but what's the use? I can't take more than a minute to feel bad. 'Sorry' will not bring the kite back, and I want to make another."

Just so when he broke his leg.

"Poor Tom," cried Fleda, "you can't play any mo-o-o re!"

"I'm not poor, either. You cry for me; I don't have to do it for myself, and I have a splendid time to whistle. Besides, when I get well, I shall beat every boy in school on the multiplication; for I say it over and over till it makes me sleepy, every time my leg aches."

Tom Flossofer was queer, certainly; but I wish a great many more people were queer that way.—*Wood's Magazine.*

## EARLY DRUNKENNESS.

At a temperance meeting held some years ago, several reformed inebriates told the story of their lives—the lives of drunkards—that they might do something to warn those present to avoid the misery they had endured. Said one, and he the youngest:

"I began to drink rum at twelve years of age. A rich man now in this city (I do not name him) sold me rum when I was not tall enough to reach the top of the counter."

After much more he gave the following:

"I had eleven companions—all healthy companions, all healthy young men, all doing well in business. We used to meet to drink and to gamble; we continued our course for some time, and what is the history of us twelve? Six have died drunkards, two have enlisted in state-ships, two are in the House of Correction, one is a drunkard still; I alone have escaped to tell you. Who were they? who were they," exclaimed this young man, "who have for these many years sold us this rum? Of them in the sight of God I demand those who have gone down to the drunkard's grave, or who are living the drunkard's life. Where, where are my companions?"

Here his voice failed, and convulsive sobbing took its place. The effect was intense. Men, hard-fisted men, with childlike hearts, were seen with tears streaming down their weather-beaten faces, the mourning—fit mourning—over such remembered dead.

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## AN APPEAL TO CHRISTIANS,

INDIVIDUALLY AND COLLECTIVELY, ON BEHALF OF THE CAUSE OF PEACE.

It is well known to our Christian brethren that the Religious Society of Friends has ever believed that all war is entirely forbidden by the Gospel, and that, in accordance with that belief, its members have as a rule, refrained from taking any part in carnal warfare; and for refusing to comply with military requisitions, or to pay fines for thus refusing, many, in years past, have suffered restraint of goods to large amounts, and not a few have been imprisoned. Beside a passive testimony thus borne by members individually, the Society has, from time to time

issued its public protest against this heathen and wicked custom.

But while we have cause to feel thankful for the amelioration of military laws, whereby our members are now generally exempt from suffering, we are pained in knowing that war, with all its horrors, is yet allowed and practiced by all the Christian nations, and sanctioned by the larger portions of the Christian Church. As Christians, we all believe in the fulfillment of prophecy. Dr. Chalmers, more than fifty years ago, testified that "the mere existence of this prophecy of peace is a sentence of condemnation upon war, and stamps a criminality on its very forehead. So soon as Christianity shall gain a full ascendancy in the world, from that moment war is to disappear."

Believing that it is only by a full and proper application of the Gospel in the affairs of nations, as well as individuals, that the prophecies in regard to war will be fulfilled; and believing, as a branch of the church which has so long seen the true character of this heathen abomination, that we were not doing all that we should do toward enlightening our brethren on this important subject, most of the Yearly Meetings of Friends have united in the organization of "The Peace Association of Friends in America," to which is delegated this important work, with instructions to labor expressly on their behalf in the more general promotion of the cause of peace.

The Association, in the fulfillment of its trust, has thus far mostly confined its labors to the printing and circulation of books and tracts, and the publication of a monthly paper called the *Messenger of Peace*. During the few years of its existence, millions of pages have been distributed far and wide, and many acknowledgments have been received of the convincing effects of the truth therein inculcated.

The attitude of millions in the prime of manhood, now kept constantly armed and equipped for mutual slaughter by the nations of Europe, and the sudden uprising of the war spirit in our midst, convince us of the necessity of further and more direct efforts to arouse and awaken the public to a clearer appreciation of the true character of this monstrous evil. If it is only by the full application of the Gospel that war can be abolished, surely it is the duty of the church to labor for its proper application.

But, in view of the apathy that so generally prevails, we feel constrained to appeal directly to our Christian brethren, individually and collectively, earnestly entreating them to take this subject into prayerful consideration in all its bearings. Can we believe that if the members of the Christian church everywhere were entirely to refrain from taking part in carnal warfare, that professedly Christian nations could any longer continue the custom? If we believe this, we must also believe that the responsibility for the continuance of war rests upon the church. Dear fellow professors, can you rest satisfied in continuing to bear the weight of this awful responsibility?

While statesmen and publicists are laboring to relieve suffering humanity from the blight of this dreadful curse, the church of Christ remains silent. Surely it is time for it to arise from its slumber and to proclaim its supremacy! Is not eighteen hundred years long enough for its white robes, which should be pure and spotless, to have been stained in blood? Must the skirts of the visible church be longer polluted with the gore of the battlefield, and stained with the tears of the orphan and the widow? While war, as has been said, seems to aim at setting up the kingdom of Satan in the earth, alas! the church remains to be its very bulwark.

Surely it is time to wipe out this reproach against Him, at whose coming into the world, peace on earth and good will to men was proclaimed, and engage in this holy warfare against the supremacy of Satan's kingdom.

Therefore, in behalf of suffering humanity, and in behalf of the cause of the blessed Prince of Peace, whose mission on earth is not fulfilled while wars continue—in true Christian love, we again entreat you to give this subject the consideration it justly merits.

On behalf and by direction of the Peace Association of Friends in America.

ROBERT L. MURRAY, *President*, New York.

DANIEL HILL, *Secretary*, New Vienna, Ohio.

MURRAY SHIPLEY, *Treasurer*, Cincinnati, Ohio.

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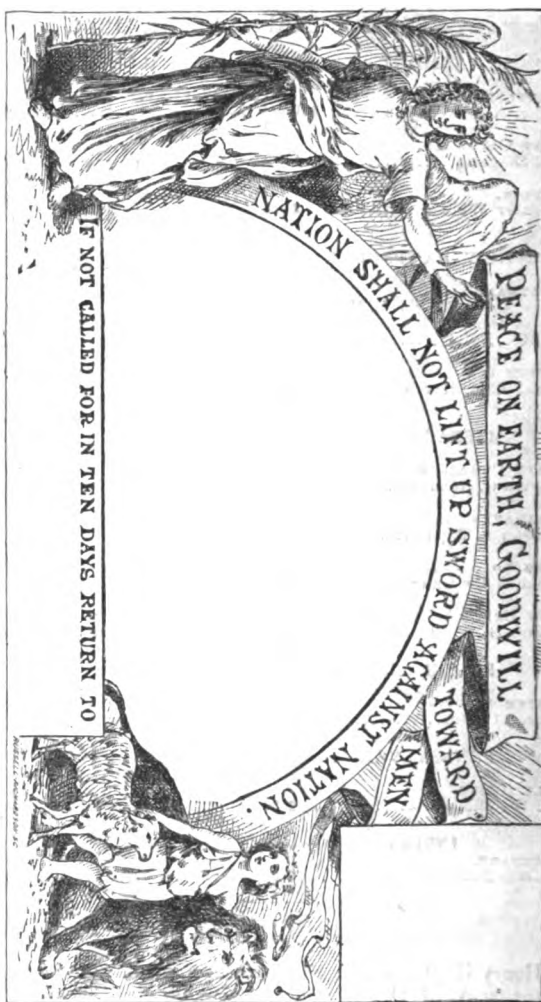
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ESTABLISHED }  
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{ NEW SERIES,  
VOL. V. NO. 6.

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### TO OUR READERS.

DEAR FRIENDS:—You are numbered by thousands. The children and youth who see the *Angel of Peace* are a large army; and when we add those who see the *Advocate of Peace*, the army of the Lord is largely augmented. We have asked ourselves if these dear friends, to whom we go by our papers once a month, would not gladly do us a small favor! The answer has been yes, yes, they would do it if they could.

Very well. We are going to make a request which any one of them can comply with if they choose.

If each one of our readers would send us a very small donation which they could easily collect from a few friends if they are unable to give it themselves, it would in these panic times be the greatest possible favor to us.

The Scotch say, "Many littles make a muckle," and we all know it but don't always practice accordingly. Suppose now twenty thousand children should send us each twenty-five cents, which they can easily collect if they cannot give it themselves, it would give us the handsome sum of five thousand dollars! If now our adult readers, to the number of five thousand, and we have many more than that, would add one dollar each, which they can easily do, it would swell the sum to ten thousand dollars!

We need this amount of money in these panic times more than language can describe, and if we had it it would be spent immediately in promoting the cause where it is greatly needed.

Dear readers, young and old, we most earnestly ask you to help us in this way, and it will encourage us to do for the peace cause what we cannot do unless you come to our aid. Please enclose the twenty-five cents or the one dollar and forward to this office to either of the undersigned.

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, JUNE, 1874.

VOL. V. No. 6.

## INTERNATIONAL ARBITRATION.

Petitions have been forwarded to Congress from different sections of the country in behalf of measures on the part of the American government for securing treaty stipulations amongst the different nations of Christendom for arbitration in case of disputes arising between them, and thus preventing in all cases a resort to war and the necessity of keeping up those immense military and naval establishments which entail such vast taxation upon the people and continually endanger the peace of the world.

Hon. Amasa Walker, at the request of the American Peace Society, appeared before the Committee on Foreign Relations, and made the following argument in favor of the object.

MR. CHAIRMAN, I appear before you in behalf of the petitioners who ask that measures may be taken by the American government in connection with the governments of Europe, for establishing a permanent system of arbitration for the settlement of all international disputes. I also appear at the request of the American Peace Society, which has for a period of some forty years made the identical measure now before you a special object of its efforts.

The Society and the friends of peace generally throughout the country feel that such are the character and position of this government it can and ought to exert a greater influence in behalf of arbitration, the establishment of a congress of nations, and an improved and uniform code of international law, than any other government can or is likely to do.

It is for this reason that I wish the indulgence of your Committee while urging the importance of the subject now under consideration. I need not say that war is the greatest scourge endured by mankind, the war system the greatest oppression, even in time of peace, consuming the larger part of all the revenues of civilized governments throughout the world. War is assumed to be a necessary incident of civil organizations, but it is so only because such organizations have taken no measures for removing that necessity by providing a general system of arbitration. Without some such provision war is indeed inevitable. It is for this reason that your petitioners, and all others who believe in the practicability of establishing such a system, desire that measures be taken by the different governments of Christendom to secure the wished-for result, and that the American government should take an early and active part in securing that object.

We are aware, Mr. Chairman, that the principal obstacle to the desired consummation is the incredulity but too generally entertained as to the feasibility of the measure, but this lack of confidence arises mainly from the want of a sufficiently careful examination of the subject. What is there in the nature of the case that makes arbitration impracticable? Cannot the intercourse of mankind be made more pacific than at present? Cannot human governments rise to a higher moral level than they now occupy? Is there sufficient reason why disputes between nations, as between individuals, should not be referred to some tribunal mutually agreed upon and established for the purpose? Is not the formation of such a tribunal a

natural and necessary step in the progress of an enlightened civilization? We believe it is, and therefore appeal with the fullest confidence to the Congress of the United States to initiate the measure and show to the different nations of Europe that this government is ready and desirous to join in a general and earnest endeavor to provide a substitute for war.

## THE ECONOMIC BEARINGS

of this question are immense, almost incalculable. How rapidly would the nations of the earth advance in wealth, in refinement, in education, in all the means of happiness and improvement if relieved of the terrible incubus of war, and the vast resources now squandered upon fleets and armies, on fortifications and arsenals, were devoted to the elevation of mankind!

"Were half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the world from error  
There were no need of arsenals and forts."

Observe, Mr. Chairman, the constant and frightful increase in the war-budgets of Christendom. In England the whole war expenditures in 1835 were but £11,457,487, while in 1873 they were £25,860,000. The war-budgets of the Continent show similar results. In the United States the increase is found to be still greater. In 1840 the military and naval establishments cost but \$17,745,894, in 1873 they were \$69,854,395, having quadrupled during that period. Yet these expenditures are certain to be largely increased in the future if the present system is continued.

We take encouragement from the fact that all Europe, as well as this country, is deeply involved in debts occasioned by the war system in the past, from which they cannot hope for deliverance unless the present system is abolished. This is true at least, so far as the chief governments of Europe are concerned; eighty per cent. of all their revenues are wasted upon war.

## THE POLITICAL CONDITION OF EUROPE.

We draw great encouragement too from the changed condition of the principal European nationalities as compared with the past.

ENGLAND no longer occupies the formidable position she once did amongst the monarchies of Europe. She is indeed still "Mistress of the ocean," but it is as mistress in commerce, not in war. Greater, richer and more powerful than at any former period of her history she is, but no longer the terror of surrounding nations. She understands her position, knows her great commercial supremacy, and has come to feel that her interests are eminently the interests of peace. Her policy is now pacific, and her House of Commons has already declared in favor of arbitration as a substitute for the decisions of brute force. Her hearty concurrence in any judicious measures for the general pacification of the world is certain.

FRANCE, a menace to surrounding nations for the last two centuries has ceased to be so. Her position within a few years has greatly changed.

First. Her military power has been broken by her late war with Prussia, and her former prestige has passed away never to return.

Second. She is more deeply involved in debt in proportion

to her resources than England even, or perhaps any of the principal governments of continental Europe.

Third. Her people are now heavily taxed, and her young men, forced by conscription to spend the best years of their lives in military service, begin to feel most deeply the severity of the oppression they suffer, and sigh for deliverance. Military glory no longer dazzles the mass of the people, and even the communists themselves, formidable in their numbers, with all their mad schemes of spoliation, are pledged against the maintenance of standing armies.

Fourth. Above and beyond all these in its effective influence is the fact that the industry and commerce of the nation have been greatly extended within the last two decades, and these demand peace as the guarantee of their prosperity.

The people of France begin to realize they have a higher and a better mission than that of being the ministers of destruction to those around them, and that they can achieve a more commanding position and secure a more enduring fame by the arts of peace than they have ever attained in war, great as that may have been.

The position of AUSTRIA is far more favorable to the peace of Europe than twenty years since. She has been driven out of Italy, has been obliged to relinquish her German States, but she has consolidated her own government, and entered upon such a career of industrial development and progress as render her interests in the future those of peace instead of war.

ITALY, now united under an able monarch, with liberal ideas predominant both in church and State, has already shown herself the friend and ally of the cause of peace.

PRUSSIA, by her great success in war has effected the revolution of the German Empire, and now occupies the position of arbiter amongst the nations that surround her. This she has accomplished by subjecting her people to military serfdom for the tedious period of two centuries. She has attained her object but at a fearful price! She has secured a high military pre-eminence among the nations, but there is nothing fearful in all this. It will be impossible for Bismarck or any other minister or monarch to subject the people of Germany to a military despotism in time to come. Her young men are too well educated, have too much good sense, too much of the spirit of freemen and the spirit of the age to endure such oppression in the future. Rather than submit to this they will emigrate, as they are doing, in immense and constantly increasing numbers to the United States, where they can be free from the tyranny of the conscription. If the Emperor of Germany would not see his realm depopulated he must reduce his military establishment. Fortunately, that is his only alternative. Hence, notwithstanding the high position which Germany has attained as a military power, we think the peace of Europe is assured rather than endangered by it.

There is little doubt indeed that public sentiment throughout the civilized world is ripe to-day, for a great and earnest movement in favor of general simultaneous disarmament. Such a movement is but the dictate of common sense, since the more armaments are increased the greater the danger to the peace of the world.

I once heard Louis Philippe, when King of France, remark that "The very preparation for war increases the danger and the probabilities of its occurrence."

The more nations arm the more they may, the more they must, since each is endangered by the armament of every other. Danger, not safety, increases with the increase of preparation for war.

Hence the supreme absurdity of the system; hence the desirableness of its overthrow; hence the force of the appeal that may be made in favor of arbitration, and simultaneous and universal disarmament. That the present War System will fall with a sudden crash whenever public attention is seriously and persistently directed upon its enormities and follies, the friends of peace are fully assured.

Certainly no government on earth can urge this measure with more propriety and effect than the United States. At a happy remove from the governments of the Old World, and free from its embarrassing complications, our condition is not only a fortunate one for ourselves, but extremely favorable for exerting an influence in behalf of the peace of the world. We fear

nothing from foreign aggression, for we are strong in our own resources. We are feared by none because we do not, as a people, desire to extend our own limits or power, by trespassing upon the rights of others. The jealousy with which the nations of Europe regard each other, does not extend to us; and for that reason, the American government can with such great propriety and certain effect urge upon other peoples the desirableness of a general treaty for the establishment of arbitration as the recognized mode of settling international disputes.

#### THE GENEVA CONFERENCE.

And last but not least, the success of the Geneva Conference which grappled so effectually with one of the most difficult cases of disagreement that has ever occurred in history, and disposed of grievances existing between two of the most powerful nations of the world, in the most satisfactory manner, affords the greatest encouragement, as a precedent, for the establishment of a permanent and uniform system of arbitration.

I cannot, therefore, Mr. Chairman, but entertain the hope that this Committee will report favorably upon the matter under consideration, and that your action will receive the approbation of both Houses of Congress, and, as I am sure it will, the approval of the President of the United States.

#### EXTRACTS FROM THE EULOGY PRONOUNCED BY CARL SCHURZ ON CHARLES SUMNER, IN BOSTON, APRIL 29, 1874.

##### A NEW FIELD OF ACTION.

But now the time had come when a new field of action was to open itself to him. On the Fourth of July, 1845, he delivered before the city authorities of Boston an address on "The True Grandeur of Nations." So far he had been only a student,—a deep and arduous one, and a writer and a teacher, but nothing more. On that day his public career commenced. And his first public address disclosed at once the peculiar impulse and inspirations of his heart, and the tendencies of his mind. It was a plea for universal peace,—a poetic rhapsody on the wrongs and horrors of war, and the beauties of concord; not, indeed, without solid argument, but that argument clothed in all the gorgeoussness of historical illustration, classic imagery and fervid effusion, rising high above the level of existing conditions, and picturing an ideal future,—the universal reign of justice and charity,—not far off to his own imagination, but far beyond the conceptions of living society; but to that society he addressed the urgent summons, to go forth at once in pursuit of this ideal consummation; to transform all swords into ploughshares, and all war-ships into peaceful merchantmen, without delay; believing that thus the nation would rise to a greatness never known before, which it could accomplish if it only willed it. And this speech he delivered while the citizen soldiery of Boston in festive array were standing before him, and while the very air was stirred up by the premonitory mutterings of an approaching war. The whole man revealed himself in that utterance; a soul full of the native instinct of justice; an overpowering sense of right and wrong, which made him look at the problems of human society from the lofty plane of an ideal morality, which fixed for him, high beyond the existing condition of things, the aims for which he must strive, and inspired and fired his ardent nature for the struggle. His education had singularly favored and developed that ideal tendency. It was not that of the self-made man in the common acceptance of the word. The distracting struggles for existence, the small, harassing cares of every-day life, had remained foreign to him. His education was that of the favored few. He found all the avenues of knowledge wide open to him. All that his country could give he had; the most renowned schools; the living instruction of the most elevating personal association. It was the education of the typical young English gentleman. Like the English gentleman, also, he traveled abroad to widen his mental horizon. And again, all that foreign countries could give he had,—the instruction of great lawyers and men of science, the teachings and example of statesmen, the charming

atmosphere of poetry and art which graces and elevates the soul. He had also learned to work, to work hard and with a purpose, and at thirty-four, when he first appeared conspicuously before the people, he could already point to many volumes containing the results of his labor.

#### IN THE SENATE.

When Charles Sumner had been elected to the senate, Theodore Parker said to him in a letter of congratulation: "You told me once that you were in morals, not in politics. Now I hope you will show that you are still in morals, although in politics. I hope you will be the senator with a conscience." That hope was gratified. He always remained in morals while in politics. He never was anything else but the senator with a conscience. Charles Sumner entered the senate not as a mere advocate, but as the very embodiment, of the moral idea. From this fountain flowed his highest aspirations. There had been great anti-slavery men in the senate before him; they were there with him, men like Seward and Chase. But they had been trained in a different school. Their minds had ranged over other political fields. They understood politics. He did not. He knew but one political object,—to combat and overthrow the great wrong of slavery; to serve the ideal of the liberty and equality of men, and to establish the universal reign of "peace, justice and charity." He brought to the senate a studious mind, vast learning, great legal attainments, a powerful eloquence, a strong and ardent nature; and all this he vowed to one service. With all this he was not a mere expounder of a policy; he was a worshiper sincere and devout at the shrine of his ideal. In no public man had the moral idea of the anti-slavery movement such overruling strength. He made everything yield to it. He did not possess it; it possessed him. That was the secret of his peculiar power.

Charles Sumner was placed as chairman at the head of the committee on foreign relations. It was a high distinction, and no selection could have been more fortunate. Without belittling others, it may be said that of the many able men then and since in the senate, Mr. Sumner was by far the fittest for that responsible position. He had ever since his college days made international law a special and favorite study, and was perfectly familiar with its principles, the history of its development, and its literature. Nothing of importance had ever been published on that subject in any language that had escaped his attention. His knowledge of history was uncommonly extensive and accurate; and all the leading international law cases, with their incidents in detail, their theories and settlements, he had at his fingers' ends; and to his last day he remained indefatigable in inquiry. Moreover, he had seen the world; he had studied the institutions and policies of foreign countries on their own soil, aided by his personal intercourse with many of their leading statesmen, not a few of whom remained in friendly correspondence with him ever since their first acquaintance. No public man had a higher appreciation of the position, dignity and interests of his own country, and no one was less liable than he to be carried away or driven to hasty and ill-considered steps by excited popular clamor. He was ever strenuous in asserting our own rights, while his sense of justice did not permit him to be regardless of the rights of other nations. His abhorrence of the barbarities of war and his ardent love of peace led him earnestly to seek for every international difference a peaceable solution; and where no settlement could be reached by the direct negotiations of diplomacy, the idea of arbitration was always uppermost in his mind. He desired to raise the republic to the high office of a missionary of peace and civilization. He was, therefore, not only an uncommonly well-informed, enlightened and experienced, but also an eminently conservative, cautious and safe counsellor; and the few instances in which he appeared more impulsive than prudent will, upon candid investigation, not impugn this statement. I am far from claiming for him absolute correctness of view and infallibility of judgment in every case; but taking his whole career together, it may well be doubted whether in the whole history of the republic the senate of the United States ever possessed a chairman of the committee on foreign relations who united in himself, in such

completeness, the qualifications necessary and desirable for the important and delicate duties of that position. This may sound like the extravagant praise of a personal friend; but it is the sober opinion of men most competent to judge, that it does not go beyond his merits. His qualities were soon put to the test. Early in the war one of the gallant captains of our navy arrested the British mail steamer Trent, running from one neutral port to another, on the high seas, and took from her by force Mason and Slidell, two emissaries of the confederate government, and their dispatches. The people of the North loudly applauded the act. The Secretary of the Navy approved it. The house of representatives commended it in resolutions. Even in the senate a majority seemed inclined to stand by it. The British government, in a threatening tone, demanded the instant restitution of the prisoners and an apology. The people of the North responded with a shout of indignation at British insolence. The excitement seemed irrepressible. Those in quest of popularity saw a chance to win it easily by bellicose declamation. But among those who felt the weight of responsibility more moderate counsels prevailed. The government wisely resolved to surrender the prisoners, and peace with Great Britain was preserved. It was Mr. Sumner who threw himself into the breach against the violent drift of public opinion. In a speech in the senate, no less remarkable for patriotic spirit than legal learning and ingenious and irresistible argument, he justified the surrender of the prisoners, not on the ground that during our struggle with the rebellion we were not in a condition to go to war with Great Britain, but on the higher ground that the surrender, demanded by Great Britain in violation of her own traditional pretensions as to the rights of belligerents, was in perfect accord with American precedent, and the advanced principles of our government concerning the rights of neutrals, and that this very act, therefore, would for all time constitute an additional and most conspicuous precedent to aid in the establishment of more humane rules for the protection of the rights of neutrals and the mitigation of the injustice and barbarity attending maritime war. The success of this argument was complete. It turned the tide of public opinion. It convinced the American people that this was not an act of pusillanimity, but of justice; not a humiliation of the republic, but a noble vindication of her time-honored principles, and a service rendered to the cause of progress.

I will not discuss here the correctness of his opinions as to what he styled the precipitate and unjustifiable recognition of Southern belligerency, or his theory of consequential damages. What he desired to accomplish was, not to extort from England a large sum of money, but to put our grievances in the strongest light; to convince England of the great wrong she had inflicted upon us, and thus to prepare a composition, which, consisting more in the settlement of great principles and rules of international law to govern the future intercourse of nations, than in the payment of large damages, would remove all questions of difference and serve to restore and confirm a friendship which ought never to have been interrupted. When finally the treaty of Washington was negotiated by the joint high commission, Mr. Sumner, although thinking that more might have been accomplished, did not only not oppose that treaty, but actively aided in securing for it the consent of the senate. Nothing would have been more painful to him than a continuance of unfriendly relations with Great Britain. Had there been danger of war no man's voice would have pleaded with more fervor to avert such a calamity. He gave ample proof that he did not desire any personal opinions to stand in the way of a settlement, and if that settlement, which he willingly supported, did not in every respect satisfy him it was because he desired to put the future relations of the two countries upon a still safer and more enduring basis. No statesman ever took part in the direction of our foreign affairs who so completely identified himself with the most advanced, humane and progressive principles. Ever jealous of the honor of his country, he sought to elevate that honor by a policy scrupulously just to the strong, and generous to the weak. A profound lover of peace, he faithfully advocated arbitration as

(Continued on page 47.)



## THE ADVOCATE OF PEACE.

BOSTON, JUNE, 1874.


 FORTY-SIXTH ANNUAL REPORT OF THE  
 DIRECTORS OF THE AMERICAN  
 PEACE SOCIETY.

The Directors of the American Peace Society respectfully submit the following as their forty-sixth annual report :

In our last annual report we had occasion to congratulate the members of the Peace Society upon the signal triumphs, which the cause had won the previous year, especially in the successful issue of the Geneva Arbitration. We expressed the hope that by that illustrious victory of peace the friends of progress and of a genuine Christian civilization in all lands, would be inspired with fresh courage, and would be prompted by it to unite in earnest endeavors to secure from it the most permanent and beneficent results; that thus the year then begun might witness a still greater and more glorious advance of the principles, which our Society advocates, than the year just ended.

We are most glad and grateful, that we are now able to say, that hope has not been disappointed. Doubtless, all the efforts that might and ought to have been put forth have not been put forth, and hence, more meagre results than were possible have been achieved. Still, a careful and candid retrospect of the year justifies the conclusion, that very essential progress has been made toward the much wished for consummation, namely, the substitution for the barbarous and bloody arbitrament of the sword, of amicable methods of adjusting the difficulties of nations.

In the minds of a great multitude of the intelligent and thoughtful people of different countries, the conviction has been strengthening, and is now very decided, that war, as an arbiter of justice between civilized and Christian nations, is a shocking *anachronism*, and is in direct opposition to the *spirit of the age*.

As President Grant in a recent interview with our Corresponding Secretary very forcibly said, "The world is becoming civilized and learning there is a better way to settle difficulties than by fighting." The civilized nations are not only coming to a knowledge of this fact, but, great numbers of the best people in the world are cherishing more and more the determination to find this "better way." They are uniting in the demand, that the laws of nations, which now recognize brute force as the arbiter between them, shall be so reformed and codified as to provide for an International Tribunal, and other facilities and appliances by which

"Sovereign Law  
 The world's collected will  
 O'er thrones and globes elate"

may sit empress "crowning good, repressing ill." They have faith in the possibility and practicability of this great reform. As a confirmation and prominent illustration of this statement, we refer to the proceedings and results of the conference of eminent

publicists, statesmen and other men of note from different countries, that convened in Brussels in October last for the purpose of "consultation upon the best method of preparing an international code, and the most promising means of procuring its adoption."

## THE CORRESPONDING SECRETARY'S SECOND MISSION TO EUROPE.

That our Secretary might have an opportunity to assist in preparing and organizing the Conference and participating in its proceedings, the Peace Society granted him a leave of absence from the country for four months.

The limits of this report do not admit of a detailed statement of his labors in European countries in behalf of the cause of peace, or an extended account of the origin and successive steps in the progress of the movement, which culminated in the memorable "Brussels Conference," as it is now designated. The essential facts connected with that movement may be found in the various numbers of the *Advocate of Peace* of the last two years. Moreover, we need not speak at length of the proceedings, action and results of that conference as these have been fully reported in the European letters of the Corresponding Secretary which have been published in the *Advocate*.

We are happy to say the success of the Conference exceeded the most sanguine expectation even of those especially active in originating and promoting it.

At the last annual meeting of the Peace Society our Corresponding Secretary communicated to us the views and opinions which he had obtained from distinguished publicists and statesmen of different countries, respecting the desirableness and practicability of such a convention as was held at Brussels last October. These opinions were, in the main, favorable to such a movement, but the experiment had not been tried. No precedents existed to which appeal might be made. Obstacles and difficulties were numerous and apparent. Those who would rejoice most in the success of the undertaking could but entertain more or less of doubt in regard to its feasibility. Is it possible to bring together from countries so widely separated the eminent men whose attendance is essential? If they can be convened will not the diversity of languages which they will speak prove an insuperable obstacle to success? If they shall succeed in understanding each other, is at all likely that they will be able to agree in opinion respecting the great questions of international law or national policy?

Such are some of the questions, which a year ago, naturally suggested themselves. But, to-day we have the satisfaction of saying these questions have been answered. The project, which, a year ago, was a mere proposition in whose speedy realization, a few and perhaps none had strong faith is now a *fait accompli*.

Distinguished representatives of many of the leading nations have assembled for the purpose above indicated. The obstacle of the diversity of languages has not been found to be insuperable, or even serious, and the convention was remarkably harmonious. Eminent *savants*, and writers upon International Law, who went to the convention entirely undecided in regard to its practical utility, left it full of thankfulness, and with high hope for the future. An international organization has been effected, which is for the present to hold annual meetings. The prospects of the next meeting which is to be held in Geneva, Switzerland, in August of this year, are very encouraging. We are happy to learn national societies or committees auxiliary to the international conference have been constituted in several countries and it is the purpose to organize them in all

the principal countries. When this work shall have been done, prominent representatives of the nations will be associated in a grand international league, whose object will be most comprehensive and benign, ever to preserve the peace, and promote the well-being of the whole family of nations.

The results that have already been produced by the Conference are quite marked and happy. It has made a deep impression upon the civilized world. Its proceedings have been the subject of able and favorable comments by the leading organs of public opinion in our own country, and in other countries. It has tended to direct attention more distinctly to the enormous evils and burdens of the present war system, and has brought to the serious consideration of people, and to some extent of Governments, the question of enthroning Law in the place of War as an arbiter between nations. While it has greatly encouraged the old friends of the Peace reform in all lands it has gained for the cause many new adherents. One of our most gifted and profound thinkers has said, "God has a way of preparing times for the uncovering of truth. No greatest man or champion is going to conquer a truth before its time, and no least competent man, we may also dare to say, need miss of a truth when its time has come, and the flags of right suggestion are all out before him. How easy a thing it is to think what the times have got ready to be thought, and are even whispering to us from behind all curtains of discovery, and out of all most secret nooks and chambers of experience. That now the clock has finally struck, and the day has come for some new and different thinking of this great subject, I must verily believe."

The correctness of these sentiments is verified by the movement, which has recently been inaugurated for *organizing* peace among the nations. It has been found that leading men in different nations, without any communication with each other, were simultaneously entertaining essentially the same idea in regard to its desirableness and practicability. We can but feel the time was ripe for this step. This conviction is strengthened by the very general and warm endorsement it is receiving by public conventions, ministerial associations, and other bodies, as also by private individuals. As an example of the latter we quote from a letter received a few days since from one of the most respected citizens of Boston, Abbott Lawrence, Esq. Writing to the Corresponding Secretary he says: "I inclose you my cheque for the amount of my subscription. I beg to repeat that this object has my hearty approval. It is a movement worthy the Christian civilization of the nineteenth century."

"Although I do not expect to see the day when there shall be neither 'wars nor rumors of wars'—I do look forward to the time when a High Court for International Arbitration shall take its place among the recognized tribunals of the world."

#### ACTION BY PARLIAMENTS IN FAVOR OF THE REFORM OF INTERNATIONAL LAW AND ARBITRATION.

It is with peculiar satisfaction and gratitude that, in this connection, we refer to the illustrious triumph achieved by the benign cause of peace in the British Parliament on the 8th of July last. On the evening of that day, upon the floor of the House of Commons, peace won a victory, whose glory eclipses the brightest lustre of war's victories. The House adopted, by a majority of ten, the motion in favor of the reform of International Law and Arbitration, submitted by Henry Richard,

the able and most highly honored Secretary of the London Peace Society.

To our distinguished co-laborer we extend across the water our cordial congratulations. We rejoice with him that his indefatigable and heroic endeavors have been crowned with success: By securing, at the time and in the circumstances, this action of the popular branch of the Parliament of the British nation, he has not only made his parliamentary career historic, and his name immortal, but he has earned the lasting gratitude of all mankind.

This expression of the House of Commons in favor of arbitration, coming as it did so soon after Great Britain had been defeated in two important cases in which she had submitted to arbitration, is very significant, and has influenced and is yet more to influence the action of the legislative bodies of other nations. There can be no doubt it contributed, in no small degree, to the unanimous adoption by the Chamber of Deputies at Rome in November last of a similar motion. All honor to Signor Mancini for his introduction and eloquent advocacy of the motion! All honor to the Chamber of Deputies of renowned, beautiful Italy for its unanimous adoption!

Would that we might add that our American Congress had taken similar action. We are not without hope that it may do so before the close of the present session. At different times during the past months petitions numerous signed have been sent to Congress asking for such action.

One of our Vice-Presidents, the Hon. Amasa Walker, has ably advocated it before the Senate Committee on Foreign Relations; and more recently our Corresponding Secretary has visited Washington for the express purpose of doing what he might be able to do in furtherance of the same object. He had pleasant and satisfactory interviews with the President, the Secretary of State, and many members of Congress, all of whom spoke warmly in favor of the movement for the codification of international law as a basis for a permanent system of arbitration. The members of Congress consulted, cheerfully promised to give their support to resolutions in favor of the movement.

#### OPERATIONS AT HOME.

Numerous public meetings have been held by the Secretaries in different towns and cities of our country during the year, at which the principles and work of the Society have been explained and its claims advocated.

Before the Corresponding Secretary went to Europe, he together with the Financial Secretary, Rev. Mr. Haynes, held several union meetings, which were largely attended and were occasions of great interest. During Dr. Miles' absence from the country, Rev. Mr. Haynes has continued the meetings in the interest of the cause, extending his travels into Canada. In many instances large assemblies have gathered. He also had the assistance of the pastors of churches in the places where the meetings have been held. In all cases, we believe, he has been listened to with attention, and it is certain much has been accomplished in the way of diffusing information respecting the operations of the Peace Society, and sowing the seed from which, it is hoped, a harvest may be gathered ere long.

Mr. Haynes has labored with great zeal and his reward has been largely in the satisfaction of feeling that he has served one of the most noble of causes.

Rev. H. C. Dunham, our Office Agent during the year, has discharged his duties with his accustomed constancy and fidelity.

It is simple justice to him to say that his valuable services are rendered evidently from an ardent love of the cause, as his pecuniary compensation is very small.

Dr. Miles since his return has addressed numerous conferences, public meetings, ministerial associations and other bodies, and has had the opportunity of bringing the work, which we are endeavoring to accomplish, to the attention of influential gatherings in prominent centres of influence,—Dartmouth College, Hanover, N. H., Boston, Albany, New York, Philadelphia and Washington.

#### THE PRESS.

The press, whose power has grown to be so commanding, we had almost said omnipotent, is becoming more and more our ally in our great work. Many religious papers, irrespective of denomination, and secular papers of different political bias, have readily offered their columns for articles touching our cause and work, they have quite generally and fully reported our meetings and have spoken for us many cheering words. We have continued the publication monthly of our own periodicals, the *Advocate of Peace* and the *Angel of Peace*. The circulation especially of the *Angel* has largely increased, and there is a satisfaction in feeling that it fulfills a blessed mission by instilling into the minds of the youth the principles of peace and is helping to train them for workers in one of the noblest causes.

#### FINANCES.

At the beginning of the year we expressed the hope in view of the enlarged operations of the Society, and its new and great opportunities, that its receipts would be increased to an amount adequate to the increasing demands. For the purpose of securing this result the Rev. D. C. Haynes, who had had much successful experience in raising funds for different benevolent societies, was appointed the Financial Secretary of the Society.

Unfortunately, soon after he commenced his work the financial crisis occurred, and he found it impossible to raise any considerable amount of money to turn into the treasury of the Society. We felt compelled to decline the petition of prominent friends of peace in Europe, that our Corresponding Secretary should not be withdrawn from his work there, and to request his immediate return to this country, that he might assist in efforts to relieve the pecuniary embarrassment of the Society. Dr. Miles returned and for some two months past has devoted his time and strength very largely in the direction of raising funds. His success in the circumstances, in view of the depressed state of business, the numerous demands made upon the benevolent during the time, by recent and extraordinary events is on the whole encouraging. He has found quite generally a favorable response to his appeals, a cordial approval of the object, and often an expression of regret, that by reason of the multitude of calls, a larger sum could not be given. Those whose names he has secured are for the most part persons who have not previously been identified with this cause, and we trust they will be among its efficient supporters in years to come. The great obstacle in the way of the successful accomplishment of our work is the want of sufficient funds.

In view of the fact, recently stated by one of our Ministerial Associations that "one hundred dollars given to this cause is likely to accomplish more than one thousand dollars given in some other directions" we hope this obstacle will not be permitted long to exist.

#### DECEASE OF FRIENDS.

Two especially prominent friends of Peace have died the last year, Hon. Charles Sumner, for many years a Vice-President of the American Peace Society, and Prof. Alpheus Crosby at the time of his death Chairman of the Executive Committee. The memory of both of these friends of their race is embalmed in our hearts and in the hearts of lovers of Peace and Liberty throughout the world. We have previously paid tributes of respect to them which have been entered upon our Records and published in the *Advocate*.

#### OTHER PEACE ORGANIZATIONS IN AMERICA.

"The Society of Friends," it is needless to say, have been the pioneers in the Peace Reform and ever its consistent and earnest promoters; not unfrequently have they proved their devoted love for it by incurring suffering and persecution for its sake; in the day when it shall triumph they will share largely in the honors. They now have an efficient "Peace Association" in America with an able and devoted Secretary, Daniel Hill, who edits, and publishes monthly the *Messenger of Peace* which comes to us filled with facts and arguments to prove as its prospectus states, "that war is unchristian, inhuman and unnecessary."

We mention also, the Universal Peace Union whose name indicates its object. This Union issues monthly a periodical called the *Voice of Peace* which is a neat and able journal and has much improved the last year. There are also, several local State Peace Societies, such as the Iowa, and South Carolina, all of which by different methods are co-operating for the same great end.

#### THE FUTURE.

For nearly half a century the American Peace Society having for its motto "Glory to God in the highest, on earth peace, good will to men" has persevered in the prosecution of its blessed mission. That it has accomplished great good is undeniable. The fruits of its labors are yearly becoming more and more manifest, and its principles and policy are becoming better understood and appreciated. At no time have its opportunities for usefulness been greater than they are at this hour. At no time has the demand for an enlarged and vigorous prosecution of its work been more imperative than it is to-day. The nations even in this nineteenth century after the birth of the Prince of Peace, depend upon brute force for the preservation of their existence and honor. As long as this shall continue to be the case, no course is open to them but to go on increasing their standing armies, and their preparations for war. While this state of things continues, nations are liable to be involved in war, we know not how soon. Eternal vigilance is the price of peace as it is of liberty. Let the friends of peace in different countries, relax their efforts, and the nations will surely drift into war. Let us then gird ourselves anew for our great and glorious work. With every passing year the burdens and evils of the war system become more oppressive. How much longer must the toiling millions groan beneath them? "Must the sword devour forever?" Blessed be God, No! For, He has assured us of the coming of a day when nation shall no more lift up sword against nation; and they shall not learn war any more.

#### CONCLUSION.

We will add in closing, that it must be obvious, that the future usefulness of the Society can be fully energized only by adequate pecuniary contributions from the earnest friends of the cause.

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a substitute for war. The barbarities of war he constantly labored to mitigate. In the hottest days of our civil conflict he protested against the issue of letters of marque and reprisal; he never lost an opportunity to condemn privateering as a barbarous practice, and he even went so far as to designate the system of prize-money as inconsistent with our enlightened civilization. In some respects, his principles were in advance of our time; but surely the day will come when this republic, marching in the front of progress, will adopt them as her own, and remember their champion with pride.

THE BATTLE FLAGS—THE CENSURE—JUSTICE DONE.

From Europe Mr. Sumner returned late in the fall of 1872, much strengthened, but far from being well. At the opening of the session he reintroduced two measures which, as he thought, should complete the record of his political life. One was his civil rights bill, which had failed in the last Congress, and the other a resolution providing that the names of the battles won over fellow-citizens in the war of the rebellion should be removed from the regimental colors of the army, and from the army register. It was, indeed, only a repetition of a resolution which he had introduced ten years before, in 1862, during the war, when the first names of victories were put on American battle-flags. This resolution called forth a new storm against him. It was denounced as an insult to the heroic soldiers of the Union and a degradation of their victories and well-earned laurels. It was condemned as an unpatriotic act. Charles Sumner insult the soldiers who had spilled their blood in a war for human rights! Charles Sumner degrade victories and depreciate laurels won for the cause of universal freedom! How strange an imputation! Let the dead man have a hearing. This was his thought: No civilized nation, from the republics of antiquity down to our days, ever thought it wise or patriotic to preserve in conspicuous and durable form the mementos of victories won over fellow-citizens in civil war. Why not? Because every citizen shall feel himself with all others as the child of a common country, and not as a defeated foe. All civilized governments of our days have instinctively followed the same dictate of wisdom and patriotism. The Irishman, when fighting for old England at Waterloo, was not to behold on the red cross floating over him the name of Boyne. The Scotch Highlander, when standing in the trenches of Sebastopol, was not by the colors of his regiment to be reminded of Culloiden. No French soldier at Austerlitz or Solferino had to read upon the tri-color any reminiscence of the Vendée. No Hungarian at Sadowa was taunted by any Austrian banner with the surrender of Villagos. No German regiment, from Saxony or Hanover, charging under the iron hail of Gravelotte, was made to remember by words written on a Prussian standard that the black eagle had conquered them at Koniggratz and Langensalza. Should the son of South Carolina, when at some future day defending the republic against some foreign foe, be reminded, by an inscription on the colors floating over him, that under this flag the gun was fired that killed his father at Gettysburg? Should this great and enlightened republic, proud of standing in the front of human progress, be less wise, less large-hearted, than the ancients were two thousand years ago, and the kingly governments of Europe are today? Let the colors of the army, under which the sons of all the States are to meet and mingle in common patriotism, speak of nothing but union, not a union of conquerors and conquered, but a union which is the mother of all, equally tender to all, knowing of nothing but equality, peace and love among her children. Do you want shining mementos of your victories? They are written upon the dusky brow of every freeman who was once a slave; they are written on the gate-posts of a restored Union; and the most shining of all will be written on the faces of a contented people, reunited in common national pride. Such were the sentiments which inspired that resolution. Such were the sentiments which called forth a storm of obloquy. Such were the sentiments for which the legislature of Massachusetts passed a solemn resolution of censure upon Charles Sumner,—Massachusetts, his own Massachusetts, whom he loved so ardently with a filial love, of

whom he was so proud, who had honored him so much in days gone by, and whom he had so long and faithfully labored to serve and to honor. Oh, those were evil days that winter! days sad and dark, when he sat there in his lonesome chamber, unable to leave it, the world moving around him, and in it so much that was hostile, and he prostrated by the tormenting disease which had returned with fresh violence, unable to defend himself, and with this bitter arrow in his heart! Why was not that resolution held up to scorn and vituperation as an insult to the brave, and an unpatriotic act; why was he not attacked and condemned for it when he first offered it ten years before, and when he was in the fulness of manhood and power? If not then, why now? Why now? I shall never forget the melancholy hours I sat with him, seeking to lift him up with cheering words; and he, his frame for hours racked with excruciating pain, and then exhausted with suffering, gloomily brooding over the thought that he might die so!

How thankful I am, how thankful every human soul in Massachusetts, every American must be, that he did not die then!—and, indeed more than once, death seemed to be knocking at his door. How thankful that he was spared to see the day when the people by striking developments were convinced that those who had acted as he did had after all not been impelled by mere whims of vanity, or reckless ambition, or sinister designs, but had good and patriotic reasons for what they did; when the heart of Massachusetts came back to him full of the old love and confidence, assuring him that he would again be her chosen son for her representative seat in the house of States;—when the law-givers of the old Commonwealth, obeying an irresistible impulse of justice, wiped away from the records of the legislature and from the fair name of the State, that resolution of censure which had stung him so deeply,—and when returning vigor lifted him up, and a new sunburst of hope illumined his life! How thankful we all are that he lived that one year longer!

And now his home! There are those around me who have breathed the air of his house in Washington, that atmosphere of refinement, scholarship, art, friendship and warm-hearted hospitality; they have seen those rooms covered and filled with his pictures, his engravings, his statues, his bronzes, his books and rare manuscripts—the collections of a lifetime—the image of the richness of his mind, the comfort and consolation of his solitude. They have beheld his childlike smile of satisfaction when he unlocked the most precious of his treasures and told their stories. They remember the conversations at his hospitable board, genially inspired and directed by him on art and books and inventions and great times and great men—when suddenly sometimes, by accident, a new mine of curious knowledge was discovered in him, which his friends had never known he possessed, or when an outburst of the gentleness of his soul warmed all hearers around him. They remember his craving for friendship, as it spoke through the far outstretched hand when you arrived, and the glad exclamation, "I am so happy you came,"—and the beseeching, almost despondent tone when you departed, "Do not leave me yet; do stay a while longer, I want so much to speak with you!"—it is all gone now. He could not stay himself, and he has left his friends behind, feeling more deeply than ever that no man could know him well but to love him.

Now we have laid him in his grave, in the motherly soil of Massachusetts, which was so dear to him. He is at rest now, the stalwart brave old champion, whose face and bearing were so austere, and whose heart was so full of tenderness; who began his career with a pathetic plea for universal peace and charity, and whose whole life was an arduous, incessant, never-resting struggle, which left him all covered with scars. And we can do nothing for him but remember his lofty ideals of liberty, and equality, and justice, and reconciliation, and purity, and the earnestness and courage and touching fidelity with which he fought for them; so genuine in his sincerity, so single-minded in his zeal, so heroic in his devotion. Oh, that we could but for one short hour call him up from his coffin, to let him see with the same eyes, which saw so much hostility, that those who stood against him in the struggles of his life are his enemies no longer! We would show him the



fruit of the conflicts and sufferings of his last three years, and that he had not struggled and suffered in vain. We would bring before him, not only those who from offended partisan zeal assailed him, and who now with sorrowful hearts praise the purity of his patriotism; but we would bring to him that man of the South, a slave-holder and a leader of secession in his time, the echo of whose word spoken in the halls of the Capitol we heard but yesterday—words of respect, of gratitude, of tenderness. That man of the South should then do what he deplored not to have done while he lived; he should lay his hand upon the shoulders of the old friend of the human kind and say to him, "Is it you whom I hated, and who, as I thought, hated me? I have learned now the greatness and magnanimity of your soul, and here I offer you my hand and heart." Could he but see this with those eyes so weary of contention and strife, how contentedly would he close them again, having beheld the greatness of his victories!

People of Massachusetts, he was the son of your soil, in which he now sleeps; but he is not all your own. He belongs to all of us in the North and in the South—to the blacks he helped to make free, and to the whites he strove to make brothers again. Let on the grave of him whom so many thought to be their enemy, and found to be their friend, the hands be clasped which so bitterly warred against each other. Let upon that grave the youth of America be taught, by the story of his life, that not only genius, power and success but more than these, patriotic devotion and virtue make the greatness of the citizen. If this lesson be understood, more than Charles Sumner's living word could have done for the glory of America will be done by the inspiration of his great example. And it will truly be said, that although his body lies mouldering in the earth, yet in the assured rights of all, in the brotherhood of a reunited people, and in a purified republic, he still lives and will live forever.

### CHRIST'S MISSION, PEACE.

BY R. G. JONES, UTICA, N. Y.

The song of the angels on the fields of Bethlehem when the birth of the Saviour was announced is rather difficult of interpretation. I believe it cannot be explained by those who believe in war. The first part, "Glory to God in the highest," is passed off pretty well by saying that it either means that God will be henceforth glorified on earth as he is in heaven, or that his praises in heaven will be sung louder than ever before. I think it means that God would be more clearly revealed, better known, and therefore more glorious than ever before in heaven.

But the trouble is with the second part, "On earth peace, good will toward men." Nearly all make of this one sentence, On earth peace to men of good will. That is, all who are willing to receive the blessing may obtain it. Others say, On earth peace of good will toward men. That is, God of his free grace gives peace or reconciliation to men.

The advocates of peace can give, I think, a better interpretation by dividing the sentence, On earth peace, good will among men. Heaven is now reconciled to earth, and men will become reconciled to each other. Wars will cease when sin is taken away, and men will come to feel toward each other as brothers. Thus did the angels in these three sentences announce the whole mission of Jesus and proclaim him emphatically the Prince of peace.

Paul also concurs with the latter part of their song, "That in the dispensation of the fulness of times He might gather together in one all things in heaven and which are on earth."—*Eph. i: 10.*

Sin as soon as it entered the world made men hate each other, but from the day on which Christ was born good will among men has been constantly increasing, and it will continue to increase until all men recognize each other in one universal brotherhood. Let the friends of peace be of good cheer, we are working under the direct influence and in the same mission as Christ had in the world.

The bread of life is love; the salt of life is work; the sweetness of life poesy; the water of life faith,

### THE WHITE FLAG.

BY JOSEPHINE POLLARD.

The white flag is flying—the red flag is down—  
JEHOVAH has spoken the word:  
The serpent is dying 'neath liberty's frown,  
The cry of the children is heard!  
The sorrowful mother no longer in vain  
Shall weep for her well-beloved son:  
No more shall the brother be branded like CAIN:  
The work of salvation's begun!

The struggle is over that brought no repose,  
The weakness of man is confessed;  
JEHOVAH, JEHOVAH has conquered our foes,  
And raised the white flag in the West!  
No potency human such glory might win;  
In love, and not law, is our trust;  
And the heel of the woman unfettered by sin,  
Her tyrant has ground to the dust.

The word is "Surrender!"—no longer delay,  
Nor talk of the price of a vote;  
Her God will defend her, and he who would slay,  
Shall die with the curse in his throat.  
The conflict is over—the white flag unfurled—  
The joy of the triumph we share;  
Give praise to JEHOVAH who startles the world  
By his wonderful answer to prayer!

On cottage and palace the blessing shall fall,  
And woman with tears of delight,  
Shall empty the chalice and loosen the thrall,  
The anguish of years to requite.  
The Lord is her leader—His presence is there  
Amid the impetuous throng;  
From bondage He's freed her that nations may share  
In the fervor of MIRIAM'S song.

### THE BOOK OF REVELATION AND WAR.

"And I saw heaven opened and behold a white horse, and He that sat upon him was called Faithful and True. And the armies which were in heaven followed him upon white horses."

Here we have a description of the Church when the gospel shall have its proper effect on it here upon earth.

When Christ began his mission on earth he rode on a white horse, but he was then alone. The church refused to follow him in the paths of peace. However, here we meet with him again on the same peaceful mission. All his followers are of the same peaceful sentiments as himself. He has taught his church to carry on religion and use its influence in the peaceful spirit of the gospel.

One of the hardest lessons for the church is to avoid using physical force to defend truth and subdue error. Christ gave a perfect example in this, and the church by its repeated failures with worldly plans, and a fuller measure of the spirit of Christ will come to trust in truth itself and moral influence, as the only means for bringing the world to right. There is no doubt but the Millennial church will be throughout a peaceful body, true followers of the Lamb in all things.—*Commentary on Revelation by Rev. R. G. Jones, D. D.*

WAR'S RECORD.—According to the philosopher Dick, war has destroyed fourteen billions of human beings since man was first placed upon the earth.

Some authors put the number much higher; but taking Dick's estimate as a basis, the loss of life will be as follows: 2,333,333 annually; 14,444 monthly; 6,302 daily; 266 every hour; 4 1-2 every minute.

Shall the sword devour forever? Not if God's word is true. Christians, come up to the help of the Lord against the mighty.

Truth is truth though all men forsake it—it still remains unchanged the same, and its own excellence will recommend it, even though the conduct of its professors does not.





### DREAM OF SUMMER.

BY J. G. WHITTIER.

Bland as the morning breath of June  
The southwest breezes play ;  
And through its haze, the winter noon  
Seems warm as summer's day.  
The snow plumed Angel of the North  
Has dropped his icy spear ;  
Again the mossy earth looks forth,  
Again the streams gush clear.

The fox his hill-side cell forsakes,  
The muskrat leaves his nook,  
The bluebird in the meadow-brakes  
Is singing with the brook.  
"Bear up, O mother Nature !" cry  
Bird, breeze and streamlet free ;  
"Our winter voices prophesy  
Of summer days to thee !"

So in these winters of the soul,  
By bitter blasts and drear  
O'erswept from Memory's frozen pole,  
Will sunny days appear.  
Reviving Hope and Faith, they show  
The soul its living powers,  
And how beneath the winter's snow,  
Lie germs of summer flowers.

The Night is mother of the Day,  
The Winter of the Spring,  
And ever upon old Decay  
The greenest mosses cling.  
Behind the cloud the starlight lurks,  
Through showers the sun-beams fall ;  
For God, who loveth all his works,  
Has left his Hope with all.

A farmer sent to an orphan home for a boy that was smart, active, brave, tractable, prompt, industrious, clean, pious, intelligent, good-looking, reserved and modest. The superintendent wrote back that unfortunately they had only human boys in that institution.

### LETTER FROM ENGLAND TO THE CHILDREN IN AMERICA.

MY DEAR YOUNG FRIENDS :—It is a long time since I have sent you a letter, but I have not forgotten you, and have often thought how much I should like to write to you again and tell you some of the things that are going on in old England.

As I write this I look out of my window and see the leaves coming out on the trees and the daisies growing up, and it feels so pleasant to think summer is coming again, and that the seeds are being sown in the ground that will soon grow up into lovely flowers, and then my thoughts go off to other kinds of seeds that it is so sad to set and yet will give us great joy when we see them spring to life. Can you think of the seeds I mean ?

This spring an opening was made in the ground and a very precious seed was buried in it,—a sweet, fair girl was put to sleep there, and many tears were shed and many of our hearts were very, very sad that day, but yet we live in hope that some day we shall see her again, brighter and fairer than ever before, one of God's beautiful flowers that will live in his garden forever.

One reason that I tell you about Alice is that she often talked to me about America, and always seemed pleased with the manners and customs of Americans.

But my letter to-day is to be about some one whose name I expect nearly all of you will have heard, David Livingstone. He is one of the most precious seeds that have been sown this spring-time. You will know about him, about his long years of travel in Africa, his efforts to do away with slavery, his great trials of strength and patience, his being lost to us, and our knowing nothing of him, until one of your own countrymen, Mr. Stanley, went to seek for him and found him ; of his death and his body being brought to England by his faithful servant, Jacob Wainwright ; so now I will tell you of his funeral.

In London there is a very beautiful building that is also very old, it is called Westminster Abbey. It is, I think, the most beautiful place I have ever been in, and the most interesting. In one part of it God is worshipped and has been worshipped day after day for hundreds of years, while in other parts are beautiful monuments and figures to remind us of those who have been laid to rest there, all of whom were worthy of honor. Some have been kings, others great statesmen or philanthropists, some authors and some composers. One part is



called the "Poets' Corner," for there several great poets have been buried.

In this beautiful abbey on Saturday, the 18th of April, a great crowd of people were assembled to see the burial of a great man, for on that day David Livingstone's body was brought there.

Silently and sadly the procession came, the pall being carried by Mr. Stanley and Jacob Wainwright as well as by other good friends of Dr. Livingstone, and behind them came those who loved the great man, his sons and his best friends, and those who highly respected him. It was a sorrowful task, but sorrow and gladness were mixed together, for it was the sowing of good seed, the laying to rest of one who had lived a great and a useful life, and there was the looking forward to the time of glory and reward.

Dear children, what a happy thing *hope* is! "Hope on, hope ever" is a good maxim, and this life should be altogether a hopeful time, for we have not yet anything we may call our own and cling to with no fear of losing it but one thing, and that is *hope*. Hope of eternal life; hope of everlasting happiness; hope of seeing those we have loved in Christ here and who have gone away from us; hope of the bright time when the new Jerusalem "shall be full of boys and girls playing in the streets thereof," and all shall be full of kindness and love and peace; no quarrelling will be there, no sorrow or pain and no more sad sowing of seeds; but instead of that the delight in the glorious flowers that have sprung in their place. And all this hope is ours and may be ours all the time we live if only we are God's children and the brothers and sisters of our dear Lord Jesus Christ.

I wonder if you will think this a sad letter, well, if so, I must send you a merry one next time.

I am, dear young friends,

Your English friend, PHILIPPA.

### WILLIAM, JULIA, AND THE TWO APPLES.

These two children lived in New Hampshire. William was seven, and Julia five years old. I was at their house, and one day witnessed the following scene. The mother gave each of them an apple. William's was the largest. Julia was angry at her brother because his mother gave him the largest apple. She began to scream and stamp, and flew at William and struck him, and snatched his apple from him. Her mother took it away and gave it back to William. Julia raved and stormed worse than before. William was a generous-hearted boy as ever lived, and begged his mother to let him give his apple to his sister. She finally consented. William put his arm around his sister, and offered her his apple, without even asking for hers. Julia took it, and began to eat it. But she ate as if it did not taste good. "What is the matter, Julia?" said I. "Does it not taste good?" She hung her head, and said nothing. She evidently felt uncomfortable. She saw that William had no apple while she had two. "I do not wonder," said I, "that you cannot enjoy your apple, Julia, after showing such a selfish spirit, and while William has none." She began to sob, and William tried to comfort her, and told her he had rather she would keep them both. This made her cry harder. Finally, Julia gave William back his apple, and seemed to feel much happier when he took it. Had William contended for the best apple, and struck Julia back when she struck him, there had been a fight between them. But William prevented it, and conquered Julia by kindness and submission to injury.

I was talking and playing with William one day, and trying to get well acquainted with him. Julia saw us, came up and pushed William away, and appeared to be angry with him. She was angry because she thought I liked him better than I did her. But her brother was not to blame if I did like him better. She certainly had no right to be angry with him. I was the one to be angry with, if anybody. "Julia," said I, "do you not wish me to love William?" She hung her head, and was silent. "Are you not willing I should love him, and play with him, as well as with you?" She kept her head down, and would not answer. But William felt much for her, when he saw her look so confused. Said I, "William was talking

about you, when you came in, and pushed him away. He was telling me how he loved you, and how he wanted me to love you; and he said the more I loved you, the better he should like me; and that he had rather have everybody love you, and play with you, than love him, and play with him. Now you are angry with him! O, Julia, how selfish and ungenerous you are!" William pitied his sister, and tried to comfort her, and reconcile her to herself—for that was all she wanted—and he did. Thus he conquered his angry sister again, without any fighting. She struck him indeed, and was angry; but there was no fight, simply because William loved her, and would not fight back again.—*A Kiss for a Blow.*

### BETTER WHISTLE THAN WHINE.

As I was taking a walk early in September, I noticed two little boys on their way to school. The smaller one tumbled and fell, and though he was not very much hurt, he began to whine in a babyish way—not a regular roaring boy cry, as though he were half-killed, but a little cross whine.

The older boy took his hand in a kind and fatherly way and said:

"Oh, never mind, Jimmy; don't *whine*, it is a great deal better to *whistle*."

And he began in the merriest way a cheerful, boy whistle.

Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he; "my lips won't pucker up so good."

"Oh, that is because you have not got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows, they were whistling away as earnestly as though that was the chief end of life. I learned a lesson which I hope I shall not soon forget, and it called out these few lines, which may possibly cheer another whiner of mature years, as this class is by no means confined to the children.

It is better to whistle than whine;

It is better to laugh than to cry,

For tho' it be cloudy, the sun will soon shine

Across the blue, beautiful sky.

It is better to whistle than whine,

Oh! man with the sorrowful brow,

Let the works of the child scatter murmurs of thine

And gather his cheerfulness now.

It is better to whistle than whine,

Poor mother! so weary with care,

Thank God for the love and the peace that are thine,

And the joy of thy little ones share.

It is better to whistle than whine,

Though troubles you find in your way,

Remember that wise little fellow of mine,

And whistle your whining away.

God bless the brave boy for the cheer

He brought to this sad heart of mine;

When tempted to murmur, that young voice I hear,

"It is better to whistle than whine!"

THE WALNUT.—Under a large nut-tree in a village, two boys found a nut. "That's mine," cried Ignaz, "because I saw it first." "No, 'tis mine," said Bernhard, "for I picked it up first." Then they both engaged in a desperate fight. "I will decide the quarrel," said a bigger boy, who had come up to them. Then he stood between the two, took the nut away, and said, "This shell belongs to the one who first saw the nut, and the other shell to him who first picked it up. I keep the kernel for the decision. That," said he laughing at them, "is the usual end of law-suits."

He who delights in taking advantage of another is himself often the loser.



## AN ANGEL IN A SALOON.

## A TRUE INCIDENT.

One afternoon in the month of June, 1860, a lady in deep mourning, followed by a child, entered one of the fashionable saloons in the city of N—. The writer happened to be passing at the time, and, impelled by curiosity, followed her in to see what would ensue. Stepping up to the bar and addressing the proprietor, who happened to be present, she said:

"Sir, can you assist me? I have no home, no friends, and am unable to work."

He glanced at her, and then at the child, with a mingled look of curiosity and pity. Evidently he was much surprised to see a woman in such a place begging, but, without asking any questions, gave her some change, and turning to those present he said:

"Gentlemen, here is a lady in distress. Can't some of you assist her a little?"

They all cheerfully acceded to the request, and soon a purse of two dollars was raised and put in her hand.

"Madam," said the gentleman who gave her the money, "why do you come to a saloon? It isn't a very proper place for a lady, and why are you driven to such a step?"

"Sir, I know it isn't a proper place for me to be in, and you ask why I am driven to such a step. I will tell you in one short word," pointing to a bottle behind the counter labeled "whiskey," "that is what brought me here—WHISKEY!"

"I was once happy and surrounded by all the luxuries that wealth could procure, with a fond and indulgent husband. But in an evil hour he was tempted, and not possessing the will to resist that temptation, fell, and in one short year my dream of happiness was over, my home forever broken and desolated, and the kind husband and the wealth, once called mine, lost, lost, never to return, and all by the accursed wine cup."

"You see before you only a wreck of my former self, homeless and friendless, and with nothing left me in this world but this little child," and weeping bitterly, she affectionately caressed the golden curls that shaded a face of exquisite loveliness. Regaining her composure, and turning to the proprietor of the saloon, she continued:

"Sir, the reason I occasionally enter a saloon like this is to implore those who deal in the deadly poison to desist, to stop a business that spreads desolation, ruin, poverty and starvation. Think one moment of your own loved ones, and then imagine them in the situation I am in, I appeal to your better nature, I appeal to your heart, for I know you possess a kind one, to retire from a business so ruinous to your patrons."

"Did you know that the money you receive across this bar is the same as taking the bread from out the mouths of the famished wives and children of your customers? That it strips

the clothes from their backs, deprives them of all the comforts of life, and throws unhappiness, misery, crime and desolation into their once happy homes. Oh, sir, I implore, beseech and pray you to retire from a business you blush to own you are engaged in before your fellow men, and enter one that will not only be profitable to yourself, but to your fellow creatures also. You will excuse me if I have spoken too plainly, but I could not help it when I thought of the misery and unhappiness it has caused me."

"Madam, I am not offended," he answered in a voice husky with emotion, "but thank you from my heart for what you have said."

"Mamma," said the child—who meantime had been spoken to by some of the gentlemen present—taking hold of her mother's hand, "these gentlemen wish me to sing 'Little Bessie' for them. Shall I do so?"

"Yes, darling, if they wish you to."

They all joined in the request, and placing her in a chair, she sang in a sweet, childish voice the following beautiful song:

Out in the gloomy night sadly I roam,  
I have no mother dear, no pleasant home;  
No one cares for me, no one would cry,  
Even if poor little Bessie should die.  
Weary and tired I've been wandering all day,  
Asking for work, but I'm too small they say;  
On the damp ground I must now lay my head,  
Father's a drunkard, and mother is dead.

We were so happy till father drank rum,  
Then all our sorrow and trouble begun;  
Mother grew pale and wept every day—  
Baby and I were too hungry to play;  
Slowly they faded, till one summer night  
Found their dead faces all silent and white;  
Then with big tears slowly dropping I said,  
"Father's a drunkard and mother is dead!"

Oh! if the temp'rance men would only find  
Poor wretched father and talk very kind;  
If they would stop him from drinking, then  
I should be so very happy again!  
Is it too late, temperance men? Please try.  
Or poor little Bessie must soon starve and die;  
All the day long I've been begging for bread—  
Father's a drunkard and mother is dead!

The games of billiards were left unfinished, the cards were thrown aside, and the unemptied glasses remained on the counter; all had pressed near, some with curiosity, some with sadness, and some with pity beaming from their eyes, entranced with the musical voice and beauty of the child, who seemed better fitted to be with angels above than in such a place.

The scene I shall never forget to my dying day, and the sweet cadence of her musical voice still rings in my ears, and every word of the song, as it dropped from her lips, sank deep in the hearts of those gathered around her.

With her golden hair falling carelessly around her little shoulders, her face of almost ethereal beauty, and looking so trustingly and comfortingly upon the men around, her beautiful blue eyes illumined with a light that seemed not of earth, formed a picture of purity and innocence worthy the genius of a poet or painter.

At the close of the song many were weeping; men who had not shed a tear for years now wept like children. One young man who had resisted with scorn the pleadings of a loving mother, and the entreaties of friends to strive to live a better life, to desist from a course that was wasting his fortune, and ruining his health, now approached the child and taking both her little hands in his, while tears streamed down his pale cheeks, exclaimed, with deep emotion:

"God bless you, my little angel! you have saved me from ruin and disgrace, from poverty and a drunkard's grave. If there were ever angels on earth, you are one; God bless you, God bless you!" and putting a bill into the hand of the mother, said, "Please accept this trifle as a token of my regard and



esteem, for your little girl has done me a kindness I can never repay. And remember, whenever you are in want, you will ever find in me a true friend," at the same time giving her his name and address.

Taking her child by the hand, she turned to go, but pausing at the door, said :

"God bless you, gentlemen! Accept the heartfelt thanks of a poor, friendless woman, for the kindness and courtesy you have shown me." Before any one could reply, she was gone.

A silence of several minutes ensued, which was at last broken up by the proprietor, who exclaimed :

"Gentlemen, that lady is right, and I have sold my last glass of whiskey; if any of you want more, you will have to go elsewhere."

"And I have drank my last glass of whiskey," said a young man who had long been given up as utterly beyond the reach of those who had a deep interest in his welfare as sunk too low ever to reform. "There is a temperance organization in this city call the 'Temple of Honor,' and at their next meeting I shall send up my name to be admitted. Who will go with me?"

"I—I—I, and I" several exclaimed in a chorus, and fifteen names were added to his.

True to his word, the owner of the saloon where this strange scene was enacted, disposed of his entire stock the next day, and is now engaged in an honorable business. Would to Heaven that lady with her little one could have gone into every hamlet, town and city throughout our country, and met with like results.—*Laramie Sentinel.*

## DEW-DROPS OF THE LAW OF KINDNESS, No. 19.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

### HOW SMALL ACTS TELL ON LIFE.

Some one has said that life is made up of small acts and things. This is true of most lives. Few are the men in this world who have the chance to do great deeds and get fame from them, but no man has lived in the world whose life did not take shape from small acts done when he was a child. In one sense the man is not so old as the boy, for he is the boy first, and in the soft years when thoughts, words and acts take fast hold of his mind and heart and give this or that course to his life.

Now there are small acts that boys and girls may do with no thought of what they mean or to what they tend, but which may give their whole lives a course that will take from them much of their worth to the world. I have dwelt much on the thoughts and acts that show a kind heart, and train it to good deeds and make them its chief joy, but there are acts which a boy or girl may think too small to speak of, but which I wish to guard them from. When I see a man do these things I feel that if he knows what in truth they mean, his heart is not kind, and that his life lacks sun and light; and I am sad to say that I see now and then men who think they are all right do these things—men who claim to stand in a high rank, to have been to school all their youth long, to have read books, and to know how men thus read and taught should act.

Now let me tell you what I have seen them do, and what I want you to shun all the days of your life. I have seen such men do these things in church. If they did not like what the man of God said from the desk they would take up a book and read it right in his face and eyes. Or if they thought he spoke too long to give him a hint that it would be well for him to stop, they would take out their watch and look at it in his sight. Now, to my mind to do one of these things is just as bad in thought as to rise up and walk out of the house. It is a wrong done to him who speaks, and who tries to speak his best for the good of all. It is a wrong done to him who hears with such a mind. He who goes up to the desk to preach does so to pay what he owes to the man who hears, to give him his best thoughts for his best good. He tries to pay him that debt. He who sits in the pew comes with a debt on him both to God and man. His debt is to hear from the first to the last word what is said to him from the desk. If he pulls out his watch

or looks in a book, holds down his head, or shuts his eyes, as a sign that his ears are shut too, he spurns what he owes to God and man.

And now I am on this line of thought let me say to all the boys and girls who read these words, there are things which may not seem so wrong as these which you must shun at church. Some folks act as if the church was a jail, in which they must be shut up for an hour and a half, to be out of it as soon as the clock strikes the hour; while they stand to hear God asked to bless them, you may see their hands on the pew door for a rush at the last word, and you will see that those who come in last are first to go out.

In no land where Christ is preached can this rush out of church be seen as it is in this, we think, He loves so well. What must He think of such acts! If one hour and a half in God's house on earth tires them so, how can they wish or be fit to spend a life with no end in His house in Heaven!

Now, dear boys and girls, will you not think of these things and learn now to shun all these acts and the thoughts that lead to them in God's house?

### THE SHEPHERD.

How sweet is the shepherd's sweet lot!  
From the morn to the evening he strays;  
He shall follow his sheep all the day,  
And his tongue shall be filled with praise.

For he hears the lamb's innocent call,  
And he hears the ewe's tender reply;  
He is watchful, while they are in peace,  
For they know that their shepherd is nigh.

—William Blake.

### NO NEED OF FIGHTING.

There is no need of fighting among children. They can get along better without it. They cannot obtain peace and comfort by fighting. Peace never comes by war: love never comes by hatred; nor good by evil; nor safety by destruction; nor life by death. To fight to settle our difficulties is always dangerous to both parties, and to every individual concerned. Disputes among children, or men, can never be settled in this way. On the contrary, they are always increased by it. It always takes two, or more to fight. One cannot fight alone. There must be two parties—the hater and the hated—the striker and the stricken. Now it is always in the power of the injured party to prevent a fight. If a person strikes me, and if I keep cool, and show a kind and loving spirit towards him, and do not strike back, I can soon overcome him, and make him ashamed; but the moment I get excited and angry, and begin to strike back, I lose all influence over him. So it depends on the injured party to prevent fighting and make peace.—*A Kiss for a Blow.*

A proverb to be worthy of life must possess "sense, shortness and salt."

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## AN APPEAL TO CHRISTIANS,

INDIVIDUALLY AND COLLECTIVELY, ON BEHALF OF THE CAUSE OF PEACE.

It is well known to our Christian brethren that the Religious Society of Friends has ever believed that all war is entirely forbidden by the Gospel, and that, in accordance with that belief, its members have as a rule, refrained from taking any part in carnal warfare; and for refusing to comply with military requisitions, or to pay fines for thus refusing, many, in years past, have suffered distraint of goods to large amounts, and not a few have been imprisoned. Beside a passive testimony thus borne by members individually, the Society has, from time to time

issued its public protest against this heathen and wicked custom.

But while we have cause to feel thankful for the amelioration of military laws, whereby our members are now generally exempt from suffering, we are pained in knowing that war, with all its horrors, is yet allowed and practiced by all the Christian nations, and sanctioned by the larger portions of the Christian Church. As Christians, we all believe in the fulfillment of prophecy. Dr. Chalmers, more than fifty years ago, testified that "the mere existence of this prophecy of peace is a sentence of condemnation upon war, and stamps a criminality on its very forehead. So soon as Christianity shall gain a full ascendancy in the world, from that moment war is to disappear."

Believing that it is only by a full and proper application of the Gospel in the affairs of nations, as well as individuals, that the prophecies in regard to war will be fulfilled; and believing, as a branch of the church which has so long seen the true character of this heathen abomination, that we were not doing all that we should do toward enlightening our brethren on this important subject, most of the Yearly Meetings of Friends have united in the organization of "The Peace Association of Friends in America," to which is delegated this important work, with instructions to labor expressly on their behalf in the more general promotion of the cause of peace.

The Association, in the fulfillment of its trust, has thus far mostly confined its labors to the printing and circulation of books and tracts, and the publication of a monthly paper called the *Messenger of Peace*. During the few years of its existence, millions of pages have been distributed far and wide, and many acknowledgments have been received of the convincing effects of the truth therein inculcated.

The attitude of millions in the prime of manhood, now kept constantly armed and equipped for mutual slaughter by the nations of Europe, and the sudden uprising of the war spirit in our midst, convince us of the necessity of further and more direct efforts to arouse and awaken the public to a clearer appreciation of the true character of this monstrous evil. If it is only by the full application of the Gospel that war can be abolished, surely it is the duty of the church to labor for its proper application.

But, in view of the apathy that so generally prevails, we feel constrained to appeal directly to our Christian brethren, individually and collectively, earnestly entreating them to take this subject into prayerful consideration in all its bearings. Can we believe that if the members of the Christian church everywhere were entirely to refrain from taking part in carnal warfare, that professedly Christian nations could any longer continue the custom? If we believe this, we must also believe that the responsibility for the continuance of war rests upon the church. Dear fellow professors, can you rest satisfied in continuing to bear the weight of this awful responsibility?

While statesmen and publicists are laboring to relieve suffering humanity from the blight of this dreadful curse, the church of Christ remains silent. Surely it is time for it to arise from its slumber and to proclaim its supremacy! Is not eighteen hundred years long enough for its white robes, which should be pure and spotless, to have been stained in blood? Must the skirts of the visible church be longer polluted with the gore of the battlefield, and stained with the tears of the orphan and the widow? While war, as has been said, seems to aim at setting up the kingdom of Satan in the earth, alas! the church remains to be its very bulwark.

Surely it is time to wipe out this reproach against Him, at whose coming into the world, peace on earth and good will to men was proclaimed, and engage in this holy warfare against the supremacy of Satan's kingdom.

Therefore, in behalf of suffering humanity, and in behalf of the cause of the blessed Prince of Peace, whose mission on earth is not fulfilled while wars continue—in true Christian love, we again entreat you to give this subject the consideration it justly merits.

On behalf and by direction of the Peace Association of Friends in America.

ROBERT L. MURRAY, *President*, New York.

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New Vienna, Ohio, First mo. 1, 1874.

# THE ADVOCATE OF PEACE.

## THE ADVOCATE OF PEACE.

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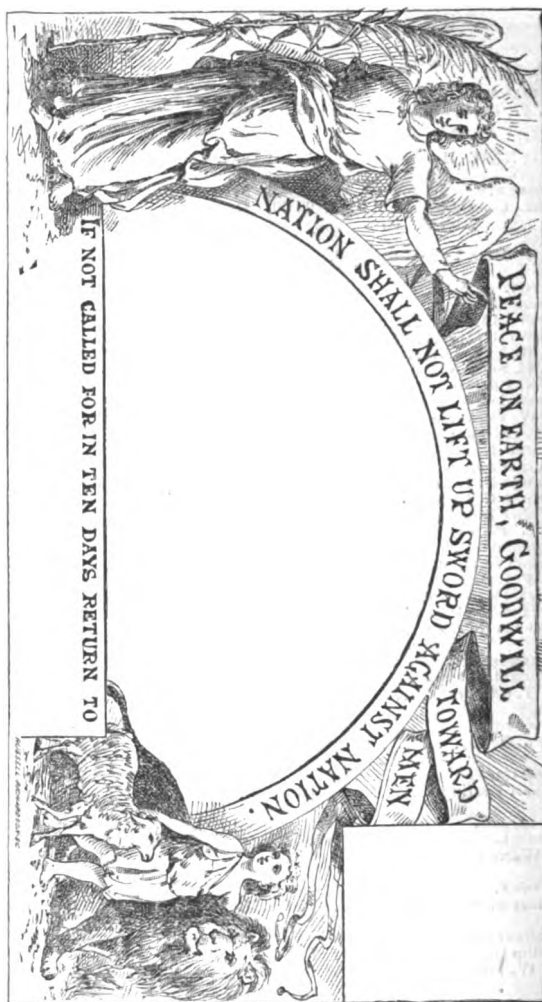
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JUNE, 1837. }

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### SAFE PRECEDENTS.

[FROM BOSTON ADVERTISER.]

The resolutions adopted by the lower house of Congress, just before its adjournment, in favor of international arbitration, declared that "the people of the United States are devoted to the policy of peace." It was a noble eulogy, and not undeserved. Mr. Webster declared the policy of the United States to be a "peace policy," and when Secretary of State he gave the most satisfactory evidence of his determination to make his words good, by proposing arbitration for the settlement of a long-vexed question between the United States and Portugal.

Our newly appointed minister to Germany, Mr. J. C. B. Davis, has just prepared with much labor a "Register of the Department of State," which contains a full list of the international arbitrations in which our government has been a party. To the honor of the country it may be said, they are twenty-four in number, and many of them are cases of much complication and difficulty. The first upon the list was as early as November 19, 1794, under the treaty of amity between the United States and Great Britain, and the last was as recent as October 6, 1873. Also twelve commissions of tribunals not international in their character have been organized under United States Laws (but in accordance with provisions of treaties), for adjusting upon claims. The Hon. Robert C. Winthrop, in 1845, while the Oregon controversy was pending, offered in the House of Representatives a series of resolutions, one of which was as follows:

*Resolved*, That if no other mode for the amicable adjustment of this question remains, it is due to the principles of civilization and Christianity that a resort to arbitration should be had; and that this government cannot relieve itself from all responsibility which may follow the failure to settle the controversy while this resort is still untried.

In the excited state of feeling that then prevailed the resolution failed of adoption, and the administration of President Polk declined the overtures for arbitration upon the question, which were soon after made to them by the British government. But we are happy to say that to President Polk's administration belongs the great honor of incorporating into the treaty of peace with Mexico the precise idea which the resolutions

recently adopted by Congress suggest. The 21st article of the treaty of Gaudalupe Hidalgo contains the following declarations:—

Article XXI. If unhappily any disagreement should hereafter arise between the governments of the two republics, whether with respect to the interpretation of any stipulation in this treaty, or with respect to any other particular concerning the political or commercial relations of the two nations, the said governments, in the name of those nations, do promise to each other that they will endeavor in the most sincere and earnest manner to settle the differences so arising, and to preserve the state of peace and friendship in which the two countries are now placing themselves; using for this end mutual representations and pacific negotiations. And if by these means they should not be enabled to come to an agreement, a resort shall not on this account be had to reprisals, aggression, or hostility of any kind, by the one republic against the other, until the government of that which deems itself aggrieved shall have maturely considered, in the spirit of peace and good neighborhood, whether it would not be better that such differences should be settled by the arbitration of commissioners appointed on each side, or by that of a friendly nation. And should such course be proposed by either party it shall be acceded to by the other, unless deemed by it altogether incompatible with the nature of the difference, or the circumstances of the case.

We trust the day is not distant when such a provision will be incorporated into all our treaties with other nations, and will be ingrafted permanently upon our foreign policy. The late Mr. Sumner read in the senate in the session of 1872 resolutions embodying substantially the same sentiments as those now passed, and it was his purpose to ask the senate to adopt them at this session. Thus, although the man dies, his work goes on.

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ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, JULY, 1874.

VOL. V. No. 7.

## THE GREAT CAUSE MARCHING ON.

"Glory to God in the highest, on earth, peace, good will to men."

On that memorable anniversary, the Seventeenth of June, the House of Representatives of the United States of America, adopted unanimously and without debate, noble resolutions in condemnation of war and in favor of arbitration, and we are happy to add on the twenty-fifth the Senate unanimously concurred.

The moral effect of this grand declaration made in the name of the American people will be very great and very salutary all over the world. We do not believe another act of Congress more than this will promote the honor of our country or the welfare of mankind. It is most gratifying to observe how universally and heartily it is approved and applauded by the people of all political parties and religious creeds. We fill this number of our paper largely with comments of the press upon this action. Great Britain, Italy, Sweden and America have all taken a noble stand.

May the other nations speedily follow their example. It may interest our readers to see the declarations of the different legislative bodies brought together. They are as follows:

By the British House of Commons, adopted July 8, 1873, by a majority of ten votes.

That an humble address be presented to Her Majesty, praying that she will be graciously pleased to instruct her principal Secretary of State for Foreign Affairs to enter into communication with foreign powers with a view to the further improvement of international law, and the establishment of a general and permanent system of international arbitration.

By the Chamber of Deputies at Rome, adopted November 23, 1873, unanimously and by a rising vote.

The Chamber expresses the wish that the government of the King in its relations with foreign powers should employ itself in rendering arbitration an acceptable and frequent means of resolving, according to justice, international differences, in matters which are susceptible of it; that it proposes to introduce into the stipulation of treaties, when circumstances will permit it, a clause for referring to arbitrators the questions which may arise in the interpretation and execution of these treaties; and that it wishes to persevere in the excellent initiative which it has assumed for several years, of calling conventions among civilized nations, for rendering the essential rules of private international law uniform and obligatory in the intercourse of the different nations.

By the House of Representatives of the United States, June 17, 1874, passed unanimously and without debate.

Whereas war is at all times destructive of the material interests of a people, demoralizing in its tendencies, and at variance with an enlightened public sentiment, and

Whereas the difference between nations should in the interests of humanity and fraternity be adjusted if possible by international arbitration, therefore,

Resolved, That the people of the United States, being devoted to the policy of peace with all mankind, enjoying its

blessings and hoping for its permanence and its universal adoption, hereby, through their representatives in Congress, recommend such arbitration as a national substitute for war, and they further recommend to the treaty-making powers of the government, to provide if practicable that hereafter in the treaties made between the United States and foreign powers war shall not be declared by either of the contracting parties against the other until efforts have been made to adjust all alleged causes of difficulty by impartial arbitration.

From an article in the *Boston Traveller* upon this subject, we extract the following:

This action is most timely and important, and it will be received by all the American people, irrespective of religious or political creed, with unqualified approbation.

It is action in the interests of justice, humanity and religion, in which all parties are equally interested and to which all parties and sects are prepared to do homage.

It can but be especially gratifying and encouraging to those who are devoting themselves to the work of securing arbitration as a substitute for war in adjusting the difficulties of nations. It is one of the best tributes that could be paid to Mr. Sumner, for it carries into effect a measure which he may be said to have originated, and gives a new impulse to the cause so near to his heart. Our readers are aware that resolutions of similar purport, moved by Henry Richard, were adopted by the British House of Commons last July, and that the Chamber of Deputies, at Rome, in November last, on the motion of Signor Mancini, unanimously voted in favor of substantially the same measure. Thus, notwithstanding the adverse appearances, hopeful signs of progress are apparent, and it is evident "the world moves."

This unanimous and forcible declaration by our Congress against war and in favor of arbitration, will make a deep impression upon European countries. It will greatly strengthen the hands and encourage the hearts of those who are striving to arrest the terrible rivalry in armaments, which, it must be admitted, is now the greatest curse and calamity of Europe, and will exert a powerful influence upon other governments, inclining them to the same action.

It will tend very much to help forward the international conference for the codification of international law as a basis of a permanent and universal system of arbitration, which was inaugurated at Brussels last year, and which is to meet at about two months from this time at Geneva.

An eminent French publicist has recently said, "An international law and tribunal by which the differences of nations may be settled peaceably is the *great and imperative demand of the age*." With this sentiment public opinion all over the civilized world is fast coming into accord. For until this demand shall be met the nations will be compelled to continue to increase their armaments which have already become a burden that is well-nigh crushing them. May the legislative bodies of all nations soon follow the noble example of Great Britain, Italy and America.

The General Conference of the Methodist Episcopal Church, South, at its late session held in Louisville, adopted resolutions approving arbitration between nations, in preference to the sword, as a mode of settling disputes, and of sympathy with whatever tends to make the kingdoms of this world to become the kingdoms of our Lord and his Christ.

## HYMN ON PEACE.

II Samuel 2: 26.

BY REV. W. H. DALRYMPLE.

"Shall the sword devour forever?"  
As rapacious as the grave;  
Shall it cease its death work never?  
Restless as the ocean's wave.

Shall it always thirst for slaughter?  
Drinking at the fount of life,  
As the ox doth drink in water,  
Gloat on bloody fields of strife!

Widows' tears of anguish scorning,  
And the helpless orphan's cry,  
Heedless of the Saviour's warning,  
They that take the sword shall die!

Nay, its doom is sealed, we read it,  
And its work of death must cease;  
In His Book hath God decreed it,  
Men with men shall live in peace.

Swords to plowshares shall be beaten,  
And to pruning-hooks and spears;  
Love divine the world shall sweeten,  
Softening hearts and drying tears.

This is pledged to every nation,  
Who the word of God obey;  
For that blessed consummation,  
Let us labor, trust and pray.

## ELIHU BURRITT ON MR. RICHARD AND MR. SUMNER.

*New Britain, Conn., March 13, 1874.*

MY DEAR FRIEND,—I have waited until the flood-tide of congratulation from different parts of the world should first subside, before expressing my grateful and glad sense of the great victory you have won for the cause of peace, in which I was once so intimately associated with you in its successive steps of progress. I do indeed rejoice at the result of your first great effort in the House of Commons. It was almost infinitely beyond what the best friends of the cause could have expected. For myself, when the Atlantic telegraph brought the news of your splendid victory, I was astonished. It seemed but a little while since you and I sat, with other faithful workers, in the Speaker's gallery, and listened with such eager interest and hopes to Richard Cobden, as he and others spoke so earnestly in behalf of his motion in favor of Stipulated Arbitration. When the division came, we were encouraged by the number of votes given in favor of his motion. None of the most sanguine of us thought it would be carried at the first or even second trial. We all expected a great deal more work had to be done to bring the country and Parliament up to the level of the great argument of the cause. Your glorious success proves what work has been done on the public mind since that vote was taken on Richard Cobden's motion, and a work which you yourself have inspired with the energy of faith and hope, and led up to this noble consummation. I know well what kind of labor that work has involved and required, during the twenty years' interval, so full of wars and rumors of war, with its baneful spirit at its flood. No one, therefore, can enter more deeply into your joy at this victory than myself; and I am sure you will believe my congratulations to be as sincere as any you have won and received.

There is a significance about this great success which is most hopeful for the cause of universal peace. And I verily believe that the English Parliament made a history in voting for your motion, which will read as well in the world's future as the brightest chapter in its annals. It was the noblest tribute that a great nation could lay upon the grand white throne of impartial justice, when its Parliament, fresh from two simultaneous and

adverse awards, so honored the tribunal that declared them, as to say to the world that it would bring future questions of like difficulty to the same bar, and abide by the issue. No living man outside the British Isles can read the history of England with more admiration than myself, or hold its jewelry at higher lustre and value. But this illustrious homage to equity, reason and religion, is more than a jewel, it is a star, like that over Bethlehem, to lead the war-wasted nations to the cradle of a new world of human condition. All the lights kindled on her battlefields will "pale their ineffectual fires" before the lustre of that star, for it will grow brighter and brighter to the coming day of international law and universal brotherhood.

It is gladdening to the old workers in the cause, who, like myself, must soon retire from it, to see earnest men from all over Christendom rallying to this new point of departure in such faith that they will reach and realize the great consummation for which we have so long labored, when the heat and burden of the day were such as they can never experience. How earnestly may we congratulate them that they may hasten and witness the concluding triumphs of the cause, and reap into their own bosoms its golden sheaves, for which others gone and going, have ploughed and sown in tears! What a reward you will find for your long years of indefatigable labor, if you should be spared to lead these new armies now marshaling against war in all Christian lands! May God grant you that reward as an installment of what shall be reserved for you in that world to which so many of your old co-workers have gone, whose eyes were not permitted to see what has surprised and rejoiced yours.

This wish for you is deepened by the sad reflections associated with an event that has just cast a sudden gloom over millions in this country. What you felt when you saw the large black capitals in the London papers announcing the death of Richard Cobden, we experienced yesterday in reading capitals as large, saying that Charles Sumner was no more! Taking him all in all, we never saw his like before, and I fear we shall never see it again. Certainly America never has produced a nobler man in every faculty and characteristic that should command admiration in a public life. No flock touched the spotless white of his noble soul, whatever dust or soot blew across or along the pathway of his career. No allegiance to party, no motive of shifting expediency, no worship of his own reputation, ever warped him from the firm holding of everlasting truth and right. What he said in one of his first anti-slavery speeches in Congress was equally true in regard to all the eternal verities,—*"I am slave to principle, therefore I am a friend to freedom."* No public man in America ever held to principle more stoutly, through evil report and good report, than did Charles Sumner. It made him not only a dauntless friend of freedom, but of every interest that touched the well-being of humanity. It inspired his great oration on the True Grandeur of Nations, and proved him an eloquent friend of peace. His Civil Rights Bill, which he held in his dying hand, showed that his principles carried him further than to abstract emancipation of the negro race—to the enjoyment of those civil rights which the nation owed them. It was an incident that befitted his last hour in the Senate when he heard read in it the revocation of the resolutions of his beloved Massachusetts, condemning his motion against emblazoning the names of the battlefields of the civil war on the flags of the national army. In his great desire to bridge the bloody chasm, he stood almost alone against these exciting movements of the strife, and the old State of his love and pride had entered on her legislative journal a vote of censure. But when the sober, second thought came to her, at a better moment of reflection, she expunged the unworthy record, and communicated the act of regret to the national Senate, and Charles Sumner heard it, the last word from her lips to him on earth; for he went home and died in a few hours after this timely recantation. Had he been spared to the world he would have devoted his eloquence to the movement which you are leading, for you well know how fully he appreciated your labors and success.

But if old workers are disappearing from the field, others are entering it, and the harvest time we may believe will bless an early generation.

Yours sincerely ever,

ELIHU BURRITT.

HENRY RICHARD, Esq., M. P., Sec'y to the London Peace Society.

## WOMAN'S PEACE FESTIVAL.

The Woman's Annual Peace Festival was held June 2d, at Mechanics' Hall, commencing at 10 30 A. M. The hall was profusely decorated with beautiful flowers, which filled the hall with their fragrance, and at the rear were hung side by side the flags of the principal nationalities. A bust of Charles Sumner was placed at the foot of the stage.

The meeting was opened with prayer by Mrs. E. M. Brooks of Melrose, after which Mrs. Julia Ward Howe, who presided, made a few appropriate remarks concerning the meeting, which is one of many of a similar character which to-day are being held in various localities in this country and foreign lands. She proceeded at some length to speak concerning the results which it is hoped will eventually be effected throughout the world by the means of peace in supplanting the more forcible, terrible means of war and bloodshed in settling all national disputes and difficulties. She treated the idea of peace as being a Christian idea.

After a beautiful song by Miss Talbot of East Boston, Rev. J. B. Miles, Secretary of the American Peace Society, said there seemed to him to be an especial appropriateness in a movement of this character by women. No class suffers so cruelly as do women by war.

He said that Pere Hyacinthe is fully in sympathy with the movements made to bring about peace. By war there are more hardships and cruelties brought upon the human race than by any other evil. It is an encouraging fact that women are joining in the great peace movement, because her influence—harmonious, gentle, mighty, unobtrusive and sweet—is what is needed to carry on this movement. He characterized the movement of the women as a mighty one and wished them God speed.

He then briefly stated the object of the American Peace Society, which has frequently been published, and also spoke in a very hopeful manner of what inferences are to be drawn from the very general disposition shown by great publicists and statesmen of different countries to meet in convention and to consult concerning the codification of international law, in order that all matters of difference between nations may be settled by arbitration. The leading men of different countries are now preparing for the next convention to be held at Geneva, to further consult and take action relative thereto. He thought the successful termination of all these endeavors in the cause of peace is sure although it may be in the far distance.

He said that Charles Sumner told him previous to his departure for Europe as the representative of the Peace Society that the grand idea of his life had been peace among all nations.

The speaker closed by saying that the time will come when swords shall be beaten into plowshares and spears into pruning hooks.

His remarks were followed by the execution of a fine instrumental piece by a band of blind performers from the Asylum at South Boston.

Mrs. E. M. Brooks said that she felt that this was a beginning of a new era, and although the way is long and dark ahead, she believed the day will come when peace will reign among all nations. She laid much stress upon the power of prayer, and believed that the Kingdom of Heaven will at last reign on this earth. She thought the influence of women will do much to effect the desired object. She exhorted her hearers to cherish and love the idea of peace in their hearts until, like the seed, it shall burst forth and develop into the great and beautiful flower, which shall shed a benign influence around it.

Mrs. Mary A. Livermore next spoke and said that history is but little more than the record of wars and bloodshed, strife and struggle, in which men were the movers and actors. She gave historic instances where women have, by their influence, either caused wars and strife to be arrested, or else engaged themselves in repairing the damages of war, by establishing hospitals and caring for the sick and wounded.

She believed that it is a hopeful sign that it has at last come to be thought worth while to save the downcast and fallen. This is exemplified by the tender influences which various societies for prison reform endeavor to exercise over prisoners.

The results of Dr. Miles' mission are significant facts that the idea of peace is coming to be recognized as being worthy of earnest endeavors to spread and cultivate it. She believed and hoped everything for women and what they could do. She indorsed the movement in the warmest terms, after which remarks were made by Elizabeth Peabody, and the meeting closed at 1 o'clock.

## PLEAS FOR PEACE.

The report of the American Peace Society, following its recent interesting session, gives a clearer impression of its objects and operations, and amply justifies an association of good men to propagate the idea that war is not only a scourge, but unnecessary. Such a mission need by no means be regarded as a visionary one, even though the prospect that it will soon be accomplished throughout the world seems very dim. Enlightened men in all eras of civilization have endeavored to invent means to avert war. Aristotle thought that Athens would become a perfect State if it could secure unbroken external peace; and although Bacon asserted that military eras were also the most flourishing and prolific in arts and letters, no writer has been more eloquent than the author of the "Novum Organum" in sounding the praises of international concord. The Peace Society has the whole force of the argument on its side; every point it makes is perfectly true and irrefutable; nobody will deny its every proposition. Moreover, that the ideas it advances are not so impracticable and fanatical as they are apt to be called, appears from the significant fact that the Congress and Parliament of the two most advanced, and, with a single exception, the two most physically powerful nations in the world, have stamped the great principle of arbitration with their distinct approval. Last year the British House of Commons passed Mr. Richard's resolutions in favor of this method of settling all international disputes; and it was only a few days ago that Mr. Orth's resolutions recommending "arbitration as a National substitute for war," and that in future treaties provision shall be made for a resort to an attempt at arbitration before adopting the extreme alternative of war, were adopted without discussion, or so much as a dissenting voice.

It is true that a mere glance at the situation of Europe inspires the misgiving that great wars are yet to come, that the people are still to be long crushed by immense armaments, desolations, the withdrawal of thrifty arms from the tranquil labors of field and factory, and that the rulers are likely to turn a deaf ear to the suggestions of Peace Societies. Yet even there the prospect is not one of unbroken gloom. Dr. Miles' report forcibly points out that in some great states the aversion to war has been visibly growing. Austria is a pregnant example, and Italy is another. It is true that in Germany, that most laborious, thrifty, patient and productive of Continental nations, where education has done its best work and thought has reached its ripe maturity, the vast revenues and enginery of the State are almost exclusively employed in preparing for war on a monstrous scale, and that the toilers of the farms and the workshops are drawn thence into garrisons and camps, while the fields lie unsown and the industries flag. But it need not be concluded that this is to be Germany's permanent or even long-continuing condition. Dynastic and territorial changes often occur suddenly. The whole policy of a Government alters its face sometimes very quickly. The time may be nearer than we suppose when even Germany will be ready to receive the noble doctrine of judicial reconciliation. And it is the proper and more than honorable work of such bodies as the American Peace Society to advance as far as they can, to prepare as large an area of the public mind as possible, to disseminate and agitate and hammer in this just and possible idea; and thus to make ready to take advantage of every favoring circumstance. When European nations discern the practical effect of arbitration, when—as may any time happen—their Governments change, the spread of the principle of arbitration, already grown and flowered on the free American and English soils, may become as rapid as that of other great truths which have from time to time put a new face upon civilization.—*Boston Post.*



## THE ADVOCATE OF PEACE.

BOSTON, JULY, 1874.



## "THE GOSPEL OF DESPAIR."

This phrase, "Gospel of Despair," is paradoxical; indeed if the words are taken in their literal sense it involves a contradiction, the word gospel, *godspell*, denoting glad tidings, and what greater absurdity than to speak of the glad tidings of despair! But still there is a modified sense of the word gospel in which it signifies any system of views and opinions, and thus used it renders not only fit and proper but quite convenient and expressive the phrase which we have placed at the head of this article. In fact, we think the phrase is *indispensable*. We should not know how to characterise certain persons could we not say they are believers in the "gospel of despair." They are well represented by one who said to us a short time since, "I have no interest, not the slightest, in the peace cause. I believe the world is relapsing into barbarism as fast as it can."

We should hardly know how to describe certain articles that occasionally appear in papers and magazines could we not call them extracts or chapters from the "Gospel of Despair." For example we refer to an article in one of our dailies of a recent date in which reference is made to some of the sentiments expressed at the late anniversary of the American Peace Society. We are happy to say that article must not be taken as indicating the attitude generally assumed by this excellent paper upon the peace question, for we regard it as one of our able allies in the advocacy of our great cause.

The author of this article at the time of writing must have been in a morbid state of mind, induced very likely by a contemplation of the horrors of the long list of wars which he gives, and which he might very easily have extended; for what is the history of the world? hardly more than one sickening account of war and bloodshed. He says:

"Some of the speakers at the peace meeting indulged in oratory of the jubilant order when describing the hopefulness of the present state of things, they seeming to believe the age of universal peace is at hand, and that war is to be known no more among men."

Now, we were present at the meeting and listened attentively to the speakers, but they by no means gave to us the impression that they believed the age of universal peace to be at hand, and that war is to be known no more among men. We remember one of the speakers, while expressing his firm faith in the *ultimate* triumph of the cause, spoke of the "numerous and great obstacles" to be overcome, and said the day of victory is, in all probability, in the "distant future," and he exhorted his hearers not to withhold their sympathy from a great and benign cause on that account, but rather to consider how supremely noble effort is that is put forth for an object which can only be attained in the future. We heard no sentiments expressed by any speakers that were not in harmony with these sentiments.

In reference to arbitration the writer expressed himself in remarkable terms. He says:

"It would be 'most miraculous' were these quarrelsome

creatures, men, to lay down their arms and submit themselves to arbitration."

This must be a piece of irony. We should say it would be "most miraculous" or rather most consummately wicked and foolish were *not* men to lay down their arms and submit themselves to arbitration. Hon. J. C. B. Davis, our newly appointed Minister to Germany, has just prepared a list of arbitrations in which our government has been a party. They are *twenty-four* in number. Several of them, especially the recent case at Geneva, are illustrious triumphs of the principles of arbitration. In view of these instances how such an expression as the following sounds:

"You might as well talk of arbitration between boas and buffaloes as between men and men."

And then, as a specimen of reasoning, this passage which we quote is noticeable.

"If we are to judge of the early future by the recent past we should expect the world to see the greatest wars that ever will have been known in the course of the next sixty years, for it is certain that never has war been greater and bloodier and more costly than it was during the last sixty years."

The writer's premises are undeniable. The wars of the last sixty years have been the most stupendous and bloody and costly ever known, but in this dreadful fact do we find a conclusive proof that the nations for the next sixty years more than ever before will indulge in this "luxury." Why shall we not draw just the opposite conclusion, and say war has become so fiendish, frightful and costly that we may expect the nations will abstain from it? We think Prof. J. R. Seeley of Cambridge, England, speaks very sensibly upon this point. He says:

"War calls the more urgently to be remedied because it seems to be growing worse. Wars seem growing more frightful and more gigantic; the more victories the nationality principle wins, the nearer we seem to approach a period of energetic popular states waging war upon each other with the unrelieved fierceness of national antipathy. Had ever popular orators a better subject for their speeches? What was Catholic emancipation, what were the corn laws, nay, what was the slave trade compared to this? Would it be hard to excite a European movement against a mischief from which no one is safe, which threatens every man's life and every man's children's lives, and which brings in its train not only death but a host of other evils, some of them, perhaps, worse than death."

Let the friends of peace in all lands take advantage of the fact that war is an evil that increases in ferocity, in costliness, in all the elements of horror and destruction, to excite such a movement against it as will abolish it from the world.

The conclusion of the article in question is the most remarkable portion of the article. It is expressed in these words:

"War in prospect would really seem to be the natural condition of mankind, the soldier being the only thing that endures."

This is the very essence of the "Gospel of Despair,"—a gospel as different from that of the Prince of Peace, as darkness is from light. That declares peace to be the natural condition of mankind, and the peacemaker the being that is blessed and endures. That teaches us that the days will come when the "righteous shall flourish, and there shall be an abundance of peace." We prefer the gospel of the Prince of Peace which is a gospel of *promise* and of *hope*, to the "Gospel of Despair." We are jubilant enough and enthusiastic enough

to believe that this gospel of hope and promise is the power of the God of peace unto the salvation of society, even from this most gigantic curse and evil, *war, infernal war!*

### WORTH THE COST.

The following editorial from the *Congregationalist* of June 11th, is very suggestive and directs attention to a subject that is too little considered, viz., the dreadful demoralization which is the inevitable consequence of war. Let some believe as they do, that war in particular instances is a necessity yet it is ever a most dire necessity. Every war that history records has sowed the seeds of a thick crop of vices and crimes.

We think many of our readers, as this last "Decoration Day" has led them to dwell once more intensely upon the memories of the past twelve years, must have been led to exclaim—with at least enough of the flavor of honest doubt in their minds to render the question an earnest, and not a frivolous one—is all this worth what it has cost?

The cost is each year clearer and heavier. The graves to be decorated, of patriots who died near the time of conflict, and of those who have succumbed after the subsequent weary fight of years with wounds and malarial disorders, and the various shatterings of those tremendous campaigns, already outnumber the comrades who survive to give them honor due, and scatter the flowers of reverent and affectionate remembrance upon their lowly resting places. The widows and orphans of those who laid down their lives to save the republic, still struggle on, without having yet outgrown their sense of dreadful loss;—sometimes a loss which has made to them all the difference between a life of ease and privilege and social enjoyment, and a life of bitter and hard bondage to the lowest forms of honest menial toil, to manage somehow with difficulty, and in obscurity, to make both ends meet. And that wrenching of society from its normal conditions and processes, which took place in the rack and strain of our convulsive struggle by all means somehow to save the republic,—that still remains, long after its occasion has gone by forever, to plague us with its present harm, and to dismay us by the unanticipated lingering of its eclipse over the sun of our prosperity. Every dollar that we earn to spend, reminds us in its failure by an eighth to be a dollar, of the price we have not yet ceased to pay that we may be a nation still. And worse than this, that insane greed of gain which was begotten by the excitement of the war, and nurtured by its unholy opportunities, instead of giving place, as it ought long since to have done, to the calm and honest and healthy old-fashioned intent to deal, with enterprise indeed but yet with honesty, with all trades and trading, in the hope to do well, but without the insane endeavor to leap into a fortune in a year or two, and by some single daring speculation, still burns with its fever-flush the cheeks of thousands of our young business men, and still keeps the exchange unwholesome, and the street delirious with deceitful expectation. While, worst of all, multitudes of those bloated scoundrels who learned during the war to fatten themselves upon the indirect cheatings and the absolute stealings of army contracts, or of less creditable opportunities, when the country was too busy in handling the active hostilities of those whom it knew to be its enemies, to be on its guard against the secret treachery of those whom it supposed to be its friends, still walk the earth unwhipt of eternal justice, and with their pestiferous presence pollute our moral and social atmosphere. Of course they are rich, and equally of course they have large influence. Some of them are in Congress—as the scandalous moiety bills, and the still more scandalous *Credit Mobilier* plottings to put stolen money where it "will do the most good," with their kindred attempts to cheat the nation, that a few conspirators may add to their already abundant profits, continually do testify.

These costs—and those which they will at once suggest—are heavy. Is the preserved nation—being such as it is—worth having been preserved at such a price?

*We can make it such.* But there is a great work to be done, if we would accomplish that. Not by sitting down with folded

hands; least of all by imagining that all things are very well off as they are, will it be done.

We must, as speedily as possible, resume specie payment, or we are not a nation which patriots did well to die for. To live on in the disgracefully slack and dishonest manner in which we have been living for the last few years, without putting forth any vigorous, sustained and wholesome effort to pay our debts, and redeem our flag from financial disrepute; interpersed with occasional deliberate endeavors on the part of an influential portion of our "statesmen" to drag the nation deeper into the mire of insolvency; is to live a life so base and pitiful, as to make it a perpetual insult to the glorious dead.

We must, as speedily as possible, cleanse the Augean stables of our party politics, by turning through them the rushing flood of an honest reform. We must dissociate the wholesale power of appointing to office from the party triumph of the hour, and utterly put an end to the doctrine that "to the victors belong the spoils," as if the land were the lawful booty of opposing armies, instead of being the peaceful home of all its citizens, every one of whom has just as real an interest—and therefore just as indefeasible a right—as any other, to have its government purely, honestly and incorruptibly administered.

We must do justice to that great class so long oppressed, whom the war made free—by absolute equality of civil rights—or our heroes died in vain.

And, finally, we must bring ourselves to the remembrance—and keep ourselves therein—that this is the Lord's land, and that we are to serve Him; or as a nation it would have been better for us never to have been born.

### EUROPE IN A STATE OF WAR.

Every day the importance of the prosecution of the great work inaugurated at Brussels for substituting law for brute force as an Arbiter between nations is becoming more apparent. The *London Times* most truly indicates the evil and danger of the present War System. It says:

"Europe is striving still to add to the number of her effective soldiers. Her present state is scarcely less truly one of actual war, though no shot is fired in anger and no trumpet as yet blown for battle. Her armies are arrayed against one another, though none of them has passed beyond the limits of its own frontiers. Modern war has long been a question of comparative resources, and these are expended during the continuance of peace as lavishly as they could be if the very name of peace had been given up. If such a state of things is permitted to continue, it will be a disgrace to European statesmen. It is on their shoulders that the real blame is to be laid. It is they who have fostered the mutual suspicions which have thus led unnecessarily to mutual ill-feeling. To whatever causes all this is to be ascribed, whether we are to refer it to the misplaced timidity of those by whom it has been brought about or to mere vanity and love of military display, the fact remains still that the evil work done is almost as great as any the world has yet suffered from, and is even more difficult to remedy. Our hope must be that the great nations of Europe will outgrow their present folly, and turn their attention to worthier and more profitable aims, and we wish only that we could discern any signs that gave near prospect of so important a revolution."

### FORTY-SIXTH ANNIVERSARY OF THE AMERICAN PEACE SOCIETY.

We cut the following report of the anniversary meeting of our Society from the daily papers of the day after the meeting.

The Forty-sixth Anniversary of the American Peace Society was held in the South Congregational Church, Sunday evening, May 31st, Edward S. Tobey in the chair. A large audience was in attendance, and the exercises were of unusual interest. The meeting was opened with prayer by the Rev. Dr. Dorus Clarke. The choir then sang the "Te Deum" with fine effect.

Hon. Edward S. Tobey, the President, then addressed the

assembly. He offered his congratulations on this the forty-sixth anniversary of the Society, founded in 1828. Its principles have been recognized by the prominent nations of the world.

The Society is endeavoring to prove that the principle of universal peace is a practicable one, and one that will be permanent in its operation. Its principles may not be accepted at once, but they have prevented wars during the last fifty years, and the Geneva arbitration is an evidence of their power. He said that it was an encouraging fact that these principles were not left to philanthropists alone, but were of public interest and concern, as would be shown by the facts presented during the evening.

The Society would not admit that because great wars stained the page of history that its principles were a failure, but it would rather point to wars averted through the advocated measures of the Society in their work for universal peace. They found their chief difficulty in popularizing the principles they held. What they particularly labored for was the stipulation between nations that all differences should first be submitted to arbitration before a settlement by arms.

He mentioned also, as indications of courage and hope, the resolutions that had been adopted during the past year, in England and elsewhere, in favor of international arbitration.

The President apologized for the absence of the Hon. R. H. Dana and the Hon. Alexander Rice, who were advertised to address the meeting but were prevented; the former by an unavoidable detention, and the latter by serious illness in his family. In closing, he introduced the Rev. J. B. Miles, D. D., Secretary of the Society, and American representative at the late peace congress at Brussels, who stated the object of the Society to be the enthronement of the law "Whatsoever ye would that men should do unto you, do even so unto them." They desired a reign of righteous law founded on universal peace, not the law of brute force. It was a shame in the nineteenth century that the standing armies of the world aggregated ten millions of men, which in the last year cost the alarming sum of three thousand millions, while the amount spent in propagating Christianity was in the ratio of five dollars to one cent. Was there not something to labor for in this most wonderful age?

This was an age of unprecedented discovery and improvement in the arts, and the barriers between nations were being broken down; the idea of antagonism was giving way before the idea of humanity.

He spoke also of the blessings conveyed by the word "family," and when applied to the whole race and to all nations, he said it acquired a new and beautiful signification.

The old pagan idea of antagonism of race was rapidly being exploded, and he thanked God for it. This was one of the signs that gave them courage and hope. Another encouraging fact was found in the growing friendship between nations. The war of churches was rapidly coming to a close, when the grand old motto would be the motto of all, "In essentials unity, in non-essentials liberty, and in all things charity." The glorious congress at Brussels impressed everyone that they were only actuated by the Bible truth, "God has made of one flesh all nations of men."

At the convention at Brussels, during the past year, at which he was present, there were representatives from all parts of the world, and they were unanimous in the sentiment that wars should cease and that all mankind should constitute one family—the great, broad family of mankind. He called this the grandest league for a benign purpose outside of the Christian church, and the nations and people were beginning to recognize it. He had visited Mr. Gladstone, late Premier of England, at his house, Mancini, in Italy, and the President at Washington, and they all endorsed the project. National peace conventions were also in process of formation among the different nations, and everywhere he was received with cordiality. He had called upon the President since his return, and the man of war had said to him, "Yes, the nations are being civilized and learning that there is a better way to settle their difficulties than by fighting."

To close he stated that the great mission of America was to lead the vanguard of the army of peace with flowing banners fittingly inscribed, "Glory to God in the highest, on earth peace, good will toward men."

A hymn was then sung. The President then introduced the Rev. Mr. Hale. Mr. Hale said this peace mission had been called a vision and a dream, and so it was, and so was Christianity at the outset. "Your young men shall see visions and your old men shall dream dreams," said the prophet, but these dreams were made true. The dream of John Adams in regard to the future of the United States, in spite of the great civil war, was in great measure realized by the many years of peace. He thought that the American Peace Society had done a great deal of good. There were twenty-four wars which had been prevented by arbitration by the United States. This did not make the peace mission look like a dream but a realization. How was this universal peace to be brought about? By what is called the "codification of international law." The system of international law is recognized by all nations, although it is not a fixed code. There are certain fixed principles which all nations can agree upon; the idea is to have these put down in regular form, definite enough to make a centre for the international law of the world. This plan, he thought, was a feasible one; and finally the world would come to recognize one standard of national legislation that would include the great principle of universal peace.

The services closed with the singing of the 481st hymn, and the benediction was then pronounced by the Rev. E. E. Hale.

### ANNUAL MEETING OF THE LONDON PEACE SOCIETY.

From Mr. Richard's annual report we take the following extracts:

"In Brussels the Secretary had the happiness to attend and assist at the remarkable Juridical Congress convened in that city by our American friends, through the instrumentality of Mr. Dudley Field and the Rev. J. B. Miles, and organized under the auspices, and with the efficient aid, of our old friend and fellow-laborer M. Vischers. In that assembly of distinguished men a resolution, prepared by the Right Hon. Moun-tague Bernard, was unanimously passed, declaring 'that it regarded arbitration as a means, essentially just and reasonable of terminating international differences which cannot be settled by negotiation.' And as a further proof of their interest in the subject, they passed a second resolution that a special address of congratulation and thanks should be presented to Mr. Richard, 'expressing the sentiments of warm sympathy which his efforts in the cause of peace between nations had inspired among its members.'

"The committee regard with great interest and satisfaction the establishment of 'The Association for the Reform and Codification of the Laws of Nations' which grew out of the Conference at Brussels. This, and the kindred Institute for the study of International Law formed at Ghent, under the auspices of M. Rolin Jacquemyns, are full of significance and encouragement. They indicate the existence, among the leading jurists of Europe and America, of a painful sense of the state of anarchy and lawlessness which prevail in the great commonwealth of nations. As students and expounders of law which is the rival and antithesis of brute force, they naturally long to see the relations of states brought under the control of a better defined and better digested system of principles and regulations than that which at present passes under the name of international law. Their labor in this direction cannot fail, in the judgment of the Committee, to be attended with most beneficent results, and they therefore hail with pleasure the renewed conferences of these two bodies which are to be held at Geneva in the course of the coming autumn.

"In the United States of America, the cause of Peace has sustained a severe loss by the death of one who may be justly designated as the most distinguished citizen of that country, Mr. Charles Sumner. For though the Committee believe that this good and great man was misled on the question of the *Alabama* claims, and took a position which tended to jeopardize the friendly relations of the two States, they cannot forget that in his own perfectly sincere convictions, he was even then taking a course indispensable to the lasting maintenance of peace.

Still less can they allow that momentary aberration to blot from their memory the illustrious services which, for thirty years, he had rendered, not only to liberty but to peace and arbitration. Even when he died, there stood in his name, on the notice-book of the United States Senate, a series of resolutions on this subject, the last of which was this:—

“That the United States, having at heart the cause of peace everywhere, and hoping to help its permanent establishment between nations, hereby recommend the adoption of arbitration as a just and practical method for the determination of international differences, to be maintained sincerely and in good faith so that war may cease to be regarded as a proper form of trial between nations.”

“Let us hope that his mantle will have fallen upon some worthy successor, who will not suffer these resolutions to drop. We have at least the satisfaction of knowing, from a telegram flashed across the Atlantic only a few days ago, that ‘President Grant is in favor of the adoption of an International Court of Arbitration.’

“Thus the question marches in spite of prejudice and scepticism.

“We have said this question is marching, it must march, whosoever may stand aloof, or revile or place obstacles in its path. It must march for it is in harmony with the spirit of the age; with the requirements of civilization, with the designs of Providence. It must march, for education is everywhere spreading, and in proportion as intelligence grows, will the reason and conscience of mankind revolt against the reign of brutality and violence. It must march, for in every country the people are rising more and more to have a share in their own government; and in proportion as the people gain power, will they rise up to emancipate themselves from the most terrible and cruel form of oppression with which the earth has ever been cursed, and to adopt and act upon the counsel of our Christian poets:—

“Nations will do well  
To extort their truncheons from the puny hands  
Of heroes, whose infirm and baby minds  
Are ratiſied with mischief, and who spoil—  
Because men suffer it—their toy, the world.”

### ARBITRATION VS. WAR.

There was peculiar appropriateness in the adoption by the National House of Representatives on the seventeenth of June of the resolution in favor of arbitration as a means of avoiding war in international disputes. The anniversary of the battle of Bunker Hill was surely a fitting time for the promulgation of the principles which if they cannot always prevent conflicts between nations, can at least render them less frequent and less virulent. It would be strange, indeed, if the country which was the first to propose and to profit by arbitration should negative a proposal to extend its advantages by means of international negotiations. As the initiative in the direction since the Geneva Conference was taken by the British House of Commons, and as the Italian Chamber of Deputies has seconded the movement, it would seem high time for our Government to further it by all means in its power. The principles of Republicanism are essentially peaceful, and the relations of the United States to all the great powers of Europe are such as to give a good deal of weight to its suggestions. Although our own military expenditures are small compared with those of the principal European nations, yet the proportionate increase for the last thirty or forty years has been greater here than there. From 1840 to 1874 the cost of our military and naval establishments has risen from \$17,745,894 to \$69,854,395, an almost fourfold advance, while in England, since 1835, there has been an increase from £11,457,487 to £25,860,000.

Thus, we ourselves stand in need of the application of the arbitration principle to international disputes, because it is the enormous armaments maintained by European nations that oblige us to maintain a force which, though relatively inconsiderable, is still burdensome, and is constantly becoming more so. The example of our recent difficulties with Spain about the Virginias affair show what a large outlay may be incurred under the present system, simply in anticipation of a war that

never comes off. An ounce of prevention is said to be worth a pound of cure, but that system of prevention which is a drain on the strength of the patient is surely inferior to one which dispenses to a great extent with the processes which weaken the vitality although they may not shed the blood of their victims. If this country, happily exempt by its remoteness from other great powers from the necessity of keeping pace with them in military expenditure, stands in need of some method of diminishing it, how much more do European nations require a change in this respect. France, eager for revenge, is draining her resources to prepare for the inevitable conflict with Germany, and Germany herself is obliged to support a colossal military establishment to maintain the results of the victories which have cost her so dear. In both countries wise statesmen lament the necessity for such expenditure. Thiers has raised his warning voice against the proposed plan for the fortifications of Paris, and Bismarck and Moltke have been obliged to content themselves with a reduction in the forces required for carrying out their vast schemes of military supremacy.

It is especially lamentable to find Spain and Italy groaning under the weight of warlike establishments which depress the industrial energies and weaken the health and strength of the people, and make republics and liberal monarchies yield to influences which are in harmony only with an autocratic despotism like that of Russia. In view of all these facts, is it not high time to attempt a change in the methods of settling international disputes? We do not mean to say that we shall be able by arbitration to abolish war, for as long as the passions and vices of men lead them to oppression and injustice, recourse must often be had to its bloody arbitrament. It will still remain, what Burke called it, an important means of justice among nations. But the occasions for war will become less frequent with the increase of freedom, prosperity and knowledge, and the example of such a nation as England, which now seeks domestic elevation rather than foreign conquest, will have greater weight in the councils of the future. We admit that struggles to determine the military preponderance of nations will not be prevented by arbitration, but this principle will tend more and more to make international contests peaceful rather than warlike. But, while favoring a system of arbitration for the settlement of disputes between nations, we cannot shut our eyes to the dangers of defeating it by such open violation of the terms of the decision as has been shown by our own National House of Representatives in its disposition of the Geneva award to satisfy claims expressly ruled out by the arbitrators. That eminent publicist, William Beach Lawrence, has justly characterized this action as extremely injurious to the cause of arbitration, for if the conditions of the award are not fulfilled by the successful party, the vaunted system becomes only a cloak for dishonesty and fraud. But if administered fairly and honorably at the outset, the system of arbitration can hardly fail to be of great benefit to the cause of humanity and peace, and as such it has our hearty approval.—*Boston Daily Globe.*

### ELIHU BURRITT.

I never saw the “learned blacksmith” till about two years ago when he came to New Haven, and spoke upon Peace in the Marquand Chapel of Yale College. I went more to see the man than to hear his words. But I soon found myself in hearty sympathy with his expressions of interest in the question of arbitration as the means to be used in settling differences between nations. I listened with interest as he described various Peace meetings which he had attended in Europe. But the words did not interest me more than the man. He was a living marvel, and I felt that I was justified in my almost reverence for him as a student when I saw in a paper last week this paragraph:

Elihu Burritt, in a private letter, says: “I feel that I am played out as a lecturer, especially before American audiences. Then I expect to go to England, next summer, to old friends once more, and to look after my books, new and old. I have just sent to London my Sanscrit grammar and reading lessons, which will probably be put to press about the 1st of July, and I must be on hand to correct proofs, etc. Then I am deeply



in my philological work. I have finished the Sanscrit, Hindoostanee and Persian series, and am about half through with the Turkish, in the end expecting the four languages to be issued in one large volume, but in parts at first. Then I intend to take up the Semitic family or Arabic, Hebrew, Syriac, and Ethiopic, and do the same by them. Thus you see I am beginning a work which should occupy a long life, and I am in its evening hours."

And still, as I call to mind the linguist, I remember yet more reverently the advocate of peace. As he sat in my parlor the next day, and talked in his quiet way about mutual friends on a distant island, who were also friends of every good cause, and some of whom had passed to the higher life; his calm face brightened with immortal hopes, and I felt that his peace efforts were the result of his Christian love. And more and more I came to feel that the gospel of Jesus Christ is the elixir of joy for the world, saving human life by abolishing war, making human hearts glad in the thought of that "Glory to God in the highest" which shall come with the reign of "peace on earth and good will toward men."—*Rev. Phebe A. Hanford, at a Peace meeting in Rose Hill Methodist Church, May 11, 1874.*

#### ANNUAL REPORT OF THE TREASURER OF THE AMERICAN PEACE SOCIETY FOR THE YEAR ENDING APRIL 30, 1874.

The Treasurer of the American Peace Society respectfully submits the following as his annual report.

##### DR.

The receipts during the year have been as follows:

From Donations, . . . . .	\$7,099 55
Legacy, . . . . .	1,000 00
Permanent Funds (borrowed \$1,500, rec'd	
Treas. \$200), . . . . .	1,700 00
Publications, . . . . .	936 67
Railroad Dividends, . . . . .	192 00
Total, . . . . .	\$10,928 22

P. S. Mr. Miles has received from friends in behalf of International Code Committee toward the expenses of the Brussels Conference, and his expenses to attend the same ten hundred and eighty dollars. \$1,080 00

##### CR.

The payments during the year have been as follows:

For Paper, . . . . .	\$773 28
Postage, . . . . .	186 31
Peace Meetings held by Cor. Sec., . . . . .	180 65
Publications, . . . . .	213 72
Rent of Music Hall for Anniversary, . . . . .	150 00
Printing, . . . . .	881 00
Binding, . . . . .	455 00
Rent, Heating Office, Taxes, . . . . .	253 09
Office Furniture, . . . . .	21 13
Payments by direction of Society to Mrs. Merrill and Mrs. Starr, . . . . .	197 60
Services of Secretaries, Lecturing Agents, Local Agents, Clerks, Office Expenses, incidentals, etc., . . . . .	7,616 44
Total, . . . . .	\$10,928 22

D. PATTEN, Treasurer.

Rev. Dr. Samuel Osgood of New York, is preparing a lecture upon *Christianity in its relations to the peace of nations*. We need not say it will be an able and interesting production. We trust it may be delivered in all the principal towns and cities of our country.

#### INTERNATIONAL CODE COMMITTEE.

A meeting of the International Code Committee was held at the residence of President Woolsey, New Haven, on the evening of the 25th June. A large number of the members were present. Hon. Amasa Walker was elected Chairman, and Dr. James B. Miles, Secretary. Letters were read from several members expressing regret at their inability to attend, and an increasing conviction of the importance of the work undertaken. Hon. J. C. Bancroft Davis was elected a member of the Committee.

It was voted that it is expedient for Dr. Miles to proceed to Europe as soon as practicable, to complete arrangements for the international conference to be held at Geneva in August.

The following persons, in addition to those elected last year, were designated as delegates to the conference:

President Woolsey, Emory Washburn, Charles A. Peabody (judge), J. C. Bancroft Davis, J. V. L. Pruyn (chancellor), Robert C. Winthrop, Elihu Burritt, Edward S. Tobey, Edward E. Hale, E. A. Lawrence (professor), G. F. Magoun (president), Amasa Walker, George Bemis, William G. Hubbard, Cyrus W. Field, Charles W. Goddard, Prof. F. A. Walker, Henry Barnard.

Dr. Miles, Judge Warren and Mr. Tobey were chosen as a committee empowered to add to the list of delegates.

The following resolutions in relation to the death of the Hon. Auguste Visschers were adopted:

Resolved, That we have heard with deep sorrow of the death of the Hon. Auguste Visschers of Brussels, one of the most devoted and efficient friends which the cause of peace ever had in Continental Europe, president of the first Peace Congress ever held there, and vice-president of all the subsequent international congresses for the same object; and who, with his clear and practical mind, recognized the vast importance to mankind of the great crowning measure proposed and urged at those large assemblies, or the elaboration of an international code for organizing the peace of nations on the basis of well defined and accepted law, justice and equity.

Resolved, That as President of the first Juridical Congress ever held for the purpose of laying the foundation of such an international code, and in view of all that the friends of peace had reason to hope and expect from the aid of his great executive abilities and co-operation in perfecting this important work, this committee desires to express its profound sorrow at the great loss sustained by the cause from the death of a man whose life had become of such inestimable value to the world.

The United States International Code Committee, as now constituted, is as follows:

Theodore D. Woolsey, Mark Hopkins, William A. Stearns, Howard Crosby, Emory Washburn, Charles Francis Adams, David D. Field, William Beach Lawrence, Reverdy Johnson, Howard Malcom, George H. Stuart, Alfred H. Love, Daniel Hill, William G. Hubbard, John G. Whittier, William A. Buckingham, William C. Bryant, Thomas A. Morriss, Joseph A. Dugdale, Elihu Burritt, G. Washington Warren, Sidi H. Brown, James B. Miles, C. W. Goddard, Homer B. Sprague, Edward S. Tobey, J. V. L. Pruyn, Noah Porter, Edward E. Hale, J. C. Bancroft Davis, Samuel Osgood, S. I. Prime, Amasa Walker.

In 1818 the debts of the great civilized nations amounted to \$8,500,000,000. Now they amount to about \$24,000,000,000, an increase which is attributed to the unprecedented development of the countries by expensive public improvements, but more especially by the maintenance of costly and destructive wars.

We remember a story of a married couple who had quarreled twenty years about shutting a door; the latch was out of order and would never catch. One day the husband took it into his head to mend the latch, and in five minutes the contemptible source of twenty years' scolding was removed!





COME, DOVE OF PEACE.

BY REV. PHEBE A. HANAFORD.

Thou, whose white pinions folded soft  
Above the Saviour's breast,  
Come to our hearts and give to us  
The welcome, needed rest.

Come to our world amid its din,  
Amid its woe and strife,  
And breathe an influence round our homes  
From Him who is the life.

Come, and the jarring sound of words,  
Unloving, harsh, untrue,  
Shall cease, and over all the earth  
The song shall wake anew,

Which over Bethlehem's plains was heard  
When He to mortals came,  
Who yet shall reign, the Prince of Peace,  
And not alone in name.

Come, dove of peace, and fold thy wings  
Above each war-stained field,  
Let wisdom's hand thy name engrave  
On every warrior's shield!

A CURIOUS INCIDENT IN CHARLES SUMNER'S LIFE.

Washington, in the winter of 1862-3, was not a pleasant city to live in. Lee and his army had, till within a few months, been stationed on the opposite side of the Potomac, in view of the capital, and he had left behind him many well wishers within it. Party strife in politics ran high, and angry feelings were uppermost. Perhaps even then Booth was planning the assassination of the President, and that at least one, though happily thwarted in his intentions, had designs on the life of the late Charles Sumner, will be seen by the following incident:

One afternoon in that same winter, a little girl was playing on the floor of the parlor of a large Washington boarding house. Two gentlemen sitting near the child were engaged in earnest conversation, unheeding and unheeded by her. One of them was a foreigner, of violent feelings, the other a Washingtonian,

but hostile to the North and Northerners, in other words, a southern sympathizer. The child played contentedly on by herself, till noticing the voices near by her were lowering almost to a whisper, and hearing the word "pistol," she stopped her play, and on the principle that little pitchers have large ears, listened with eager attention to what followed. The foreigner was speaking to his friend of Charles Sumner, and said he had long thought that the greatest service an American could do for his country, would be the ridding that country of Mr. Sumner. He had had this thought for some time, he went on to say, and acting on it had a few evenings before waited in an angle formed by some buildings near the treasury department, which place Mr. Sumner would inevitably pass on his way home on that particular evening. A pistol in his hand, his finger on the trigger, he had watched Mr. Sumner walk along and slowly up the street where he was standing, and never once did any one doubt of the full justification of the deed cross his mind till Mr. Sumner had almost reached him. Then for the first time came the thought, "But this will be murder, and there is a commandment, Thou shalt not kill." He hesitated, and in a moment of hesitation Mr. Sumner had passed by beyond his reach. "But," he added, "I have regretted that hesitation ever since, and the next time I shall do it." The little girl, too much frightened after this to play any longer, left the room, and running up stairs to her father, told, with dilated eyes and in breathless haste, all she had heard. It happened that she had interrupted, with her story, a conversation between her father and a gentleman friend of his, who was also a friend of Mr. Sumner. This gentleman, after hearing the little girl's account said he should at once send word to Mr. Sumner of his possible danger. He did so, but nothing was heard of it just then. Some little time afterwards, however, Mr. Sumner acknowledged the friendly warning; said he had known the man in question to be a bitter enemy of his; that he should be careful now always to have a friend with him when going to any exposed place. "And," he concluded, "thank that little girl for me." One cannot help seeing and blessing the direct interposition of divine providence in the hesitation of the would be assassin's hand, and in the chance by which, perhaps, the little girl was used to save the great man's life.—*That Little Girl.*

George Eliot says: "I couldn't live in peace if I put the shadow of a wilful sin between myself and God."



## THE ANGEL OF PEACE IN SCHOOLS.

At a peace meeting held in the Twenty-seventh Street Methodist Church, New York, the Rev. Phebe A. Hanaford of Jersey City thus referred to our paper in the course of her remarks :

"The friends of peace should take the children in hand and press upon their nascent spirits the peaceful maxims of our holy religion, the value of the golden rule and the mighty and far-reaching power of love. The *Angel of Peace* should be in every Sunday-school in the land, and if it should sometimes be introduced into our week-day schools no doubt benefit would arise therefrom.

Believing, as I do, in the *Kindergarten* system of education for the infants of our land, I would urge parents and teachers to present the subject of peace to them at the very earliest period in which moral ideas can be received. Let the symbolic lamb and dove be early placed before their eyes, let representations of kindly acts and emotions be placed upon the black-board and explained, and gradually the young heart will be nurtured for loving thought and peaceable action in days to come. Children do not forget the instructions of infantile years. The words of the tender mother to the child are the last to be obliterated from the mind of the man or woman. The counsel of the peace-loving teacher will not be wholly ignored in riper years. Let us do what we can to place the Peace Reform among the objects for which teachers should labor, and we shall find that our labor is not in vain in the Lord."

## "A LITTLE CHILD SHALL LEAD THEM."

Perusing the Bible to-day, I found this beautiful passage, "A little child shall lead them." I thought how often I had seen parents, brothers and sisters led in the right path by the little ones. My mind reverted to the time I was visiting a friend of mine, who has a sweet little girl of five years, who loves Jesus with all her heart. I thought of the lessons I learned from this dear child. How obedient, self-sacrificing, patient, leaving her play without a murmur to assist in the care of the little ones. Daily learning and repeating a verse from the word of God, and earnestly desiring to understand it.

I often thought while watching little May of what Jesus said,—"Of such is the kingdom of heaven."

One day I took her with me for a walk at some distance; the wind blowing and my eyes filling with dust, I spoke impatiently. May looked at me surprised, and said, "Why, cousin, don't you know *God* makes the wind blow, and it must be all right."

I felt the rebuke and asked forgiveness of *Him* whom I had offended.

On the Sabbath, as I was writing a letter, she asked, "Flora, is that a 'holy letter'?"

I said, "Why, Maytie?"

She answered, "You know it is the Sabbath, and we must keep doing something *holy*."

A few days after while suffering from headache, May said to me, "Just lay your head right against Jesus and that will help it."

Dear little May, thus she lead me thrice in the right direction, and fulfilled the Scripture, "A little child shall lead them."

AUNT FLORA.

**THE SWORD AND THE PEN.**—The sword of the warrior was taken down for the purpose of being polished. It had not been long out of use. The rust was rubbed off, but there were spots that would not go—they were of blood. The sword was placed on the table near the pen of the warrior's secretary. The pen took advantage of the first breath of air to move a little further off. "Thou art right," said the sword; "I am a bad neighbor." "I fear thee not," replied the pen; "I am more powerful than thou art; but I love not thy society." "I exterminate," said the sword. "And I perpetuate," answered the pen; "where are thy victories if I record them not? Even where thyself shall one day be—in the lake of oblivion."

## THE COACH AND THE MILESTONE.

"We travel *far* and travel *fast*," said the Coach one day to his wheels, stopping near an old Milestone by the side of the road, calling to which it said, with a laugh, "Aren't you tired of always standing in one place?"

"If you are not tired of running, why should I be of staying?" answered the old Milestone, gravely.

"Ah, but I am on wheels, and my duties require nimbleness," remarked the Coach.

"Granted," replied the Milestone, "but I don't see there is so great a difference between us after all. You would be as motionless as myself without your horses, and as to *usefulness*, milestones have *their* duties as well as have stage-coaches. If yours are to carry passengers from place to place, mine are to afford travelers information on their way; besides, boast as you may, I have sometimes heard of coaches upsetting and breaking down, and wearing out, and being stopped and robbed; but I never heard of such things happening unto *milestones*."

"Therefore, friend, taking all into consideration, I fancy I am the *safer* if the *quieter* of the two: and if you are happy in running, I am content in staying humbly to do the duties of my station, and perhaps as honorably as yourself, although you are a Fast Coach, and myself am but a poor *MILESTONE* on the road."

All have their places in the world, and duties to perform, and—

"They also serve that only stand and wait."

## "YOU WILL NOT SWEAR."

One day a gentleman observed a group of boys, bent on play, strongly urging another boy to join them. He was struck with the very decided "No" which the boy gave to all their entreaties. Anxious to see the result, he stepped into an entry, where he could hear and see and not be much observed.

"That boy has a will to resist the whole band of them," he said to himself.

A last effort was made to induce him to come with them.

"Now, James, will you not come! you are such a good player."

"Yes," he replied; "but on one condition. Give me your hands that you will not swear, and I will go." They did so, and with joy they ran off to play. We are sure the game lost none of its interest for the want of swearing. Noble boy! not ashamed to show that he was on the Lord's side, even in the face of ungodly play-fellows.

## COMING HOME DRUNK.

"Were you ever drunk?" was the startling question once put to me by a strange fellow-traveler. It was a long way from home, and I was among strangers; but lest some of my readers begin to suspect my appearance may in some way have suggested the inquiry, I will state that the stranger asked the question because directly opposite us, doubled up in a seat of the car, was, a man in a drunken slumber. Pointing to him, my companion said,

"Were you ever drunk?"

I thank the Lord that I could honestly and truthfully answer, "No, sir;" and then immediately added, "Were you?"

He was a fine, gentlemanly looking man, giving no indication of intemperate habits, and as he could not very well decline answering a question similar to his own, he replied,

"Yes, I have been, and it's one of the meanest feelings a man can experience when he is getting over it. That fellow will feel mean enough to-morrow morning."

Yes, "mean enough" ought every man to feel who gets drunk. But how about the family? How do you feel when he comes in reeling and stupid? O this curse of rum! Will it never be taken from the earth? Thousands of desolate homes tell of its blighting influences, and cry aloud for its removal.

Every kindly word and feeling, every good deed and thought, every noble action and impulse, is like the ark-sent dove, and returns from the troubled waters of life bearing a green olive branch to the soul.



THE LONELY CHILD.

BY A PASTOR.

The following incident happened in one of our large cities, in the winter of 1862-3. Late at night, as I was returning from my walk, and had turned the last corner, I saw coming from the opposite direction, a woman and a child. The child was ahead of the woman, and between them, on a stick, I noticed they were carrying something. I stepped into the shadow of a building, in order to be unobserved, and to notice them more closely as they passed under the gas light. "Look at that!" I exclaimed to myself; a woman and a little girl, and both in rags, and between them on a stick was a little coffin! Not such, reader, as you bury your friends in, nor was it painted at all; but a plain box they had just brought from the carpenter's shop, a little way up the street, for I heard doors close in that direction, and thought he must be very kind to go at that late hour to attend to the wants of these poor people. It was bitter cold, and the high wind played with the tatters of their ragged dresses. "And the little girl no shoes!" I said. Then they were out of sight. I stood a moment, then started on, for I had seen beggars in rags every day, and soon reached the door of my room.

But something in their appearance had made an unusual impression upon me. I did not enter my room, but turned back, and hurried through a cross street hoping I might meet them again. I was not disappointed. They were just passing out of the busy street—which was quiet enough then—into a dark alley.

"Good evening," I said, in as pleasant a tone as possible; but they were as startled as if I had spoken harshly. "Let me speak with you a moment," I continued; and they stopped near the corner where the wind did not blow. This time I noticed more particularly the little girl, who was only a few years old. Something which answered for a black hood was on her head, but her hands and arms were bare, and her little feet thin. She sat down on the coffin, curled her feet under her to keep them from freezing, and looked up—so sadly!—into my face.

"Where is your home?" I asked.

"Han't got none, sir."

"Where are your parents?"

"Han't got none, sir. Brother and I, we lived as how we could, and we had a pretty hard time, sir. Sometimes we lies down under our old shed, and sometimes we lie down on a door step, and then the policeman takes us to the station-house for the night, sir. But brother got sick a little while ago, sir, and the woman who's got only one room in a damp cellar, let us

come to live with her. And now brother is dead, sir, and here's his little coffin, that we've been to get this cold night. 'Taint nice, you see, sir, but it's the best we could get. The carpenter was very kind to make it for us this evening. Yes, sir, we've been waiting in his shop while he could make it, and he never charged us a cent for it; wasn't he kind, sir? Brother was five years old. He was a brave little fellow. He never cried a bit. But one day he said he was hungry and cold, and when I told him I hadn't got nothing, he looked at me a minute, and then said, 'Good-by, sister.' In a few minutes he died. The men are coming for him to-morrow."

Here she started up, and called the woman to help her along with the coffin. Her bare feet met the cold pavement, as if they were used to it. During all the time she was talking with me she did not shed a tear. I asked the woman where she lived, and gave the child a piece of money. She said, "Thank you, sir," but her face never changed a muscle; it seemed as if it had become rigid by sadness, care and anxiety. "Good night, sir," she said, and the little form, young in years, but aged in experience and sorrow, passed out of sight.

If the child had shed no tears, I, man as I was, could not help shedding tears, myself. "O little soul!" I said; "the Infinite Father watches over you. He has taken your little brother home, and perhaps you will soon follow him. Little weary feet! Little delicate hands! Little half-starved body! But great noble soul! Grief which tears cannot express!"

**THE POWER OF SILENCE.**—A good woman of Jersey was sadly annoyed by a scolding neighbor, who often visited her and provoked a quarrel. She at last sought the counsel of her pastor, who added common sense to his other good qualities. He advised her to seat herself quietly in the chimney corner the next time the woman called, take the tongs in her hands, look steadily into the fire, and whenever a hard word came from her neighbor's lips, gently snap the tongs without saying a word. A day or two afterwards the good woman came again to her pastor, with a bright and laughing face, to communicate the effects of this new antidote for scolding. Her neighbor had visited her, and, as usual, commenced the tirade. Snap went the tongs. Another volly—snap. Another still—snap, "Why don't you speak?" said the woman, more enraged. Snap. "Speak." Snap. "Do speak; I shall burst if you don't." Snap. And away she went, cured for the time by her neighbor's silence.—*Methodist*.

**A WORD TO GRUMBLERS.**—Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners, and find out all the disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it; but you are to take your share of the troubles and bear it bravely. You will be very sure to have burdens laid upon you that belong to other people, unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other boy who ought to have done it and didn't. Those workers who fill up the gaps, and smooth away the rough spots, and finish up the job that others leave undone—they are true peace-makers, and worth a whole regiment of growlers.

**THE FLY AND THE BEE.**—A fly once said to a bee: "Tell me, my friend, how it is that no one pursues and torments you as they do me? I have to protect my little life from every one; but you fly about in the air gathering honey unforbidden from the flowers. If I venture to put out my trunk to reach a crust of bread, or perchance to dip into some more dainty dish, death threatens me on the spot. I think if I could sting and thus take vengeance on my foes as you can, that I should be left in peace."

"You are mistaken," replied the bee. "A much surer protection to me, is that by diligence I serve mankind."

To think kindly of each other is good; to speak kindly of each other is better; but to act kindly one towards another is best of all.



## MATTHEW 9: 37.

BY NELLIE NEWTON.

Although I'm very weak and small,  
Yet there's much that I can do,  
For to! "the harvest fields are white  
And the laborers are few."

And though the "few" have talents ten,  
While I but one can claim,  
Yet God requires just usury  
Of me as well as them.

I may not bind one tiny sheaf  
Nor pluck one golden head,  
Yet I can bring from way-side springs  
A cooling draught instead.

A cooling draught for those who reap,  
In the harvest fields so fair,  
And God hath said that even such  
The blest reward shall share.

O, there are stronger ones, I know,  
Who labor with their might,  
Still in my weakness forth I'll go  
Where harvest fields are white.

## A SCENE IN BRISTOL, RHODE ISLAND.

I was in Bristol, sitting in my room, writing, when a compound of strange noises arose in the street. I looked out and saw about one hundred and fifty boys marching up the street, training. They had on paper caps, blue and white paper, cut into strings dangled from the tops of their caps for feathers; belts were around them, of all colors, made of old cotton and woolen cloth; and bits of paper and colored rags were on their shoulders for epaulets. For arms they had sticks, clubs, broom-handles, wooden guns and swords, and bows and arrows. A large band of music, with tin horns, tin kettles, and whistles for instruments, marched in front, and some *tooted* through their hands. They formed into files, ranks and companies, and marched up and down the streets, strutting and swelling, and looking big, bold and terribly fierce, trying to look as much like grown-up soldiers as they could. The officers gave out the commands, and the boys would shoulder, ground, or present arms, make ready, take aim and *fire*! just as the scholars do at West Point military academy. They tried to look and act as much like soldiers as they could. It was a sorrowful and sickening sight to see children learning how to shoot and stab one another and seek revenge. I had rather see them studying how to be loving and forgiving. But children are taught that they must know how to resent and revenge injuries in order to be good Christians or good citizens! How much better it would be if they would learn how to be kind to one another and to live in love and peace! Then there would be no need of fighting when they grow up. Children might make very pretty plays, learning how to be kind and affectionate, much prettier, and not so foolish, as playing soldier.—*Uncle Henry.*

## THE BOY AND THE BOATMEN.

A young lad was once rowing me across the Merrimack river in a boat. Some boatmen, going down the river with lumber, had drawn up their boat and anchored it in the spot where the boy wished to land me.

"There!" he exclaimed "those boatmen have left their boat right in my way."

"What did they do that for?" I asked.

"On purpose to plague me," said he; "But I will cut it loose, and let it go down the river. I would have them know I can be as ugly as they can."

"But, my lad," said I, "you should not plague them because they plague you. Because they are ugly to you, it is no reason why you should be to them. Besides, how do you know they did it to vex and trouble you?"

"But they had no business to leave it there—it is against the rules," said he.

"True," I replied, "and you have no business to send their boat down the river. Would it not be better to ask them to remove it out of the way?"

"They will not comply if I do," said the angry boy, "and they will do so again."

"Well, try it for once," said I. "Just run your boat a little above or a little below theirs, and see if they will not favor you when they see you disposed to give way to accommodate them."

The boy complied, and when the men in the boat saw the little fellow quietly and pleasantly pulling at his oars, to run his boat ashore above them, they took hold and helped him, and wheeled their boat around and gave him all the chance he wished.

Thus, by submitting pleasantly to what he believed was done to vex him, the boy prevented a quarrel. Had he cut the rope at that time and place, and let their boat loose, it would have done the boatmen much damage. There would have been a fight, and many would have been drawn into it. But the boy who considered himself the injured party prevented it all by a kind and pleasant submission to the injury.—*A Kiss for a Blow.*

TWO SOMEBODIES.—"I know somebody who always appears to be miserable; and this is the way she contrives to be so,—thinking always about herself; constantly wishing for that she has not; idling her time; fretting and grumbling."

"I know somebody who is much happier; and this is the way she contrives to be so,—thinking of others; satisfied with what her heavenly Father has judged best for her; working; caring for somebody else besides herself; and thinking how she can make others happy."

"My little 'somebody,' what kind of a 'somebody' are you?"

The Modoc War, for a comparatively "small war," attracted a vast amount of attention. Its progress was watched as closely in Europe as here, and the daily phases of the situation were the text at the time for telegrams across the Atlantic. They are now counting the cost of that little Modoc war in the War Department at Washington. The Quartermaster General reports that with some as yet unascertained expenditures, which, however, are small, the Modoc war cost \$335,009.78. This is exclusive of the pay, clothing and armament of the troops engaged. To catch these warriors, their squaws, and pappooses, cost about \$2,000 a piece,—*Friends' Review.*

WHAT A CHILD CAN DO.—A little boy who attended a temperance meeting was asked by his father when he returned,—

"Have you learned anything, my boy?"

"Yes, father, I have. I have learned never to put strong drink to my lips; for it has killed fifty thousand persons annually, and how do I know that it will not kill me?"

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## AN APPEAL TO CHRISTIANS,

INDIVIDUALLY AND COLLECTIVELY, ON BEHALF OF THE CAUSE OF PEACE.

It is well known to our Christian brethren that the Religious Society of Friends has ever believed that all war is entirely forbidden by the Gospel, and that, in accordance with that belief, its members have as a rule, refrained from taking any part in carnal warfare; and for refusing to comply with military requisitions, or to pay fines for thus refusing, many, in years past, have suffered restraint of goods to large amounts, and not a few have been imprisoned. Beside a passive testimony thus borne by members individually, the Society has, from time to time issued its public protest against this heathen and wicked custom.

But while we have cause to feel thankful for the amelioration of military laws, whereby our members are now generally exempt from suffering, we are pained in knowing that war, with all its horrors, is yet allowed and practiced by all the Christian nations, and sanctioned by the larger portions of the Christian Church. As Christians, we all believe in the fulfillment of prophecy. Dr. Chalmers, more than fifty years ago, testified that "the mere existence of this prophecy of peace is a sentence of condemnation upon war, and stamps a criminality on its very forehead. So soon as Christianity shall gain a full ascendancy in the world, from that moment war is to disappear."

Believing that it is only by a full and proper application of the Gospel in the affairs of nations, as well as individuals, that the prophecies in regard to war will be fulfilled; and believing, as a branch of the church which has so long seen the true character of this heathen abomination, that we were not doing all that we should do toward enlightening our brethren on this important subject, most of the Yearly Meetings of Friends have united in the organization of "The Peace Association of Friends in America," to which is delegated this important work, with instructions to labor expressly on their behalf in the more general promotion of the cause of peace.

The Association, in the fulfillment of its trust, has thus far mostly confined its labors to the printing and circulation of books and tracts, and the publication of a monthly paper called the *Messenger of Peace*. During the few years of its existence, millions of pages have been distributed far and wide, and many acknowledgments have been received of the convincing effects of the truth therein inculcated.

The attitude of millions in the prime of manhood, now kept constantly armed and equipped for mutual slaughter by the nations of Europe, and the sudden uprising of the war spirit in our midst, convince us of the necessity of further and more direct efforts to arouse and awaken the public to a clearer appreciation of the true character of this monstrous evil. If it is only by the full application of the Gospel that war can be abolished, surely it is the duty of the church to labor for its proper application.

But, in view of the apathy that so generally prevails, we feel constrained to appeal directly to our Christian brethren, individually and collectively, earnestly entreating them to take this subject into prayerful consideration in all its bearings. Can we believe that if the members of the Christian church everywhere were entirely to refrain from taking part in carnal warfare, that professedly Christian nations could any longer continue the custom? If we believe this, we must also believe that the responsibility for the continuance of war rests upon the church. Dear fellow professors, can you rest satisfied in continuing to bear the weight of this awful responsibility?

While statesmen and publicists are laboring to relieve suffering humanity from the blight of this dreadful curse, the church of Christ remains silent. Surely it is time for it to arise from its slumber and to proclaim its supremacy! Is not eighteen hundred years long enough for its white robes, which should be pure and spotless, to have been stained in blood? Must the skirts of the visible church be longer polluted with the gore of the battlefield, and stained with the tears of the orphan and the widow? While war, as has been said, seems to aim at setting up the kingdom of Satan in the earth, alas! the church remains to be its very bulwark.

Surely it is time to wipe out this reproach against Him, at whose coming into the world, peace on earth and good will to men was proclaimed, and engage in this holy warfare against the supremacy of Satan's kingdom.

Therefore, in behalf of suffering humanity, and in behalf of the cause of the blessed Prince of Peace, whose mission on earth is not fulfilled while wars continue—in true Christian love, we again entreat you to give this subject the consideration it justly merits.

On behalf and by direction of the Peace Association of Friends in America.

ROBERT L. MURRAY, *President*, New York.

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New Vienna, Ohio, First mo. 1, 1874.

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Published the first of every month by the American Peace Society.

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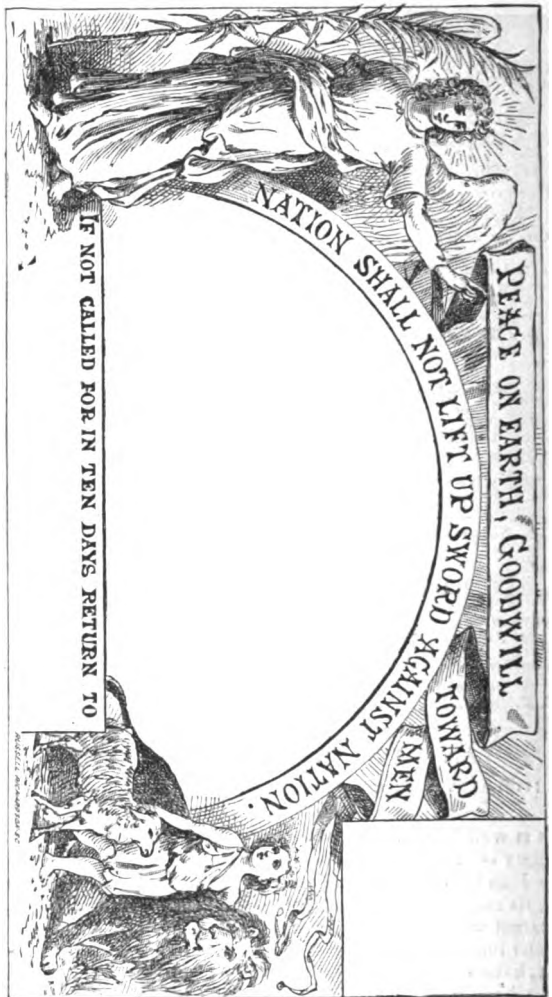
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ESTABLISHED } JUNE, 1837. } BOSTON, AUGUST, 1874. } NEW SERIES, VOL. V. NO. 8.

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### GENEVA CONFERENCE.

#### SPECIAL APPEAL.

The Society of Friends, from its very earliest history, has been opposed to war on the ground that it is forbidden by the Gospel of Jesus Christ, and has endeavored to promote, in every possible way, "Peace on earth and good will among men." But of late years the Friends have believed it right to make increased efforts to spread the doctrine of Peace; and accordingly the "Peace Association of Friends in America" was organized in 1867, under the care of a Committee representing eight Yearly Meetings. About \$25,000 has been raised by these Yearly Meetings participating, and expended by the Peace Association, in spreading the great principles of Peace, by the use of the printed page and living voice. This money has nearly all been paid in by the members of the Yearly Meetings participating. We gratefully acknowledge, however, the liberality of some members of Philadelphia and New England Yearly Meetings, and some who are not members of the Society of Friends.

We have believed that the fruit of the seed thus sown would be a preparation of the minds of the people for the reception of the principles of Peace, in communities and between nations.

A chain of circumstances has occurred, during the past few years, which seems to indicate that the labors of our own and other Societies are not in vain. The Treaty of Washington, the Geneva Arbitration, the Arbitration of our Western Boundary, and some other measures of this character, have turned the public mind to the subject of peaceably adjusting difficulties that arise between nations. And the leading publicists and writers on international law have expressed their willingness to consider the feasibility of an International Code, by which wars between nations shall be avoided, and difficulties referred to the arbitrament of the mind instead of the arbitrament of the sword.

James B. Miles, of the American Peace Society, last year visited England, France, Italy, Switzerland, and Germany, for the purpose of consulting the above-named class of men personally. His visits were satisfactory beyond all expectation. Hence, it was concluded that a meeting should be held at Brussels on the 10th of Tenth mo., 1873. This meeting was attended by the most eminent law-writers, from several of the nations of Europe and America. It was the first time in the history of the world that such a body of men ever assembled. Among these august personages were the Secretaries of the American and London Peace Societies, both of whom addressed the meeting upon the great work to be accomplished. The friends of Peace were well pleased at the results of the meeting, and another Conference was appointed to be held at Geneva, Switzerland, August 31, 1874. And on behalf of this approaching Conference is this appeal especially made.

It is largely an American movement, as it was organized by Dr. Miles, of Boston, representing the friends of Peace in this country; and the bulk of the expenses of the Conference must be paid by the friends of Peace in America. These distinguished men will speak and write in different languages, and reporters must be employed to preserve their remarks. Many of them have agreed to prepare papers on different features of the subject. For instance: David Dudley Field, of New York, is to read an essay on International Arbitration; President Woolsey, the eminent author of "Woolsey's International Law," has prepared a paper on the "Three Rules" of the Treaty of Washington. Some of these papers we shall want to print. Hence the expenses of this Conference must be considerable, if it is made a success.

Now, shall we have the means to prosecute this noble work to its successful termination? Shall the Society of Friends do its part in this work? William Penn was one of the very first in history to advocate a Congress of Nations. We have been sowing seed, with the desire that its fruitage would be Peace among the nations. Shall we refuse to reap that which we have sown? Shall we refuse to garner the grain, that it may be preserved? Elihu Burritt says: "The Society of Friends, of all others, deserves most to be prominent in this matter. Because you have a history on the subject."

Now, it is proposed that we raise \$500, or more, as our part of the specific expense of this Conference. And as the Friends in the Yearly Meetings co-operating in our Peace Association have contributed annually to the general work of the Society, we have thought it best to appeal to those who have not thus annually contributed, to give us the means for this special object. And as the list of those to whom we shall send this appeal is small, you will please excuse us for asking that your contributions be liberal, in order that we may have sufficient to meet the exigency. A prompt response is requested.

Remittances may be sent to Daniel Hill, Secretary, New Vienna, Clinton Co., Ohio; or to

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Respectfully,  
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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, AUGUST, 1874.

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## WOMEN AND WAR.

In what ways do wars and military systems effect women and how can women best use their influence to prevent war? are questions so full of interest as to be worthy of careful consideration.

The burdens which fall most heavily on suffering humanity press on both sexes, but not always equally; it would be difficult to say whether men or women suffer most from the evils of war, but they suffer somewhat differently. The life of both sexes centres very much in the home; woman's whatever of outside activities may engage her elsewhere, turns more essentially on this point and anything which affects that, affects her vitally. The most strenuous advocate for enlarging her field of action will not deny this.

War then, affects women by taking man from his home, we have no standing armies in this country, but the nations of Europe groan under that infliction. In Prussia, *every man* is compelled to serve in the army at least three years, and the standing army of England to-day, including India and the Colonies, takes over two hundred thousand men from English homes. It would not be safe to assert that each of these men would be a blessing in that home, but the majority of them would no doubt be a help in the support of their families; so that the mere fact of the separation of so many men from their homes in itself is no trifling evil; it entails besides on the absent one the exposure to life in the barracks, always a notoriously corrupt and dissolute one.

But in time of war the evils that fall to women in all countries are many and grievous. We have all seen regiments of soldiers when they were being marched off to active service—in other words, sent forth to kill their fellow-men on distant battle-fields—it was an exciting scene, but amid all the pomp and circumstance, the waving of plumes, the floating of gay banners, the stirring strains of martial music and the applauses of the multitude, no thoughtful woman ever forgot the dreary marches, the ghastly wounds and fearful death-scenes that lay before those ardent youths, or failed to ask herself in that moment of parting as she shuddered at the future, "Is there no better way of settling national disputes than by this wholesale slaughter of human beings?"

Thoughtless women, not given to look below the surface of things, may be easily caught by the outward pageantry of military life, but true, earnest women look deeper. No matter how bravely they meet the supposed necessity of war and lay their dearest friends on the altar of sacrifice, such women must have sad misgivings; below the glow of their so called patriotism burns a deeper fire of love to humanity leading them to ask if there is not some terrible mistake here—whether the truest love of country can after all consist with slaughtering so many of her children?

We venture to assert that no true woman ever coolly looked in the face the fact that her husband or son was going out on purpose to kill other men—men just as good, just as dear to their friends, just as capable of enjoying life and just as fairly entitled to it as he—without an inward protest against the barbarism which made it necessary. Surely that wife were less than woman who could be glad to know that the hand she is clasping so fondly in hers to-day, is to-morrow to be reddened by the blood of a fellow-man, no, it is not in woman to do this!

But let us go home with one wife or one mother after that regiment has marched away, its music, plumes and banners all

vanished out of sight and learn what she suffers. See how she sits there day after day, imagining the worst, agitated by every passing rumor, lifting with trembling hands the newspaper, hoping yet fearing it may bring some tidings from the army; enduring through weeks and months this torturing suspense, hourly praying by day and by night with white lips that God would shield her loved one; and we shall feel that she suffers as keenly, though differently from the soldier himself. Women who have passed through this experience will tell you no physical suffering could compare in intensity with this protracted torture; they can never forget it. And when, at last, tidings were received, and they looked over the long, long list of the killed and wounded, with hands and hearts trembling lest that one dear name should be there, breathing a sigh of intense relief when they found it was not, only to remember the next moment that each one who had fallen had left friends to weep for him as bitter tears as they would have shed for their heart's treasure—who can compute the agony thus endured by a tender sensitive soul! and, alas! when the day came, as it did to thousands, and the name *was* there—but we cannot look upon that anguish! We can only drop the curtain and pray God to have mercy on her. Our hearts ache for that one woman; multiply her agony by hundreds of thousands and you have a faint conception of what war brings to woman in one single campaign. But of what she has suffered from war in all nations and during all periods of the world's history, who shall dare to even try to think—who but the Infinite One could face such an aggregate of woe!

But war brings to woman something worse than all this. While her soul is not tainted, the lowest depth of misery is not fathomed. But war demoralizes woman and unsexes her. Father Hyacinthe says, "The horrors to be seen on the battlefield are not the worst. I have seen more fearful things. I have seen French mothers pressing their babies to their bosoms and saying in tones to make one shudder, 'Baby, hate the Prussians—hate the Prussians.'" Think of that innocent baby lifting its sweet eyes to a mother's face to catch there, not a bright smile of love, but the glare of hate—finding the mother transformed to a fiend!

You say this woman was an unnatural monster and an exceptional case; but she only shows what the spirit of war legitimately produces. Its very essence is hatred, cruelty, a desire to injure and destroy. Just in proportion as a woman comes under its influence, she is lowered and debased and brought under the control of the lowest instincts of human nature. Let us ask ourselves candidly, if something of that spirit has not lurked in our own bosoms in time of war, tender, refined, Christian women as we think ourselves; so far as a woman is "pure womanly," she recoils in horror from the slaying of even one human being, yet in the war, how we rejoiced and sang hallelujahs over the slaughter of thousands! Was there here no perversion of our noblest instincts—had we not grown less pitiful, less tender, less world-embracing in our sympathies—less like the Saviour of men, who died to save his enemies?

Yes, we dare affirm that war lowers woman, in face of all the noble sacrifices made by brave-hearted women in our late war. We give these heroic women their due, and because they are whole-souled, true-hearted women, capable of self-denial and sacrifice, we believe they will be found in the van of the Peace movement. When they see with the clearer vision given to all noble souls that nations can settle their disputes more wisely by arbitration than by wholesale murder, at the

same time securing more fully all their just rights, they will welcome the reform with their whole hearts, doing all in their power to prevent another war on the face of this beautiful earth which God made for mankind to dwell in as brethren.

X. Y. Z.

### PEACE VS. WAR.

BY DAVID IRISH.

Light and darkness, right and wrong, good and evil, are no more antagonistic and unreconcilable in their operations than peace and war. Who then can be indifferent which shall prevail in a national government, a peace or war principle? and the more the latter predominates the greater the cruelty, demoralization, destruction of human life and property. On the other hand, the more a peace principle prevails the more harmony, morality, Christianity and good-will among men will be realized, this being the legitimate fruits.

William H. Seward once remarked that "between slavery and freedom there was an irrepressible conflict," which time has demonstrated to be true, and I believe it no less true in regard to peace and war, hence the wisdom in choosing and preparing for peace, and I have no doubt a hundredth part of the expenditure in preparing for peace that is expended in preparations for war, would secure its acquisition, and one of the important preparations for peace is to cease preparing for war.

In order to secure harmony between states and between individuals, laws are provided, based on justice and equity, for the settlement of differences without a resort to battle, which has proved a success, and it remains to be shown why nations, acting upon the same principle, cannot make appropriate provision for the adjustment and settlement of their differences upon peaceful, just, moral and rational measures with equal success, instead of battle, destroying human life and property on the largest scale possible, which does nothing in determining the right of the case. Indeed, is not the proposal for such a provision, (an international congress of arbitrators,) now already to some extent before the people, claiming the consideration of legislative bodies in different countries, which seems to afford much encouragement.

But the change proposed is of vast magnitude and has to contend with a prejudice produced by long custom, popularity, and the false honors accorded to war; still the peace cause being so superlatively good, good for all classes, all departments of community, that, in its advocacy, "one may chase a thousand and two put ten thousand to flight."

When once the people's attention becomes fairly awakened so as to look into this subject on its own merits and see things as they really are, the movement must be rapidly onward to the better, yes, glorious, condition of permanent peace between nations. Suppose the appropriate provisions were now prosecuted for the peaceful settlement of national disputes and all barbarous war preparations thrown aside, under such circumstances who would not look back upon the past with admiration that any people could have passed on and on, laboring nearly half of the time, so as to be in readiness in case of a national difference, for its settlement, by the greatest destruction of life and property in the shortest time possible.

This is taking a view of the war system in its moral and temporal burthens. They being such what must then be its obstructions to the attainment and enjoyment of a Christian life; a life abounding in love to God and man.

Said the blessed Jesus, "If ye have love one to another then are ye my disciples." Again: "Blessed are the peacemakers for they shall be called the children of God." But the war system teaches hate, retaliation and wholesale murder.

Such being the facts in the case, every day calls loudly for a change. Is not this case one that imperatively requires the people of these United States to pour into Congress petitions asking that body to use their influence with other governments in making suitable arrangements for the settlement of national differences by peaceful measures, and cease from all war preparations.

There can be no risk in trying the experiment, and the sooner the better, and much depends upon the people putting the matter forward in good earnest by asking Congress to do its part for perfecting national provision for the speedy introduction of the reign of "peace on earth and good-will to men."

### PLEADING THE PROMISE.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Peace, which the world ne'er giveth,  
Peace, which it takes not away,  
Give, O, Redeemer, that liveth  
Enthroned on high, unto me.

Stay me amid the rough surges,  
When sorrow's billows o'erwhelm,  
Save my frail bark, O, Jehovah,  
Lest but a wreck it become

Keep me in hours of weakness,  
Keep me in days of grief,  
When the tempter whispers "forsaken"  
Send unto me relief.

Stayed, by Thy love constraining,  
Kept, by Thy power divine,  
Perfect my peace attaining,  
Thus shall salvation be mine.

Then in the world of glory,  
Whither my footsteps are led,  
Thou wilt reveal all the story  
Wherefore these tears must be shed.

Give me sweet patience and meekness,  
Waiting Thy will and Thy time,  
Till in the arms of Jesus  
Joyful I greet Thee and mine.

H. E. H.

### THE ARMAMENTS OF EUROPE.

We receive daily all kinds of news from the different nations of Europe. We are told in one place of the doings of an absolute Monarch; in another of the deliberations of a Parliament; in a third of the absence of any settled form of government whatever. In one country the finances are reported as very flourishing; in another there is good prospect of an early national bankruptcy; while in another the dreaded result has actually come about, and the creditors of the nation have been disappointed accordingly. In all, however, there are two points of agreement, and two only. We hear everywhere of profound peace between one nation and another, and we hear everywhere of a vast and increasing addition continually made to the numbers of the standing Armies. The process of turning citizens into soldiers goes on all over Europe without any apparent limit.

Up to this time the chief increase has been in the German army, which is already more than half as large again as it was fifteen years ago, but has not yet grown nearly large enough to satisfy German statesmen. France, Austria, Italy, and Russia, are all of them following the strange example which has been thus set them by Germany. Each is, or professes to be, afraid of all the others, and each, therefore, is throwing its whole strength into providing itself beforehand with the means of effectual defence, or, if necessary, of attack. Even Belgium and Sweden, ridiculously enough, are proceeding in the same course, and are begging themselves with their puny efforts to ape the folly of their neighbors.

Spain is perhaps, the only country in Europe which needs a great army at the present moment, and it is the only country which is without one.

There is some decrease shown in the armies of Great Britain, Denmark, and Holland, but the united numbers of all the three together are not sufficient to make up for the contrary movement of one among the great military Powers. The general result is, that Europe seems to be returning to the traditions of an earlier age, when every free man was a soldier, and when the pursuits of industry were wholly subordinated to the claims of military service. The nations of Europe are, in fact, repeating the conduct of their remote ancestors, and are taking their lesson literally from a page of history which we had hoped long ago had been for ever turned over and put away.

That such conduct has a direct tendency to provoke war is, perhaps, the least important point that could be urged against it. War itself could add but little to the burden of the warlike

preparations which are now carried on all over Europe, in a period of unbroken peace. The excuse which each nation urges for increasing its own army is, of course, everywhere the same. The wishes and intentions of each are most peaceful, but each is in perpetual dread of very opposite intentions on its neighbor's part. Germany is arming because she is afraid of France, and France because she is afraid of Germany. Italy must have an army because she is a new Kingdom, and has received very recently large additions to her territory; while the same conclusion is drawn with equal assurance by Austria, but from just the contrary premises. Russia now must be stronger than she used to be, in order that she may counterbalance the increased strength of Germany; while the new military activity of Russia becomes, in turn, an additional argument for raising still more German soldiers.

If we look, however, at the precise numbers of each army as it exists, we shall find that most of them are already quite large enough for defence, and that each nation can oppose a greater force than its neighbors can bring into the field for offensive purposes. Germany has a total army of 1,261,000 men, and this is very nearly twice as large as the entire offensive army of European and Asiatic Russia, and falls very little short of the combined offensive forces of France and Austria and Italy. The French army, again, is much larger than the army with which Germany could make the attack. Nor is Italy less well defended against all possible assailants. Within the last fifteen years she has almost doubled her standing army, and has increased the available offensive part of it in an even larger proportion. She has now 605,200 soldiers with whom she can defend herself, and 322,000 with whom she can attack her neighbors. If we measure her defensive forces against the offensive forces of any other nation whatever, we shall find that they do not fall far short of any, and that they are considerably in excess of most. The very pretence of reason thus altogether disappears, and the jealousies and suspicions of the nations of Europe with regard to each other's future movements are shown clearly to be as baseless as they are ruinous.

If we wish to estimate the cost at which the Standing Armies of modern Europe are kept up at their present numbers, it will by no means be sufficient to confine our attention to the mere military Estimates. Large as these are, they represent only a small portion of the whole expense which is entailed. It is not only the cost of the arms and maintenance of the soldier that has to be taken into account. We must remember that, with few exceptions, every soldier is withdrawn from industry, and that the entire wealth of a nation is lessened by the whole of what he might have produced if he had still continued to be engaged in the pursuits of peace. National defence must, of course, be provided for, and it would be poor economy to neglect it; but, when this is once done, every new conscript added to the roll not only increases the yearly burdens of the State, but, at the same time, more than equally diminishes its power of sustaining them.

We shall, perhaps, best judge to what extent this twofold result has been brought about if we compare the number of men contributed for military purposes in the principal European States with the total number of the inhabitants, and so arrive at the percentage of soldiers in each of them. We ourselves, for every thousand of our population, maintain about three soldiers available for offensive purposes. Italy and Belgium maintain more than four times as many, France and Austria about five times, and Germany nearly seven times as many. In this matter Germany leads the way. Her army is not only numerically larger than that of any other Power except Russia, but it bears also a larger proportion to the whole number from which it is drawn, and constitutes, whether intentionally or not, a standing menace to her neighbors. It is in vain for her to pretend that she cannot defend herself with less. She is well aware that she is in no danger of an attack. France, her great rival, may have given her a fair enough excuse in the time of the Second Empire, but France has had a lesson since which she is not likely to have forgotten, and has at present as little real intention, as she has ability, of recommencing the game of war, at which she has been so heavy a loser.

Nor is the suddenness of the late attack on Germany, any reason why large German forces should be kept continually in the field. It is true, of course, that the actual notice of the

late war was very short; but it was known long before to be impending, and the storm did not burst finally until there had been full and ample opportunity of preparing duly to encounter it.

*The spectacle we now witness is one of needless preparation on all sides, where no danger threatens, or rather where the only danger is such as arises necessarily from mistaken efforts for security.*

There has been, we are well aware a great deal of foolish language on the part both of Frenchmen and Germans, and, not unnaturally, a great deal of angry feeling. No nation submits willingly to such humiliations as those which France has undergone, and it is necessarily some time before men have learnt to accept facts and to acquiesce in what cannot be avoided. But France, as she has grown stronger, has grown calmer too; and all accounts agree in representing her present sentiments as much more peaceable than they have been for many years past, while there is no doubt at the same time, that her apprehensions are really excited by the spectacle of an armed Germany, and that she is asking anxiously against whom so many new Krupp guns and Manser rifles are being got ready, and is beginning to doubt whether her neighbor, not satisfied with his late triumph, may not even now be seeking occasion for a new quarrel in which she is to be again the sufferer.

Our present Peace is such literally as the world has never known before. It is a Peace not only full of mutual suspicion and mistrust, but one which entails as great a burden as *Europe collectively has ever borne as the cost of war*, and which weighs accordingly on her resources and impedes her progress until a war that would give a real Peace has almost come to be the lesser evil.

The worst feature of the case is that the process which is now going on may go on apparently without end, and each new year may only add to the evils of those which have preceded it. Our talk still is of peace and progress; but Peace has been shorn of its accustomed blessings, and progress has chiefly enabled us to devote more money and greater efforts to the preparation for mutual destruction.

Is the Europe of the present day, we may well ask, wiser and better than the Europe of our forefathers? Are her nations now less addicted to war than in the past? Are her statesmen less chargeable with the grievous crime of encouraging her worst propensities, and of promoting mutual misgivings and apprehensions, which are not the less pernicious because they are absolutely baseless?

The evil is so great already that it is scarcely possible to exaggerate it, and there is no near prospect that it will pass away or in any important degree diminish. Rather it seems likely to increase. The causes which have produced it are still at work unchecked. The new military organization of Russia which promises to bring into the field three million soldiers, will give, no doubt, a further impulse to the military organization of Germany, and will act in the same direction through Germany upon all the larger States of Europe. Most other evils have at least some tendency to cure themselves, but here there is no such hope, but the prospect only of a continued and unlimited increase.

Europe is striving still to add to the number of her effective soldiers. Her present state is scarcely less truly one of actual war, though no shot is fired in anger and no trumpet as yet blown for battle. Her armies are arrayed against one another, though none of them has passed beyond the limits of its own frontiers. Modern war has long been a question of comparative resources, and these are expended during the continuance of peace as lavishly as they could be if the very name of peace had been given up.

*If such a state of things is permitted to continue, it will be a disgrace to European statesmen. It is on their shoulders that the real blame is to be laid.*

It is they who have fostered the mutual suspicions which have thus led unnecessarily to mutual ill-feeling. To whatever causes all this is to be ascribed, whether we are to refer it to the misplaced timidity of those by whom it has been brought about, or to mere vanity and love of military display, the fact remains still that the evil work done is almost as great as any the world has yet suffered from, and is even more difficult to remedy. Our hope must be that the great nations of Europe will outgrow their present folly, and turn their attention to worthier and more profitable aims; and we wish only that we could discern any signs that gave near prospect of so important a revolution.—*London Times*, May 27th, 1874.



# THE ADVOCATE OF PEACE.

BOSTON, AUGUST, 1874.



## AN INTERNATIONAL TRIBUNAL.

A PAPER PREPARED FOR THE INTERNATIONAL CONFERENCE AT GENEVA, BY DR. JAMES B. MILES.

The following paper by Dr. Miles upon an International Tribunal is not intended to be, by any means, an exhaustive treatment of the theme, but is designed to open the way for the discussion of the important subject.

We accept the doctrine of the moral personality of the nation. The nation is a moral person, and as such is endowed with all the attributes of a person, self-consciousness, self-determination, reason and freedom. In this conception of the nation as a moral person, the most eminent publicists of different countries agree.

This idea would seem to have been born as early as the time of Aristotle, for in his *Politics* he says, "The end of the state is not merely to live, but to live nobly." It was evidently in the mind of Grotius, the father of the science of international law, as is implied in the fact that he maintained that the same rules of justice and natural law, which are binding upon individuals are also binding upon states and nations. Vattel distinctly asserts that "nations, or sovereign states, are to be considered as so many free persons living together in a state of nature."

John Milton, with a force characteristically Miltonic, says, "A nation ought to be but as one huge Christian personage, one mighty growth or stature of an honest man, as big and compact in virtue as in body; for look what the ground and causes are of single happiness to one man, the same ye shall find them to a whole state."

In the writings of Hegel this conception often appears in such expressions as the following: "The state is the realization of the moral idea." "The state is no mechanism, but the rational life of self-conscious freedom." "There is one conception in religion and the state, and that is, the highest of man."

With a precision that is beautiful, M. Thiers defines the nation as "That being which reflects and determines its own action and purpose." And to refer to only one more authority, but an authority entitled to the highest respect; Dr. Wheaton says, "Every state has certain sovereign rights, to which it is entitled as a moral being, in other words, because it is a state." "Every state, as a distinct moral being, independent of every other, may freely exercise all its sovereign rights."

This conception of the nation as a moral person is the source of the noble science of international law.

"The science of international law," says an eminent writer, "has its foundation in the being of the nation as a moral person. This is the condition of the rights and obligations which it is to embrace and define, and as the nation advances in the realization of its being, the science which has for its province

the definition of the law of international relations, will become constantly the expression of a development in wider and more varied relations."

Now, if we judge correctly, the work which this International Conference proposes to itself is to contribute, so far as it may be able, in providing and improving the appliances and means requisite for the orderly and harmonious intercourse of these national personalities; for, as in the State, individuals do not exist in isolation and indifference, held together by some external force or formal law, but in the natural condition of relationship into which they are born, even so it with these greater and grander individuals called Nations,—they compose one world-embracing Commonwealth. Of necessity they exist in a moral order and relationship as members of one international society, fellowship or family. Of nations, even as of individuals, it is true no one lives for itself. They are members one of another.

The demand, which this Conference would help to supply, is for an adequate provision for securing international justice, so that in their intercourse with each other all the nations, whatever may be their relative power, the weakest no less than the strongest, may have their interests, their rights and their honor sacredly respected and guaranteed to them. To supply this demand is manifestly a work of transcendent importance, and probably we ought to add, it is a work of transcendent difficulty. Still we believe it is not an impossibility.

By a gradual and progressive process it is proposed as the first step, so far as possible, to define, digest, elaborate, codify and state the fundamental and leading principles of international law. It is proposed to unite the best results of study and reflection in an endeavor to rescue international law from its present state of ambiguity, uncertainty and confusion; to clear it of its incongruities and contradictions, and give to it the consistency and symmetry of a system. As already intimated the office of international law is to express and define the relations which the nations sustain to each other, and to declare their mutual rights and duties. Now, it is a principle of universal application, that the entrance of the law into the mind, be that law divine or human, gives light. The want of a clear apprehension of the demands of justice often leads to an infringement of those demands. It follows, therefore, that the reformation and codification of international law, its statement in a definite and intelligible form, will conduce very much to the peace, friendly intercourse and well-being of the nations.

Law in and of itself, is a schoolmaster, executing not alone the exalted function of teaching, but also, in a large degree, that of guiding and governing. In ten thousand instances the silent and constant influence of a clear and certain civil law suffices not only to decide disputes, but also to prevent difficulties between individuals.

Among the citizens of a State, to ensure respect for rights and the discharge of duties, and thus to secure harmonious and pleasant social intercourse, it is often simply necessary that the rights and duties of citizens be clearly defined by the law, and yet, to attain fully the ends of justice in the State the *legal tribunal, the judiciary* is indispensable.

### THE NECESSITY OF AN INTERNATIONAL TRIBUNAL.

The same is true in the Commonwealth of Nations. We affirm, in the first place, the necessity of an international tribunal. Let the great work of elaborating, defining, digesting and codifying international law, which is now engaging the

best thought of many of the best minds in all the world, be prosecuted, as we are confident it will be prosecuted to its completion. Let signal and entire success crown the grand undertaking, and the result be a code of laws for the commonwealth of nations, as sharply defined, as full and complete as the best code of civil law. Let this code in its provisions, its precepts and injunctions, as truly as it is possible for anything human to reflect the divine, be a reflection of that law which "has its seat in the bosom of God, and whose voice is the harmony of the world;" that law to which "all things in heaven and on earth do homage, the least as feeling its care, and the greatest as not exempted from its power, which all beings admire as the mother of their peace and joy," let its statements be characterized by as much freedom from ambiguity, and by as great a degree of perspicuity as human wisdom and skill can impart to them, even by as much as language is capable of; still the necessity for an international tribunal is not obviated.

The laws of this code will not, in all cases, interpret themselves. Language, when used with the utmost precision, is an imperfect symbol of thought. It is impossible to frame propositions in language that do not admit of a greater or less diversity of interpretation. The interpretation and application of the law, however explicit it may be, cannot be safely entrusted to the particular nations between whom the controversy exists. Even if it were not too much to expect that in no case, the judgment of a nation would be warped by prejudice or passion, envy or jealousy, or some form of self-interest, and we might be assured that each nation would be actuated by a purely honest purpose to ascertain the intent of the law, we could not conclude there would be an agreement in the understanding of the law.

An interpretation of law to be authoritative and properly entitled to the acceptance of parties in dispute, must issue from a source independent of the parties themselves. What confusion, discord and conflict would at once manifest themselves in the state were each individual permitted to give his own interpretation to the law.

The positive and clearly defined character of the civil law is derived largely from the decisions of the Courts. Their interpretations are authoritative because they are invested with the sanction of the State. To ascertain the meaning of law it is quite customary to refer to judicial precedents. Even so international law must remain in a state of no inconsiderable vagueness, ambiguity and inefficiency until an International Tribunal shall have been constituted, whose prerogative it shall be to define, interpret and apply that law. Instances illustrating the truth of this position are easily adduced. We will refer to but a single one. That is a prominent and striking case, viz., the "Three Rules," framed by the Joint High Commissioners of Great Britain and the United States of America for the conduct of the Geneva Arbitration. These "Three Rules" have been regarded by publicists and statesmen in different countries, as the first formal and official installment of an international code. The British and American governments agreed to unite in recommending them to other governments for their adoption; but, unfortunately, a wide diversity of opinion has sprung up in reference to the meaning of these rules. Each party places upon them its own interpretation, and it is much to be regretted, that the interpretation of the one party is essentially different from that of the other party.

One of the most eminent American publicists has recently written as follows:

"These rules are so differently understood by the parties

that it is not worth while to try to urge them on others, and if we have a code they must appear in another shape if they appear at all."

Thus the want of an authoritative, judicial interpretation of the "Three Rules" of this illustrious transaction, the Washington Treaty, is likely to deprive the world of the richest blessings, that have been expected to flow from it. Therefore, for securing the ends of justice, in the relations of nations, an international tribunal is an *absolute necessity*.

#### THE NATURE OF THE INTERNATIONAL TRIBUNAL.

But what must be the nature of this international tribunal? We answer, it must be *essentially judicial* in its character. We by no means would have the presumption to prescribe the definite form in which this tribunal should be constituted, or to say to what extent it should conform to the constitution of any existing tribunal. It will doubtless, in all material points, resemble the Supreme Court of the United States of America. In support of this view we quote from John Stuart Mill. In his work upon Representative Government, he says, "The Supreme Court of the Federation dispenses international law, and is the first great example of what is now one of the most prominent wants of civilized society, a real international tribunal."

The question as to whether this tribunal shall be permanent or organized *pro re nata* we will not now discuss. What we maintain is, that it should be a real and proper Law Court, in distinction from a court of umpires or of arbitration. This is implied in what has already been said under the head of the necessity of an international tribunal. The end sought by those who were active in originating this Conference, was not limited to the promotion of arbitration, useful and blessed as arbitration has been found to be. The original design and scope of this movement is much deeper and broader than simply to commend and advance arbitration as a mode of adjusting the differences of nations. It is even this, to en throne law, universal, impartial law, instead of brute force, as an arbiter of justice among the nations, and to provide those appliances and that machinery by which law may secure its ends among nations, as it now does among the States of America, and the vision of the great Statesman poet may become a reality,

"And sovereign law,  
The world's collected will,  
O'er thrones, and globes elate,  
Sits empress, crowning good, repressing ill."

Let no word be uttered in disparagement of arbitration. Its office is truly exalted and benign. The government of the United States of America has had recourse to it in twenty-four instances, more frequently than any other government, probably. The mission of arbitration is indeed blessed, and yet, the office of Law is more exalted and benign than that of arbitration, and its mission is more blessed, inasmuch as prevention is better than cure. It is the function of Law not merely to decide disputes but to prevent their occurrence; whereas, arbitration, in its widest operation, cannot go beyond the settlement of difficulties that have occurred, and there are certain questions whose decision the nations are not likely to consent to refer to arbitration. Indeed, it is held by eminent publicists and statesmen, that there are certain questions which the nations cannot submit to arbitration without sacrificing their sovereignty. It is conceded that the sovereignty of the nation is inalienable and that the nation cannot transfer it to another or

divest itself of it without, by that very act, yielding up its own freedom and its own existence, and that national sovereignty cannot be voluntarily surrendered and resumed, but its power and action are continuous; accordingly distinguished and strenuous advocates of arbitration like Vattel, except from the cases that can properly be referred to it, such as involve the "essential rights" and the "safety of the nation."

This influential Conference, while strongly recommending arbitration, "abstained from affirming that in all cases, without exception," it is applicable. But we cannot for a moment believe this Conference, or any of the able writers who regard arbitration as a temporary and exceptional expedient, admit war to be the only alternative when arbitration fails.

If there are some differences of nations which cannot be submitted to arbitration, still war is not the only resort. We appeal from arbitration to Law. It has been well said, "The law has in its conception a universal aim. It presumes a principle of action which is applied in it, it is then set forth as regulative of all action and appertaining to all cases which fall within this conception."

"The fountain of all law is the assertion of justice, not as the illusion of visionaries, nor as the scheme of theorists, nor as the device of legislators, nor as the compromise of interests, nor as the trade of parties, but as implied in the being of the nation in its necessary constitution and the realization of its being."

Now, what is demanded is a tribunal that shall represent and dispense law; law in its dignity, impartiality and universality.

A tribunal constituted by the parties in dispute, in their power, within the reach of their influence, and with exclusive reference to a present controversy, will not suffice. However much the International Court may differ from the Supreme Court of the United States, it must be, to quote the language of Dr. Wheaton, "An authorized judicial expositor of the principles and rules of international law."

It must be a Judiciary lifted high above the reach of all partisan and selfish considerations, the impersonation of exact and even-handed justice, whose decisions shall be authoritative declarations of what the law is in its application to all nations, at all times. Thus it will become the most august tribunal on earth, and of all human judicatories, the nearest resemblance to the tribunal of Infinite Justice. Hence, it is easy to see, the nations might well feel it to be safe to submit to such a court as this, the decision of those delicate and momentous questions that they refuse to refer to a mere court of arbitration, and we can but believe the existence of such a court would leave them without excuse for a resort to the bloody arbitrament of the sword.

#### HOW THE TRIBUNAL IS TO BE CREATED.

In the discussion of this subject the point that next calls for consideration is, how shall this international judicial tribunal be created? What are the requisites for its coming into existence, assuming a definite form, and taking office as the great *pacifactor* among the nations? It is not a matter of especial difficulty for a law court to come into existence in a state or within the range of a political organization; hence, some have jumped to the conclusion that an International Tribunal may be constituted with comparative ease, but they overlook the important fact that the powers of the state, the legislative, judicial and executive, are organic and inherent in the state as really as are the powers of the mind, the thinking, the

judging and the executive powers, organic and inherent in the mind. Of these powers it has been well said, "They are not merely an artificial contrivance, their connection and their action is not, as in some ingeniously devised mechanism, but is subsistent in the civil and political organism. Since they subsist in the nation, they cannot be regarded as isolated and self-subsistent, but as existent in a necessary correlation. They are not separate sovereignties, but each is subsistent in the sovereignty of the nation in its unity. They are constituted, not in a formal, but an organic unity, and therefore each is in necessary relation to the other, and is necessary to the completeness of the other."

They constitute, if we may be allowed to borrow an expression from Theology, a *trinity in unity*, and as is held by a certain school of Theologians, the Deity exists in three personifications, each of which is immanent in the Deity and inseparable from the others; even so distinguished publicists maintain that the powers of the state have their source in the organic unity, are immanent in the civil and political organism, and are, except in thought, inseparable from each other and from the state.

The eminent Dr. Bluntschli, for example, employs the following emphatic language:

"The entire division of powers would involve the dissolution of the unity of the state and the dismemberment of the political body."

Shakespeare, with singular felicity, indicates his own faith in the same view, when he speaks of the powers of the state, "as converging to one natural close like music."

The judiciary of the state is immanent in the state and intertwined and interblended with the other institutions of the state. The same is true of the American Federal Judiciary, the Supreme Court of the United States, whose prerogative it is to interpret and apply the laws in conflicts of rights between states or between a state and the union. This exalted Tribunal, whose decisions, according to Chancellor Kent, "Form the foundation of a solid and magnificent structure of national jurisprudence," is organic and immanent in the Federal state, and derives its character and efficiency from the Federal state. The Union of the states is its source, and it could no more exist without the Union than the stream can exist without the fountain. And yet, we advocate the establishment of an International Tribunal which, like the Supreme Court, shall be judicial in its character, and which shall hold to the nations a relation analogous to that which the Supreme Court sustains to the United States. How is this possible? Evidently, if our reasoning is correct, it is possible only as one of the powers of an International Society or Federation, or Commonwealth of Nations. In other words, a judicial international tribunal pre-supposes a Union of Nations more or less compact and close. The simple question then is this, does a Union of Nations exist? If not, is such a union possible? We reply, without hesitation, such a union is possible. Indeed, we go further, and maintain it already exists in its incipient, immature stage of development, and powerful influences are at work for the elaboration, and cementing and compacting of this union.

Already the phrases "Federation of Nations," "Family of Nations," "Commonwealth of Nations" are of frequent use. They are not mere empty sound; they express a great and glorious reality. By the advance of intelligence and Christian civilization, through the agency of the printing press, steam

machinery, the electric telegraph and the other great discoveries of modern times, the facilities for intercourse among the nations have been greatly increased. The world has been brought together and, in an important sense, compacted into one community. The interests of all the nations are becoming more and more intertwined and interblended. They are mutually dependent. To such an extent have their interests been blended in one, that a war between any two nations seriously affects the interests of all the nations. Already from the combined influence of the law of nature, the truths of Christianity, the usages of nations, the opinions of publicists and the written texts and enactments of treaties, there has come into existence a Law of Nations, so that Christian states at least, even as Christian individuals, recognize a common law in their relations and dealings with each other.

This law, the rudiments of which existed before the dawn of Christianity, has been growing with the growth and strengthening with the strength of the nations. Evidences of this advance are seen in the increased facilities for commerce among the nations and the readiness with which they receive each other's products, the spirit of friendship as evinced by sea-laws and commercial treaties, the immense business in foreign exchanges, the freedom of rivers, the protection of citizens of one country when in other countries, the instances in which the laws of one country are also in force in other countries. Still this international law is to-day in a comparatively crude and indefinite form, else what reason would there be for the existence of this Conference for the reform of international law. And yet, every one must perceive that as the intercourse of the various peoples of the earth is becoming more intimate, they are finding that they have been alienated from each other more by ignorance than by real hatred.

The old pagan idea of the antagonism of race is disappearing and the inspired declaration, "God has made of one blood all nations of men for to dwell on all the face of the earth," is receiving ever more distinct recognition, and "the sense of justice is every day penetrating deeper and deeper into the councils of nations, and the voice of reason, of which international law is the expression, is influencing more and more the action of governments."

Let the agencies now at work continue in operation, as they will, with increasing power, and the time is not distant when a Supreme Law will be enthroned among the nations that will "govern their relations with each other, determine their reciprocal rights and sanction all remedies for the violation of those rights," and it will be a law which will be to the Fraternity of Nations what the Federal Constitution of the American Union is to the thirty-seven sovereign and independent States, which now recognize it as the supreme law, and as the Supreme Court is the natural and necessary complement of the Federal Constitution, so an International Judicial Tribunal will be the necessary complement of international law.

#### THE SOVEREIGNTY OF THE NATION NOT AN OBJECTION.

Is now the doctrine of the sovereignty of the nation alleged as an insuperable objection to this theory? We deny that this objection has force. The sovereignty of the nations, properly understood, is compatible with their allegiance to a common tribunal. This is proved by the action of civilized nations to-day. To quote the language of the late lamented Sumner, he says, "It is often said that nations are independent and acknowledge no common superior. True, indeed, they are politically inde-

pendent and acknowledge no common political sovereign; but they acknowledge a common superior of unquestioned influence and authority, whose rules they cannot disobey. This common superior acknowledged by all is none other than the law of nations."

It were superfluous to dwell at length upon the opinions of publicists and jurists in confirmation of this assertion.

"The law of nations," says Vattel, a classic in this department, "is not less *obligatory* with respect to nations or to men united in political society, than to individuals."

An eminent German publicist, a member of this Conference, but prevented from attendance by extreme age, Prof. Heffter, says, "A nation associating itself with the general society of nations, thereby *recognizes a law common to all nations*, by which its international relations are to be regulated."

Says Dr. Paley, "The law of nations derives its obligatory character simply from the fact of its being established, and the general duty of conforming to established rules upon questions and between parties where nothing but positive regulations can prevent difficulties and where disputes are followed by such destructive consequences."

We must remember, Nations stand related to each other in their rights and powers and obligations, as individuals stand in their private relations. Hence it is true, as a recent jurist, Seebohm, has well said, "No nation or compact of nations has by nature a *right* to interfere with the private affairs of any other, unless such interference be strictly needful to secure the common weal of nations."

Moreover, the consistency of the sovereignty of the nation with obedience to a *common tribunal* is demonstrated in the United States of America. Each one of the thirty-seven states is sovereign and independent in its own sphere, and yet each one acknowledges the Federal Government as the common superior. The Federal Constitution is established by the consent of the states, and each state delegates to the Federal Government the power to appoint the judges of the Supreme Court, and the Federal Government delegates to the Court the power to interpret the laws. In the Court, therefore, is concentrated the judicial authority of all the states of the Union, and its decisions are binding upon all the states.

In view of these facts we ask what insuperable obstacle is there in the way of the establishment, by the joint action of all civilized nations, of an International Tribunal, in which shall be concentrated the judicial authority of all the nations consenting to it, and whose decisions shall therefore be binding upon all the nations.

It is true there are diversities of language, of race, of culture and of religion in the countries which it is proposed thus to unite. But obstacles, the same in kind if not of equal magnitude, have been overcome in the formation of the American Union. It is well known that at the time of the formation of the Constitution, each one of the thirteen states had serious questions of controversy with the others. It has been truly said "Public writers are deceived by our great success. They write and speak as if mutual peace were of course here, as if we had been always one nation. They forget that the Spaniard in Florida, and the Englishman in Georgia hated each other and fought each other as cordially as ever Queen Elizabeth hated King Philip of Spain. They forget that between Louisiana and Kentucky, there was as little natural love as between the France whose children were in Louisiana and the England whose children were in Kentucky. They do not remember



that the Catholic who planted Maryland, and the Puritan who planted Massachusetts, had just the same causes for mutual hatred as had the Catholic and Roundhead in Ireland, who fought there in the days of Cromwell."

We ask those who doubt or deny the possibility of the establishment of an International Tribunal, dispassionately to consider what a diversity of peoples and interests; what antagonisms of races, of politics and religions have existed and do exist within the limits of this widely extended country of America. What frequent and aggravated difficulties that have arisen between different states or between a state and the Federal Government have been adjusted without a resort to arms, by an appeal to law, justice and right, as represented by our Supreme Court. We may fairly claim that in America has been demonstrated the possibility of a federation of nations in some respects analogous to the federation of our states; also the constitution of a High Court that shall sustain to the family of nations a relation, not the same as, but analogous to that of our Supreme Court to the family of states.

In a word, the possibility, indeed the practicability of providing all the varied means requisite for an amicable settlement of the differences of nations, has been proved.

In closing this paper, as an American, and also, as a member of the Community embracing all the Nations, I would say, I covet for my Country the honor of taking the lead in all well considered and unobtrusive measures for recommending to the nations and organizing among them permanent peace. I can find no better expression of my own sentiments than the concluding paragraph of the illustrious Sumner's "Prophetic Voices" found among his papers after his death:

"Our country needs no such ally as war. Its destiny is mightier than war. Through peace it will have everything. This is our talisman. Give us peace, and population will increase beyond all experience; resources of all kinds will multiply infinitely; arts will embellish the land with immortal beauty; the name of Republic will be exalted, until every neighbor, yielding to irresistible attraction, seeks new life in becoming part of the great whole; and the national example will become more puissant than army or navy for the conquest of the world."

### WOMEN AND WAR.

We publish in this number of the *Advocate* the first of a series of articles upon the above important theme, from the pen of one of our most accomplished female writers. We are sure these articles will be read with great interest, and will direct the attention of the women of our country more distinctly to endeavors which they may put forth for bringing their great and sacred influence to bear upon the promotion of the cause of peace.

We give below the Circular of the Committee of the Women's Peace Society, which has recently been founded in England, auxiliary to the London Peace Society.

Let the women of America organize, without delay, a society auxiliary to the American Peace Society.

#### THE WOMEN'S PEACE AND ARBITRATION AUXILIARY.

President.—Mrs. HENRY RICHARD.

Hon. Secretary.—Mrs. SOUTHEY (Tressilian Road, Upper Lewisham Road, London, S. E.)

Hon. Sec. North London Branch—Miss RIDLEY,  
(19 Belair Park, N. W.)

(CIRCULAR OF THE COMMITTEE.)

"This Society, organized on the 22nd of April, 1874, is an

Auxiliary of the London Peace Society (established 1816), being affiliated with it, and founded on the same basis.

"That basis is, that WAR IS INCONSISTENT WITH THE SPIRIT OF CHRISTIANITY AND WITH THE TRUE INTERESTS OF MANKIND.

"The object of the Women's Peace and Arbitration Auxiliary is to adopt such practical measures as lie specially within the sphere of the sex, to promote peace on earth.

"Its members agree earnestly to advocate International Arbitration as the Christian and rational substitute for War, non-intervention in foreign politics, mutual and simultaneous reduction of armaments, and a congress of nations.

"In individual and social disputes the principle that *might is right* has long since been abandoned by civilized Christian countries. Law is submitted to as supreme. This principle ought to be equally recognized in a community of civilized and professedly Christian nations. Justice, not force, should rule. War is, therefore, a remnant of barbarism, as well as a guilty infraction of the law of love.

"Women have their full share in the terrible moral and physical evils which are the inevitable result of War; they are obliged also, directly or indirectly, to bear their part of the enormous financial burdens which, even in time of peace, it imposes. None have greater reason to seek its abolition. Women have the priceless talent of influence committed to them by God, and are responsible for its use. As mothers, sisters, daughters, wives and friends, they are bound, wherever their influence extends, to endeavor to spread the conviction that the War system is antagonistic to Christianity, injurious to mankind, and inimical to the spread of the Gospel.

"It is earnestly hoped that every member of the Auxiliary will do all in her power to aid in the dissemination of true views on this most important subject; false views on it are rife everywhere; our juvenile literature abounds with them; and Peace principles require advocating alike in the nursery, the school-room, and the drawing-room. By strenuously and systematically discouraging the War spirit, women will effectually aid every philanthropic and every missionary effort.

"Contributions and Subscriptions towards carrying on the work of this Auxiliary Association will be thankfully received and acknowledged by the Hon. Treasurer, Mrs. WM. CLARKSON ALLEN, *Albion Road, Stoke Newington*, or by any Member of the Committee.

"London, June 22nd, 1874."

THE COST OF THE LATE FRANCO-GERMAN WAR.—The bill just passed by the Reichstag respecting the share of North Germany in the indemnity lays down the extraordinary expenses for 1870-72 at 598,391,942 thalers. Then the cost of the re-establishment of the North German contingent is computed at 106,846,810 thalers. Add to this the ordinary military expenses for two war years, 1870 and 1871, at 178 millions, and we have a total for North Germany of about 883 millions. To this must be added the expenses of South Germany, and together the cost of a seven months' war exceeds a milliard of thalers. Then, on the side of France, there is war indemnity of five milliards of francs, and their war cost must have been a good deal more than the German, so that the total expenditure of France could not have been under three milliards of thalers. We have thus the grand total cost of four milliards of thalers, or 600 million pounds sterling, a most enormous sum for a war of less than one year's duration, and equal to more than three-fourths of the huge National Debt of Great Britain and Ireland, which it has taken two centuries to incur.

THE CRIMEAN WAR.—In a speech made lately at Aylesbury, England, by D'Israeli, England's Prime Minister, he said, "I know of no event in my public life that I so much deplore as the Crimean War. That war cost two hundred thousand lives and more than two hundred millions pounds sterling of money. It was a war that was perfectly unnecessary."

If we are careful and watchful over our words and actions, we can have the most effective of all influences, the silent testimony of a heart at peace.





### WATCHMAN, WHAT OF THE NIGHT?

Watchman, tell us of the night,  
What its signs of promise are.  
Trav'ler, o'er yon mountain's height,  
See the glory beaming star.  
Watchman, does its beauteous ray  
Aught of hope or joy foretell?  
Trav'ler, yes, it brings the day,  
Promised day of Israel.

Watchman, tell us of the night;  
Higher yet that star ascends.  
Trav'ler, blessedness and light,  
Peace and truth, its course portends.  
Watchman, will its beams, alone,  
Gild the spot that gave them birth?  
Trav'ler, ages are its own;  
See, it bursts o'er all the earth.

Watchman, tell us of the night,  
For the morning seems to dawn.  
Trav'ler, darkness takes its flight;  
Doubt and terror are withdrawn.  
Watchman, let thy wand'ring cease;  
Hie thee to thy quiet home.  
Trav'ler, lo! the Prince of Peace,  
Lo! The Son of God is come.

### DEW-DROPS OF THE LAW OF KINDNESS, No. 20.

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELIHU BURRITT.

#### THOUGHTS FOR HOME LIFE.

I have made now a score of small talks with the boys and girls who have read these Dew-Drops, as I call them. I have told them much of the law of love as shown in the acts and lives of those who did not think of self when men stood at the gate of death, or in great need of their help. I have tried to show how all, both young and old, ought to feel and act for beasts and birds, as well as for their own kind; how that kind thoughts and acts for things that have no speech but that of their eyes to thank us, are well paid for in the love they show us. When I

first sat down to write these Dew-Drops, I meant they should be bright and soft with the law of love in all its paths and proofs, in hope that all the young who read them would let the same law rule their lives, and fill them with joy and make them a joy to all who should know them.

In my last talk, I spoke of acts which I had seen men do at church, and which I much wished boys and girls to shun, as they were acts that broke the law of love and the law of right. I hope they will keep in mind what I said of such acts and not be led to do the like. Now I wish to speak to them of acts at home which I hope they will shun, though they see them done, day by day, at each meal and hour. They are not wrong things. They show no bad thoughts. The best of men do them, and are not a whit the worse for it at heart. But for all that, I want to urge you to shun them, for your own good and for those who think them worse than they are. The first of these small acts is to *eat with your knife*—to load its sharp end with food and put it in your mouth with an edge on each side for an inch in length. You may think this too small a thing to speak of but small things make a mark which men are apt to bear with them through life—a mark which tells how they were brought up in youth. Go where you may, if you do this small thing as a guest or host, it will mark you to your hurt in the mind of those who sit near or see you. They will say of you in their thoughts what they will not say in words: "There is a man who wears good clothes, he may be good and rich, and know much too, but see how he was brought up at home! *He eats with his knife!*" Now no man, be he good and rich, and well-read in books, can eat with his knife and not have this and more thought and said of him. Dear boys and girls, will you not think of this and learn now to eat with your *fork* and not with your *knife* at home? If you do not learn to do this at home you will not learn to do it at all; and you will go out in the world with a mark which good clothes, a rich purse, and a good heart and life will not hide—a mark which will work to your hurt in the minds of those whom you would like to make your friends.

I had thought to speak of two or three more small things which all boys and girls should learn at home. I wished to ask them not to cool their tea, but to drink it from the cup, thus to shun a way which makes its mark, too, on men as hosts or guests. But I have no more room left for such thoughts. I must now say Good-bye to the boys and girls whom I have talked to for two years. Good-bye means "God be with you!" and I mean this in its best sense when I say it.



## WOMAN AND PEACE.

We commend to the women of our country the following letter:

*Great Barrington, July 8, 1874.*

DR. MILES,—

*Rev. and Dear Sir:*—I learn with pleasure from your "Advocate of Peace" of June last, of a more liberal contribution to the Cause of Peace by its friends; but to my astonishment, there was not *one female name* among them. What does it mean? Have they lost their interest in this good cause, and suffered the avenues to their hearts to be sealed up for an object so *vast* as the one you advocate and labor for so abundantly—and when the demand is *now so pressing*. It cannot be I trust that they have lost their faith, and "given up the Ship" that is sailing so prosperously.

As this (by reason of extreme old age,) may be my last opportunity to cast in my mite, I hasten to enclose in this to you Sir, \$10 to the Peace Society, and in return, please send me Charles Sumner on Peace and War *for circulation*.

Mrs. A. N. BURT.

## MAMMA'S HAND AND JESUS' HAND.

A dear little child, of three years of age, lay dying. Father, mother, physician, friends had done all in their power to stay the hand of death, but in vain.

The mother bent over him in speechless agony. How *could* she give him up—her beautiful boy, her darling, her treasure? How lonely the house would be without the little prattler!

But love could not keep him, and the last moments of life were fast ebbing away. All were watching, in almost breathless suspense, for the silent messenger.

Suddenly the dear child gazes around him, places one little hand in his mother's, and stretches the other one out as if clasping another. His lips move, and these are the precious words he utters: "One hand in mamma's, and one in Jesus'." And thus protected with the care of his two best friends, he takes the short step from the one to the Other.

Though bowed down with grief, the mother's heart is made glad. How near she is brought to that best of Friends. Her darling is safe in His arms who held one hand ere she relinquished the other.

"One hand in mamma's, one in Jesus'!" Could anything be more beautiful, more comforting? The little one is not lost, but with Him who "carries the lambs in his bosom." How confidently the child placed his little hand in that of the Good Shepherd! No fear, but much faith.

Gone from earth, but nestled close to a Saviour's bosom! Forever free from sin or suffering! Blessed, blessed little one! Happy mother, to be able, without murmuring, to give him to Jesus!

MARY MYRTLE.

## THE BRAVE SAILOR-LAD.

A few days out from this city, a great ship was overtaken by a terrible storm which lasted nearly a week.

One day, at the height of the tempest, the rigging at the mainmast head got tangled, and some one had to go up and straighten it. The mate called a boy belonging to the ship and ordered him aloft.

The lad touched his cap, but hesitated a moment; cast one frightened glance up and down at the swaying mast and furious sea, and then rushed across the deck and down into the fore-castle. In about two minutes he appeared, and without a word seized the ratline—the rope-ladders of the vessel—and flew up the rigging like a squirrel. With dizzy eyes the weather-beaten crew watched the poor boy at this fearful height. "He will never come down alive," they said to each other.

But in twenty minutes the perilous job was done, and the boy safely descended, and straightening himself up, with a smile on his face walked to the stern of the ship.

"What did you go below for when ordered aloft?" asked a passenger of the brave boy.

"I went—to pray," replied the boy with a blush, and a quiver of the lip.

H. W. M.

## THE IDLE CHILDREN.

There were once three children who, instead of going to school as they should have done, stood loitering about, grumbling that learning was such a stupid thing.

"Let's off to the wood!" they all three cried at once. "Let's off to the wood and play with the little animals there—they never go to school!"

When they came to the wood they asked the animals, both great and small, to play with them. "We are very sorry, but really we've just now no time," replied the animals.

The beetle hummed, "That would be fine if I were to idle with you, children; I must build a fresh bridge of grass, the old one is not safe."

The children crept softly past the ant hill; and as for the bee, they ran away from her just as though she had been a venomous beast.

The little mouse cried in a shrill little voice, "I'm gathering up corn and seeds for the winter."

"And I," said the little white dove, "am carrying dry sticks for my nest."

The hare only nodded to them. "I can't come and play with you for the whole world," said he, "I've got such a dirty face, and must go and wash it."

The little strawberry blossom said, "I must make use of this fine day, and ripen my fruit, that it may be ready when the old beggarman comes to look for it."

Then came a young cock, strutting through the wood. "Dear Monsieur Chanticleer, you surely have nothing to do, you can come and play awhile with us."

"Pardon," cried he, with great gravity; "I've noble guests at my house to-day, and have to set out a feast for them;" and bowing very stiffly, away he went.

Then the children accosted the little stream that was running along so merrily, "Do dear little stream, come and play with us."

But the stream asked, quite astonished, "What do you mean, children? Yes, indeed! I don't know what to do I am so very busy, and yet you ask me to play with you! I can't stop either night or day. Men, beasts, gardens, woods, meadows, valleys, mountains, fields—I must give them all water to drink, and wash all the dishes and clothes besides! I must turn the mill, saw planks, spin wool, carry along boats upon my back, put out fire, and goodness only knows what else beside. I stop and play with idle children, indeed!" And away the stream flowed as fast as ever it could.

The children were growing quite disheartened, and thought they must give up all hope of finding play-fellows in the wood, when they saw a finch sitting upon a branch, singing and eating by turns. They called out to him their invitation.

"Stars and garters!" exclaimed the finch greatly surprised, "can I believe my ears? You children seem to be under a great mistake. I've no time to play, not I! Here I have been chasing flies all day, and now my young ones want me to sing them to sleep. I'm singing to them the praise of labor. How can you children think so badly of me? No, you turn back again, lazy children, and don't disturb the industrious folks in the wood."

Thus taught by the animals, the children turned back to school very willingly, finding that play is alone the reward of industry and work.—*Exchange*.

## HOLD ON.

Hold on to your tongue when you are just ready to swear or speak harshly, or use an improper word.

Hold on to your feet when you are on the point of kicking, or running away from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry about you.

Hold on to your good name at all times, for it is much more valuable to you than gold, high places, or fashionable attire.

Hold on to truth, for it will serve you well, and do you good throughout eternity.

If you would not have affliction visit you twice, listen at once to what it teaches.





### THE GREATEST OF THESE IS CHARITY.

"Mine is a true story," said Annie, the eldest of the group. "Our teacher told it to us in school to-day. He said he knew a little girl, only eight years old, whose dress took fire. She was alone in the house with a stupid servant who did not know what to do except to run to the door and scream, which she did till the little girl called out 'Roll me in the carpet.' As soon as this was done and the fire extinguished, she remarked, 'I read that in a book.' Any one might have known that, but it was presence of mind that made her think of it just at the right moment."

"Mine is a true story too," said Tom, "and a great deal better than yours. It is about a boy I know who saw a drunken man beating a poor little girl with a stick, and was brave enough to seize his hands and bear the blows himself till she was out of danger. I call that courage, and I like it."

"Yes, Tom," I said, "courage is a great thing especially in a good cause. But moral courage is the best kind. I should think you a much braver boy, if you were not ashamed to have the other boys know you were trying to live like a Christian, than if you fought all the drunken men in the village. Who comes next?"

"It's my turn," said Ernest, "I haven't any new story; but you all know how Robert Bruce, the King of Scotland, was once wandering in disguise, when he came to a poor little hut where he spent the night, and in the morning he watched a little brown spider trying to make his web. Seven times the spider fell back again, but at last succeeded in fastening his thread on the point of a beam, and so built his house. And Robert Bruce learned from him the lesson of perseverance, which enabled him to win back his throne."

"I heard Aunt Mary telling some one of what she saw in Pompeii," said Arthur. "You know that was the city which was buried in the ashes by an irruption of Mount Vesuvius 1800 years ago. Just outside the gates, she said, there is a little stone sentry-box and in it were found, in a standing posi-

tion, the bones of the Roman sentinel who was on duty there that awful day. He had plenty of time to escape, but his principle of obedience was so strong that he waited for permission to leave his post, and that never came."

"My story is about faith," said Edith. "I heard a young lady trying to teach a very little boy geography the other day. She said 'How do you know that the world is round?' 'O, because I have been told so.' 'But how do you know you were told right?'"

"My Aunt Maggie told me and she never tells lies." I thought this is just the way we know anything about heaven or the way to get there; we have been told so; God has told us, and he never tells lies."

"Well," said I, for I saw the children paused, "you have all told very good stories, and I like them the better for being true; I hardly know which is the best; but here is little Katie quite forgotten. Haven't you a story for us, dear?"

"I did not know where to look for an anecdote," said Katie, hesitating a little at that long word, "but I thought about the old, old story, and how the dear Jesus came to earth to live and teach and suffer and die, just because he loved us so much that he wanted to save us. I think that is the sweetest story after all."

"Yes it is, little one. Katie has chosen the best story for the character of Jesus unites all the good qualities you can think of. He had presence of mind enough to know just what to do at the right time. He had obedience enough to do and suffer all God's will. He had courage enough to face all enemies and meet death. He persevered to the end in working out our salvation. He believed that God would do all he had promised to do, and he loved his own, though they did not yet love him, enough to die for them. He loves them still with an everlasting love; and has promised to love them forever and ever."

"Dear children, if you want to be like Jesus, remember that while faith, and obedience, and courage, and all other good qualities, are great things, love is greater still, for the Bible says, 'The greatest of these is charity.'"

### A GREAT LOVER OF CHILDREN.

Professor Agassiz was a great lover of children. He was constantly speaking to them in the street and caressing them not from affectation or a desire to be popular, but because he could not help it. His grandchildren, George and Max, were always running over to see grandpa, and grandpa was always glad to see them. If grandpa had had the entire training of them perhaps there would have been some spoiled children. A friend tells me of an instance which well illustrates his tenderness for children. Once, while conducting some scientific experiments, it became necessary to have some water immediately. Agassiz seized a pitcher and ran out to a pump near by. He went out quickly, but was slow in coming back. They waited twice as long for the water as would have sufficed to bring it, and then went out to see what was the matter. There sat Agassiz down by the pump, his legs crossed, and a little child, which he was fondly soothing and caressing, nestled in between them. In his haste at the pump he had accidentally struck the child standing near by. Though the blow was of little account, the exigencies of science seemed to him the less important, and he had to put down his pitcher and open his heart. When deeply engaged in scientific investigation he would leave his work to seize and fondle a child that had strayed into his room, and the interrupted mental process seemed to be resumed without difficulty.—*Boston Letter to New York Tribune.*

**FIFTEEN WORDS.**—"Whatsoever ye would that men should do to you, do ye even so to them." This sentence contains a precept which, if observed and practised, is sufficient to regulate the conduct of all the inhabitants of the world and establish order and harmony among them.

In all intercourse between man and his neighbor, it makes every man his own judge, jury and advocate. It levels with the dust all offices erected for the professed object of administering justice.



## A YOUNG HERO.

The following is but one of many scenes of sorrow and self-sacrifice which have been witnessed in our city. It has just come to our notice. It was a family of six—a father and mother, two sisters and two brothers. The fever enters their house, and all are stricken down but one little boy of twelve years. He alone was left to minister to them. The mother was called away, and the little boy was well-nigh broken-hearted. The physician had just called when the mother died, and, turning to the weeping child, said to him: "You must dry up your tears and go and wait upon your sisters, and don't let them know, by your crying, that your ma is dead, for it may hurt them." Brave little fellow! He went instantly and washed his face, and dried up his tears, and entered the room where his sick sisters lay. The first question which was asked him was, "How is ma?" No tears betrayed the heavy heart, but, choking down his sorrow, with cheerful tone he answered, "Ma is better off now," and the sisters did not find out their loss. Noble boy! May God spare your father and sisters. Surely there is other heroism than that which is on battle-fields.—*Memphis Presbyterian.*

## BOTH SIDES.

A man in his carriage was riding along,  
A gaily dressed wife by his side;  
In satin and laces she looked like the queen,  
And he like a king in his pride.

A wood sawyer stood on the street as they passed;  
The carriage and couple he eyed;  
And said, as he worked with his saw on a log,  
"I wish I was rich and could ride."

The man in the carriage remarked to his wife,  
"One thing I would give if I could—  
I'd give my wealth for the strength and the health  
Of the man who sawed the wood."

A pretty young maid, with a bundle of work,  
Whose face, as the morning, was fair,  
Went tripping along with a smile of delight,  
While humming a love-breathing air.

She looked on the carriage; the lady she saw,  
Arrayed in apparel so fine,  
And said in a whisper, "I wish from my heart  
Those satins and laces were mine."

The lady looked out on the maid with her work,  
So fair in her calico dress,  
And said, "I'd relinquish position and wealth,  
Her beauty and youth to possess."

Thus it is in the world, whatever our lot,  
Our minds and our time we employ  
In longing and sighing for what we have not,  
Ungrateful for what we enjoy.

**BEAUTIFUL EXTRACT.**—There is a legend of the early Church, that the Saviour left His image miraculously impressed upon a napkin which he placed upon His countenance. The napkin has been lost; and men now attempt to portray that countenance from the heathen models of Jupiter and Apollo. But the image of Christ is not lost to the world. Clearer than in the precious napkin, clearer than in the colors of the marble of modern art, it appears in every virtuous deed, in every act of self-sacrifice, in all magnanimous toil, in every recognition of the brotherhood of mankind. It shall be supremely manifest, in unimagined loveliness and serenity, when the commonwealth of nations, confessing the true grandeur of peace, shall renounce the wickedness of the war system, and shall dedicate to labors of beneficence all the comprehensive energies which have been so fatally absorbed in its support. Then, at last, shall it be seen that there can be no peace that is not honorable; and there can be no war that is not dishonorable.—*CHARLES SUMNER, before American Peace Society.*

## HOW A QUAKERESS STOPPED BORROWING.

An exchange says the subject of borrowing and lending came up in the course of a conversation with one of its subscribers the other day, when he suddenly recollected a funny occurrence of that character that had happened in his neighborhood. He said he had a neighbor whose family were great borrowers, but seldom, if ever, returning the exact amount borrowed. An old Quaker lady, another neighbor, who had endured these invasions for a long time patiently, hit upon a very philosophical mode of eventually putting a stop to the nuisance. Keeping her own counsel, the next time her good man went to town he had a separate and express order to purchase a pound of the best tea, and also a new canister to put it in. As he knew she already had plenty of tea, and also a canister, he was puzzled to determine what the old lady wanted of more tea and a new canister; but his questionings and reasonings elicited nothing more than a repetition of the order.

"Jim, did I not tell thee to get me a pound of the best tea and a new canister! Now go along, and do as I bid thee."

And go along he did, and when he came home at night the tea and new canister were his companions. The old lady took them from him with an amused expression on her usually placid features, and depositing the tea in the canister, set it on the shelf for special use. It had not long to wait, for the borrowing neighbor had frequent use for the aromatic herb. The good old lady loaned generously, emptying back in the canister any remittance of borrowed teas which the neighbor's conscience inclined her to make. Time went on, and after something less than the one hundredth time of borrowing, the neighbor again appeared for "just another drawing of tea," when the oft-visited tea canister was brought out, and found to be empty, and the good old lady and obliging neighbor was just one pound of tea poorer than when she bought the new canister, which now only remained to tell the story. Then she made a little characteristic speech, perhaps the first in her life. She said: "Thou seest that empty canister. I filled it for thee with a pound of my best tea, and I have lent it all to thee in dribblets, and put into it all thou hast sent me in return, and none but thyself hath taken therefrom or added into it, and now thou seest it empty; therefore I will say to thee, thou hast borrowed thyself out, and I can lend thee no more."

The *Rechabite Magazine* says: "Several clergymen traveling together were much annoyed by a fellow who had been drinking, but he feigned much of his drunkenness that he might more readily attack the ministers. Standing near them, he remarked: 'Well, it's singular, yes, it is, that I never get drunk only when in the company of ministers.' He repeated something like this, when one of the gentlemen turned upon him, asking: 'Do you know the reason for it?' 'No,' replied the fellow, 'perhaps you can tell me.' 'Because,' replied the clergyman, 'when with such company you get all the drink to yourself.'"

"My son," said an old man, "beware of prejudices. They are like rats, and men's minds are like traps; prejudices get in easily but it is doubtful if they ever get out."

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AN APPEAL TO CHRISTIANS,

INDIVIDUALLY AND COLLECTIVELY, ON BEHALF OF THE CAUSE OF PEACE.

It is well known to our Christian brethren that the Religious Society of Friends has ever believed that all war is entirely forbidden by the Gospel, and that, in accordance with that belief, its members have as a rule, refrained from taking any part in carnal warfare; and for refusing to comply with military requisitions, or to pay fines for thus refusing, many, in years past, have suffered restraint of goods to large amounts, and not a few have been imprisoned. Beside a passive testimony thus borne by members individually, the Society has, from time to time

issued its public protest against this heathen and wicked custom.

But while we have cause to feel thankful for the amelioration of military laws, whereby our members are now generally exempt from suffering, we are pained in knowing that war, with all its horrors, is yet allowed and practiced by all the Christian nations, and sanctioned by the larger portions of the Christian Church. As Christians, we all believe in the fulfillment of prophecy. Dr. Chalmers, more than fifty years ago, testified that "the mere existence of this prophecy of peace is a sentence of condemnation upon war, and stamps a criminality on its very forehead. So soon as Christianity shall gain a full ascendancy in the world, from that moment war is to disappear."

Believing that it is only by a full and proper application of the Gospel in the affairs of nations, as well as individuals, that the prophecies in regard to war will be fulfilled; and believing, as a branch of the church which has so long seen the true character of this heathen abomination, that we were not doing all that we should do toward enlightening our brethren on this important subject, most of the Yearly Meetings of Friends have united in the organization of "The Peace Association of Friends in America," to which is delegated this important work, with instructions to labor expressly on their behalf in the more general promotion of the cause of peace.

The Association, in the fulfillment of its trust, has thus far mostly confined its labors to the printing and circulation of books and tracts, and the publication of a monthly paper called the *Messenger of Peace*. During the few years of its existence, millions of pages have been distributed far and wide, and many acknowledgments have been received of the convincing effects of the truth therein inculcated.

The attitude of millions in the prime of manhood, now kept constantly armed and equipped for mutual slaughter by the nations of Europe, and the sudden uprising of the war spirit in our midst, convince us of the necessity of further and more direct efforts to arouse and awaken the public to a clearer appreciation of the true character of this monstrous evil. If it is only by the full application of the Gospel that war can be abolished, surely it is the duty of the church to labor for its proper application.

But, in view of the apathy that so generally prevails, we feel constrained to appeal directly to our Christian brethren, individually and collectively, earnestly entreating them to take this subject into prayerful consideration in all its bearings. Can we believe that if the members of the Christian church everywhere were entirely to refrain from taking part in carnal warfare, that professedly Christian nations could any longer continue the custom? If we believe this, we must also believe that the responsibility for the continuance of war rests upon the church. Dear fellow professors, can you rest satisfied in continuing to bear the weight of this awful responsibility?

While statesmen and publicists are laboring to relieve suffering humanity from the blight of this dreadful curse, the church of Christ remains silent. Surely it is time for it to arise from its slumber and to proclaim its supremacy! Is not eighteen hundred years long enough for its white robes, which should be pure and spotless, to have been stained in blood? Must the skirts of the visible church be longer polluted with the gore of the battlefield, and stained with the tears of the orphan and the widow? While war, as has been said, seems to aim at setting up the kingdom of Satan in the earth, alas! the church remains to be its very bulwark.

Surely it is time to wipe out this reproach against Him, at whose coming into the world, peace on earth and good will to men was proclaimed, and engage in this holy warfare against the supremacy of Satan's kingdom.

Therefore, in behalf of suffering humanity, and in behalf of the cause of the blessed Prince of Peace, whose mission on earth is not fulfilled while wars continue—in true Christian love, we again entreat you to give this subject the consideration it justly merits.

On behalf and by direction of the Peace Association of Friends in America.

ROBERT L. MURRAY, President, New York.

DANIEL HILL, Secretary, New Vienna, Ohio.

MURRAY SHIPLEY, Treasurer, Cincinnati, Ohio.

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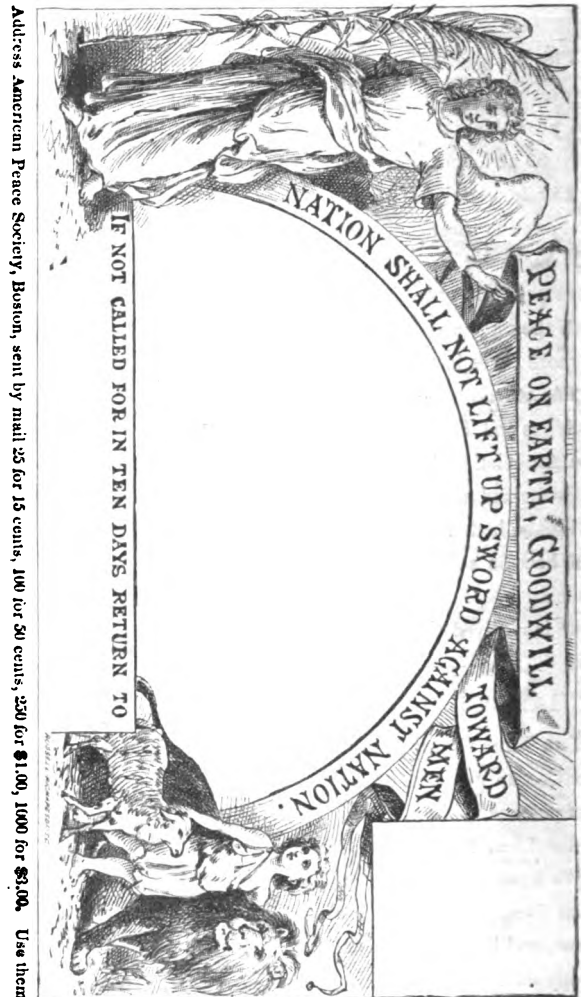
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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, SEPTEMBER, 1874.

VOL. V. No. 9.

## WOMEN AND WAR.—No. 2.

In what way can women best use their influence to prevent war?

This question leads to another—what special work is needed in our day to bring about the abolition of war? We answer, precisely the same which was to be done forty years ago for the abolition of slavery—the creation of a right public sentiment in regard to it. The rulers of a nation are not likely to be in advance of the public moral sentiment of the masses; and public sentiment, especially in a republic, is the most powerful stimulus to legislation—when the sentiment and conscience of our people are as thoroughly opposed to war as they were to slavery we shall have anti-war legislation and a peace administration, and not before.

The work to be done then is to educate the people. A few leading minds wonder that national disputes can be more justly settled and the national power far better preserved by a peaceful adjustment of difficulties than by the sword, but the great mass of our people still look on the sword as the defence and strength of the nation. The superiority of right over might is not yet believed in; like all great moral truths it makes its way slowly, though surely. When Sumner, thirty years ago, showed in what the true grandeur of nations consisted he was scoffed at as an impracticable dreamer and a visionary, simply because he was in advance of the times; he saw with the prophetic vision granted to the few, the profoundest truths and uttered them most fearlessly, and the world is now just waking up to see that they were truths and truths too of the greatest practical value. But the idea that a nation is greatest, not when she springs with tiger-like ferocity on some other nation to revenge some fancied insult, or wrests from a weaker neighbor a portion of coveted territory by sheer force and strength of arm but when rising above the heats of party prejudice and the clamors of passion, she calmly plants herself on the eternal principles of right, and dares maintain that mankind are brethren, and that the prosperity of one nation is the true prosperity of all, has not yet gained possession of the public mind. The masses are yet to be educated up to it; and this is the work this generation is to accomplish.

Now, has woman a part in this great work and how can she best exert an influence in creating this healthy public sentiment? No one doubts that women are to a great extent the world's educators—they educate as mothers, as teachers in our schools and seminaries, as writers of books and as contributors to that mighty engine for moving the masses, the public press.

As mothers, our future citizens are put into women's hands to be moulded and shaped, and through them the destiny of nations is to be decided. The power of maternal influence has become too familiar to need dwelling upon, and yet we doubt if any mother ever over-estimated it, and few, probably, are yet aware how great it is. Who like his mother can teach a boy to discriminate between false and true manliness, and show him, while yet standing at her knee, that the exercise of brute force is the lowest instinct of his nature, and that to hate and destroy is mean and cruel; while to love and save is godlike and divine? While he is yet young, consciously or unconsciously, she directs his enthusiasm into proper or improper channels; she holds up for his admiration, either the blood-stained conqueror who has trampled out the lives of thousands, or the noble martyr who has died for the truth and to save, not destroy, his fellow-men.

Every mother can set before her boy, while his heart is glowing with youthful ardor, an ideal of true knighthood, far nobler than the age of chivalry ever dreamed of, or, alas! she can teach him to worship at the shrine of a false god. When a mother has thrown her son's enthusiasm into a right channel she has done much toward rightly educating him. She may see no immediate result, but she has kindled a spark that shall live and spread and color all his future ambitions; and when the hour for action comes, the flame will burst forth and all the powers and energies of his manly nature be devoted to the cause which he then learned to believe in and admire. Who cannot remember these early impressions and does not feel their abiding force and strength? And when her boy grows older and is being educated in the schools, the mother can still enter into his pursuits, and as he goes over the record of the world's history she can help him trace the growth of civilization from the earliest period, showing him how in a state of pure barbarism, brute force and feats of strength are the only power known, and military prowess the only virtue; but that when higher types of civilization began to prevail, self-control and ideas of justice and right came in, till at length the glorious truth that all men are brethren and the children of one common Father was divinely proclaimed in Galilee. She can show him how amid all the fierceness of human passion and greed for power, this heavenly truth has slowly but steadily made its way, till now it exerts a practical influence on the governments of many nations, and is destined to become the controlling principle of all.

Yes, all history shows that the higher truths gain ground just in proportion to the growth of civilization, and emphatically that war belongs to barbarous ages, so far as its spirit is regarded, and will soon be outgrown by the more enlightened nations, and the mother has rare opportunities for impressing on her sons this truth. All history shows too that mothers have made the world's heroes and martyrs; and if they did this in past ages, how much more may we expect it of this generation, when women are so much more thoroughly educated, and their sphere of labor and influence is so constantly enlarging? Who can do more, we are almost inclined to say, who can do so much towards creating a popular sentiment opposed to war, as the mothers of our country? X. Y. Z.

**EFFECT OF ITALIAN FORTIFICATION BUDGETS.**—The heavy taxation levied upon Italy for carrying into effect the extension of the national fortifications, and other "defences," is resulting in wide-spread misery and poverty in that fair land. A correspondent of the *London Morning Post* writes as follows, from Florence:

"The old nobility must inevitably disappear under the crushing impositions which take away, by taxation, the full half of all they possess, whilst the poor and the humbler middle-classes and gentry are bitten by the most cruel poverty, since the enormous rise in the price of all food and wines, and oils, carries frightful misery into these once joyous and contented Florentine households. The people are good and patient; they suffer and see why they suffer; but they have no knowledge, nor the organization necessary to enable them to cure the evils which afflict them."

Truth is truth though all men forsake it—it still remains unchanged the same, and its own excellence will recommend it, even though the conduct of its professors does not.

## THE ARSENAL AT SPRINGFIELD.

BY H. W. LONGFELLOW.

This is the Arsenal. From floor to ceiling,  
Like a huge organ, rise the burnished arms;  
But from their silent pipes no anthem pealing  
Startles the villages with strange alarms.

Ah! what a sound will rise, how wild and dreary,  
When the death-angel touches those swift keys!  
What loud lament and dismal Miserere  
Will mingle with their awful symphonies!

I hear even now, the infinite fierce chorus,  
The cries of agony, the endless groan,  
Which, through the ages that have gone before us,  
In long reverberations reach our own.

On helm and harness rings the Saxon hammer,  
Through Cimbric forest roars the Norseman's song,  
And loud, amid the universal clamor,  
O'er distant deserts sounds the Tartar gong.

I hear the Florentine, who, from his palace,  
Wheels out his battle-bell with dreadful din,  
And Aztec priests upon their teocallis  
Beat the wild war-drums made of serpent's skin;

The tumult of each sacked and burning village;  
The shout that every prayer for mercy drowns;  
The soldiers' revels in the midst of pillage;  
The wail of famine in beleagured towns.

The bursting shell, the gateway wrenched asunder,  
The rattling musketry, the clashing blade;  
And ever and anon, in tones of thunder,  
The diapason of the cannonade!

Is it, O man, with such discordant noises,  
With such accursed instruments as these,  
Thou drownest Nature's sweet and kindly voices,  
And jarrest the celestial harmonies?

Were half the power, that fills the world with terror,  
Were half the wealth, bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals or forts:

The warrior's name would be a name abhorred!  
And every nation, that should lift again  
Its hand against a brother, on its forehead  
Would wear forevermore the curse of Cain!

Down the dark future, through long generations,  
The echoing sounds grow fainter and then cease;  
And like a bell, with solemn, sweet vibrations,  
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals  
The blast of War's great organ shakes the skies!  
But beautiful as songs of the immortals,  
The holy melodies of love arise.

## NEW INTERNATIONAL MOVEMENTS.

Sir,—The word "international" seems again to be coming to the front, as the herald of a number of important movements more or less connected with that sensitive department of State entrusted with what we call Foreign Affairs. Some time back many of the European Governments had a terrible scare by the springing up suddenly in their midst of the Workmen's International, with its Communist proposals for over-riding law, order, and the rights of property in the supposed interests of the working classes. The movement appears to have been sectional in its aims, and utterly unsound in its plans

and arrangements, and it collapsed almost as suddenly as it began, though not without having done much harm to the cause of international federation and law.

Now we have all recovered our equanimity, the air is again filled with reports and rumors of international movements in a variety of directions, and on all sorts of questions, but this time resting on broader and more beneficent lines, and in the interest of no mere section of the community. A few months back we had something of an international conference on the Suez Canal, to agree upon the rules that should regulate the traffic through this grand gateway of the East. Then, again, some little time ago an international conference met at Rome to give method and uniformity to the arrangements of the wonderful telegraph system, that is so marvellously overleaping all obstacles and binding nations together in the bonds of intimate relationship, and, we may hope, of peace.

Last autumn an international congress of jurists and learned men practically representing a number of leading nations, laid their heads together, as Sydney Smith would say, and in the interests of peace discussed the intricacies of that mysterious conglomerate which at present takes the place of international law.

The other day the papers announced that an international conference is to be shortly held on the subject of the cholera, with a view to combined action against this dreaded enemy, not of the working classes only, but of mankind at large.

Now the Emperor of Russia, the liberator of millions of serfs, is proposing to take the first step towards federating the nations, with a view primarily to mitigate the horrors of war, and to bring the wild lawlessness of the dreadful wager of battle under some little control. This intended meeting of an international congress at Brussels, under the auspices of the leading Governments of Europe, to define and codify the usages of nations in time of war, must be regarded as one of the most remarkable proposals of the day, even if the programme be at last considerably curtailed. The *Times'* Berlin correspondent informs us that "the draught to be submitted to the congress details the rights and obligations of belligerents in every particular; that the new code is to be enacted in the form of an international treaty, and promises to become the first law common to the whole world."

But it may be said that you must first catch your hare before you cook him; that the congress has not yet been brought together, and that, even if this should be done, its results may fall very short of these ambitious proposals. Still, it is impossible not to recognize in this manifest tendency of the times a grand augury for the future. We are slowly but steadily gravitating towards international federation and law. The nations are but one family, and, by a wise and providential arrangement, they have community of interests; and the effort that begins with mitigating the evils of war, and driving out the cholera, must, as soon as public attention is fully roused on the subject, proceed to assault a more dreadful foe than cholera has ever proved—an enemy worse than the occasional and bloody cruelties of the battle field, or the stupid and lawless destruction of private property in time of war—and that is, the war system itself!

If it be possible to mitigate the horrors of war during the fury of the contest by previous international agreement—if the heated combatants recognize the power of law, even after the bloody passions of men have been let loose to ravage and destroy—it must be possible, before these angry waters have been suffered to overflow, to bring the dispute to the arbitration of reason and justice, if laws and arrangements are agreed upon beforehand to meet the requirements of the case.

The huge military establishment that oppresses Europe at the present time, and which numbers among its forces nearly five millions of trained men, supported at an annual cost to the over-taxed nations of nearly 300 millions sterling, is not only a frightful incubus on trade and the arts of peace; it not only strengthens the hands of despotism, and weakens the force of free government wherever it is found; it not only breathes a moral pestilence in all its centres, and paralyzes the life of Christianity; but it everywhere stands in the way of the right development of international law. Rulers brought up to believe in the principle of "a word and a blow, the blow first," have little faith in moral influences, and little disposition to

help forward the reign of law. In all international disputes involving great interests the statesman of the past has been tempted by this Lynch-law system, and the gigantic preparations connected with it, to lay his hand, with a sort of silent menace, upon the national sword, instead of calmly inquiring into the right and justice of the matter.

Nevertheless, Captain Pen is bound to supersede Captain Sword, and in these international conferences he will find his credentials, and by them the work of supersession will be carried on.—*Communication to the Manchester Examiner and Times.*

## A FRENCHMAN ON THE PROSPECT OF A FRENCH WAR FOR REVENGE.

At a meeting of the general committee of the International Arbitration Association, held in Manchester, Mr. A. F. Morgan, of Liverpool, in the chair, M. Bouteiller, of Paris, attended, and made an interesting statement on the present tendency in France on the question of peace or war. His address on this part of the subject was as follows:—

Gentlemen,—It is an honor to me to address you on the state of my country, and I thank you for the deep interest you take in her welfare. It is generally believed in England and elsewhere, that France desires and prepares for a war of revenge. In my eyes this opinion is greatly exaggerated. Noisy voices are indeed heard from time to time crying out for retaliation, and to superficial observers such voices may appear to express the sentiments of the public at large. But one who has travelled through the country and has seen the peasants toiling to pay for the follies of their rulers, one who has visited the workshops in the large towns, cannot fail to be struck with the earnest desire for tranquillity at home and abroad that prevails among the working classes of France, which represent the great majority of the nation. I am aware that these very classes were, and are still, charged with having forced the Imperial Government into the war with Germany; and this reproach is one of the chief arguments which is used in order to prove that they still long for revenge. Recrimination in itself is useless; moreover, it would be out of place in a meeting whose object is the furtherance of peace and good-will. But facts which belong to history must be told as they really are, without fear of discrediting individuals, and so far as the last war is concerned such facts go to prove that that crisis, instead of having been provoked by the French people, was brought upon it by dynastic fears. There were certainly at that time, among the military and literary classes of France, especially those who give the tone to the press, arrogant utterances demanding the frontier of the Rhine; but that the nation abstained from joining in the cry is clearly proved by the fact that the prefects of the departments, when reporting upon the state of public opinion respecting the contemplated declaration of war, came to the conclusion that out of one hundred citizens seventy-four were for the maintenance of peace. This fact, which is generally unknown, was carefully concealed at that time. It has since been revealed through the papers discovered at the Tuileries on the fall of the Empire. Undoubtedly when the war had actually been declared, this feeling for peace was for a time in abeyance and overborne by a national desire for victory; but as soon as the nation was enabled to make her voice heard, we find another remarkable proof of her wish for peace. It is, in fact, because the Monarchical candidates represented themselves as more inclined than the Republicans to bring the war to a close that so many of them were returned to the National Assembly, when the French voters were called to the poll after the capitulation of Paris. As regards the present state of things, I contend that the spirit of revenge which arose out of the misfortunes of France, so far from increasing, is gradually subsiding. The peasants, as I have already stated, only ask to be allowed to cultivate their fields in peace. The workmen understand that liberty cannot be founded in their country so long as it is in danger of being stifled by the military dictators whom war, whether successful or unsuccessful, is nearly sure to produce. They begin to see that the social questions, which are becoming through all Europe the vital questions of the day, cannot be solved whilst military power reigns supreme, and military expen-

diture cripples public wealth and public industry by the enormous load with which it now burdens them. Besides the peasants and workmen, it is well to know that there is a political party in progress of formation with the view of leading the French people in the direction of permanent peace. It is not an unpatriotic party, or one which would accept for their country the least humiliation. It is a party the members of which, though opposed to the war, fought perhaps with more determination, when the war became a defensive one, than those who had clamored for it; but it is a party which now thinks that international arbitration affords the better means for maintaining amicable relations with Germany, by aiming not at the recovery of the lost provinces so much as at their neutralization. This project of the neutralization of Alsace and Lorraine was mooted at the time of the conclusion of peace, and ought not to be despaired of. It would satisfy the national dignity on both sides, and would place the inhabitants of the lost provinces in a position of far greater security. I therefore beg to say, in conclusion, that unless some unexpected event or provocation should disturb all reasonable expectation, the cry of revenge will be less and less echoed by the French people. The great thing which France is in need of is the opportunity for the lovers of peace to make their voices heard. The press is afraid to speak in that sense lest it should be charged by a certain party with want of national spirit; but I have reason to hope that the question of enduring peace will be soon agitated through the country, and will even be brought before the National Assembly when a new Parliament is elected.

## THE DUTY OF THE REPUBLIC.

BY REV. EDWARD E. HALE.

The diplomacy of a Republic, because it is a Republic, should look to the strengthening and maintaining peace among the nations of mankind.

We are constantly misled in this matter, because we go to school, and study the histories of mere families,—of Bourbons, of Tudors, of Hapsburgs,—and their wars. We get excited over these wars. Unconsciously, we come to think that there is no great nation but a nation which is great in war. We might as rightly wish to have our nation great in earthquakes, or great in pestilences, or great in conflagrations. To do our duty in war when it comes, that is one thing; to enjoy war, or to seek it, that is another. The great soldiers have always been great pacificators. The great Napoleon is no exception. But we are deceived by the books. Because an old feudal nation followed war, and has war written all over its history, we take a notion that we, though we are not a feudal nation, must repeat that history. On the other hand, the whole being and nature of our nation is different. This Republic exists simply that so many men and women may have happy homes. That is what it is for. It is not for the extension of any boundary, it is not for the propagation of any theory, it is not for the glory of any leader, that our States are founded, or our Union set in order. No: it is that forty million men and women may live in happy homes. George Frisbie Hoar said the other day, that the business of the people of this country is to see that "no more history is written." He alluded to Montesquieu's maxim, that that people is happy whose history is not written. Well, that is our duty. To keep outside of the sensation life,—the poor life of the scene-shifter in the melo-drama, which makes up the common record of the vulgar histories. It is our duty to cultivate and to illustrate those relations of peace in which, and in which only, come in the true prosperity of nations.

As it happens, this great necessity of keeping the peace at home has cost us one great civil war. Very fortunately for us, that great duty of ruling out of our own affairs, once for all, the one relic of feudalism we found here, has shown to the world that there is no such military strength, where strength is needed, as the strength in arms of a free people. That has been happily proved for a century. That being known, our policy is, and our duty is, to watch this blessed moment which, after three centuries, may be sweeping round even now upon the dial, for securing the permanent peace of Christendom.



## THE ADVOCATE OF PEACE.

BOSTON, SEPTEMBER, 1874.



## THE MEANS OF LESSENING THE CHANCES OF WAR.

Our readers, we are certain, will not fail being interested in the following paper from an eminent advocate of peace in Europe, Emile De Laveleye. Its weighty statements and suggestions should be heeded by leaders in church and State on both sides of the water. Not having at hand an editorial from the accomplished pen of the Corresponding Secretary, now abroad on a mission of peace, we need no apology for its insertion in this place.

*Can the Chances of War be lessened?*—Many persons, and, as a rule, those of most experience, answer in the negative. Wars, they say, arise from the passions of human nature. These are not decreasing, either in number or strength; there are as many of them in the hearts of men now as there ever were. Civilization, while enlightening the intellect, does not quench the passions, but only furnishes them with additional means of satisfaction and additional instruments of war. The last phase of progress is the manufacture of the most destructive machine, and the great problem everywhere is how to slaughter the largest number of men in the shortest period of time. "The natural state of man is war," says Cicero; "*Homo homini lupus*," adds Hobbes. This opinion I look upon as altogether superficial. Mankind is drawing more and more away from the state of war, and getting nearer and nearer to a state of peace; but the progress is slow, and interrupted by many periods of apparent retrogression.

The heart of man does not change, but his ideas do; his passions remain the same, but as the institutions in the midst of which they work undergo modification, the actions to which they give rise will vary in like manner. Man is before all things selfish. The instinct of self-preservation which pervades all animal life, from the infusoria to the human being, impels to the pursuit of whatever is useful to self, without regard of the consequences to others. Self-interest is the great moving power of the whole living world; it develops itself even in the plant. Hence you will never transform men into heroes of self-devotion, but you may make it their interest to be just by punishing injustice and crime. Because man is selfish, you have but to convince him that to do evil to others is to harm himself and he will refrain.

The savage slays the man who disputes his possession; the civilized human being summons him to a court of justice. Each follows his interest in the manner that seems to himself most advantageous. Nations act like savages, because there is no tribunal to do justice between them. Establish the tribunal, and it becomes their interest to submit their differences to it, instead of slaughtering one another.

Man is a sociable being, otherwise society could not have come into existence. The social sentiments of man's nature created first the family, next the tribe, and then the nation; they are now preparing the formation of a universal society.

In the Age of Stone individual fought against individual, as they do to this day in Australia. At the next stage tribe fights against tribe, clan against clan, as in the heroic ages of Greece, in the Middle Ages, and in our own time in the prairies of the Red Indian. In modern war nation has fought against nation, irrespective of ethnological origin; and now we are witnessing the beginnings of a new evolution. The peoples are gathering into great families, and will fight race

against race. "*In societate civili aut vis aut lex valet*," says Bacon. As the domain of law has swept larger circles, the less frequent have become the collisions of force, but at the same time the more terrible. At first it was a single combat between man and man; it is now an encounter of millions with millions.

Yet the very development of war on so gigantic a scale prepares a world of peace. Mr. Cliffe Leslie has eloquently described the irresistible movement:—"There is in the aggravated perils of Europe no ground for alarm about its final destinies. Law is not the child of natural justice in man; it is compulsory justice. Violence, inequity, quarrel, and the general danger, are its parents; as pain and disease have called into existence the physician's art. The more frequent the occasions of international dispute, and the more awful their consequence, the more speedily does legal arbitration naturally, necessarily arise. Already we may discern in the womb of time an infant European senate, and the rudiments of European law. And, as the plot thickens, as nations come closer together in order of battle, as they confederate for conquest and defence, European unity gains ground. The fear of France unites Germany; the hatred of Austria consolidates Italy; and the question of the East, even if it must be answered by the sword, promotes the final settlement of the great question of the West—the frame of the future polity of Europe."

Self-interest, which ushered war into the world, ends its evolutions in universal peace. The cannibal had his immediate interest in combat: he feasted on his conquered foe. The Greeks and Romans won territories and slaves by making war, which with them was man-hunting brought to perfection, just as the domestication of animals was an improvement upon the hunting of wild beasts. The conqueror, instead of living on the flesh of the conquered, lived on their labor. To absolute monarchs, again, war still holds out advantages, gratifies their pride, and offers them glory, tribute, and subjects. But to nations, at the present day, war is always a calamity, even to the victors. Not to speak of the bloodshed and grief, the cost always exceeds the gain. If new provinces are annexed, no tribute can be levied from them; and thus the accession of territory in no wise lightens the burdens of the conquering nation or makes its life easier. The very apprehensions of war augments taxes and public debt. How can nations do otherwise than ardently wish for peace?

Every country that seeks military success renounces liberty. In the spirit of passive obedience and discipline lies the strength of armies; criticism, discussion, and the assertion of lawful rights are the mainsprings of free institutions. In a country at war, or preparing for war, authority must be absolute; its proper sovereign is a general and a dictator. The spirit of conquest and the spirit of freedom are therefore incompatible. Force reigns with the one, reason with the other. And the war ended, victory ordinarily seals the subjugation of the victorious people; for Bonapartes are much more common than Washingtons. Seeing, therefore, that in every war nations must stake both their prosperity and their freedom, it is obvious that, if they have their eyes open, they cannot wish for it. But if no nation will enter on an aggressive war, none will have to stand on the defensive.

To ensure peace, then, only two conditions are requisite; that nations should understand their own interests in the matter, and that means should be found of settling unavoidable differences without resort to arms.

As regards the first point, nations have begun to understand how injurious war and preparations for war are to them; but many causes such as we have enumerated—historical grudges, race hostilities, colonial interests, revindication of natural boundaries, defective political institutions—cloud this perception, or render it inefficacious, save in America and England. These prejudices, passions and false ideas can only disappear by degrees, with the progress of enlightenment and international trade. To further the movement, everything ought to be done to foster community of views and identity of interests among nations. Of the

numerous measures that may be adopted for this end, we may confine ourselves to stating the most important.

1st. Reduction of import duties, and treaties or commerce, and to that end, if possible, entire abolition of custom dues. Whatever insulates men disposes to war; whatever brings them into relation with each other inclines them to peace. And nothing tends to secure such intimate relations between nations as commerce. It was by the Zollverein, i. e., by the suppression of the custom-house barriers, that the unity of Germany was founded. The pacific influence of international exchange has been luminously set before the public in an essay published by the Cobden Club, on "Commercial Treaties, Free Trade, and Internationalism," bearing as a motto the admirable words of Mr. Gladstone: "The ships that travel between this land and that are like the shuttle of the loom that is weaving a web of concord between the nations." Nothing could show more clearly how commercial relations soften down feuds between nations, than the effects of the Anglo-French Treaty of Commerce; ancient prejudices have been dissipated, antipathies have disappeared as it were by enchantment.

2nd. — Reduction of tariffs for the conveyance of goods, letters and telegrams, with a view to the greatest possible multiplication of the exchanges of both merchandise and ideas. Exchange is the basis of all society, as Prince Bismarck has well understood. On establishing the North German Confederacy, he brought about a reduction of the rates of carriage between the confederate states to the lowest possible figure. Elsewhere the efficacy of such a measure hardly seems to be sufficiently appreciated as yet.

3rd. — Adoption of a uniform system of coins, weights and measures, and commercial laws; not only to facilitate business transactions, but also in order that such uniformity in matters of daily practical life may bring home to different nations a sentiment of community and unity.

4th. — The concession of equal civil rights to foreigners and to natives, in order that man may find his country everywhere, and a sentiment of universal brotherhood grow up by degrees, in the stead of that of exclusive nationalism.

5th. — Instruction in foreign languages, and whatever relates to the condition of foreign countries. It is just because nations do not know one another sufficiently that ancient hostilities continue to subsist.

6th. — Diffusion of books and works of art, as tending to dispose nations towards peace, and to indispose them for war.

7th. — The support of representative institutions everywhere, and of all measures which tend to remove from the executive the power of deciding peace and war.

8th. — Industrial undertakings, by which the savings of one country are applied to develop the natural resources of other communities; so that capital may become cosmopolitan, and create a solidarity of the interests of capitalists everywhere.

9th. — Lastly, a true use of the pulpit, whereby the clergy might instil into the hearts of men that horror of war which is the very essence of Christianity, though not always, alas, hitherto of pulpit theology.

## GENERAL SCHENCK ON THE RELATIONS BETWEEN ENGLAND AND AMERICA.

A banquet was recently given at Dayton, in the United States, to General Schenck, the American Minister in this country. This statesman, who is a far better authority than Earl Russell upon the Alabama question, spoke as follows at the banquet:—

"Mr. Chairman: Following in a sort of logical sequence, you have referred to the relations between Great Britain and the United States, and particularly to the general bargain for peace concluded at Washington in 1871, and since being carried out in its various provisions and stipulations. With this treaty of Washington you have most flatteringly connected my name. I do not mean to be drawn, now and here, into any discussion of that instrument or of its executor, jointly with able colleagues, and backed up by the good sense of the country—

of both countries and governments, I will say. I bore my part, according to the best of my powers, in framing that treaty in London; and since, where its wise provision for a submission of all causes of difference and complaint to arbitration seemed likely to fall through, I labored earnestly with others, and, thank God, not unsuccessfully, to save that treaty to the two governments and to the world.

"I am satisfied, yes, proud, to have had a share in such a work. It was a good work. As time goes on, and all the various misapprehensions and misunderstandings which have to any extent prevailed on either side of the Atlantic in regard to that work fade away, it will continue to stand and be respected, I believe, as a monument to mark the most mutually advantageous bargain ever made between these two great English-speaking nations.

"In England there is still some soreness felt. They were disappointed there in some of the awards which have been rendered. John Bull is very human, but John Bull is also sensible. He is just and humane also, and will not commit, but will do all that a proud nation may reasonably do, to avoid a crime against civilization. And would not war between these kindred nations have been a crime? There were also other differences and questions also settled by that treaty. In that very season there was too much reason for believing that a collision would inevitably take place on the fishing-grounds.

"A joint occupation of the Island of San Juan, too, on our western coasts, had been kept up for long years, on the condition of awaiting a diplomatic settlement of the title there, and an earnest, comprehensive attempt at such settlement failing, there must probably have come, from one side or the other, first, notice to quit; then force. Now we are well out of it—well for both. We should have acquiesced in any awards that might have been made. So will they. England and the United States, their governments and their people, are natural friends, in spite of what Goldwin Smith, or any one else, may teach or say. All they want, what they most need, is to increase their acquaintance with each other, in order to come to a closer, better, and more perfect understanding. In this cultivation of that, our countrymen are taking the lead; but we are quicker than they. John Bull is slow, but sure. Let him alone to move in his own way. If he is a little jealous of us, and a little distrustful of us, he is also at bottom not a little proud of us. If he had much to do with setting us up at the start, he has learned a good many things from us since. — *Herald of Peace.*

## PEACE MEETING AT GENEVA.

The friends of an International Code for the settlement of international difficulties, or rather to take steps for the preparation of laws to be adopted by the different nations of the earth—at least by those calling themselves Christians—under which difficulties may be defined and adjudicated, are to hold a meeting at Geneva, Switzerland, on the thirty-first of this month, (August).

In addition to eminent legal men who are to meet, and arrange if possible the outlines at least of an International Code, it is intimated that there shall also be present at said meeting a number of the earnest friends and advocates of Peace, from this country and Europe, who shall give counsel, encouragement, and sympathy to those who shall be the actual workers in preparing the code. We regard this as a very important meeting. Of course, the work is one of great magnitude, and is not likely to be fully accomplished at once, but every great work must have a beginning.

We hope the approaching meeting at Geneva may have the sympathy and prayers of all the friends of Peace everywhere. Nations need not be expected to lay down their arms, until some rational means are adopted for the settlement of international difficulties.

First, then, we must have some general laws or rules which shall govern cases which may arise between nations, and also some tribunal which shall adjudicate cases that may come under these laws.

Many able minds in the present day are looking out for some substitute for the blind and terrible arbitrament of the sword. The world is better prepared than ever before to appreciate

efforts in this direction. While as an organization we go beyond mere questions of expediency, and regard it as always expedient to obey Christ, whatever may happen to our bodies thereby, we are, and, we believe, always have been, disposed to regard favorably any efforts which may be made in harmony with the principles of the Christian religion, to forward those things which make for Peace, although they may not reach so far as our principles would lead us in regard to war. — *Messenger of Peace*.

### WAS FRANCE EAGER FOR THE LATE WAR?

In an article on Mr. Richard and his Peace Campaigns, the *Birmingham Gazette* lately remarked—“Only the ultra-peace advocate believes that the people have not a voice in war and do not desire them. . . . No sensible man can doubt that the majority of the French nation were eager for the late war with Germany; . . . no one has any better hope of another and more rancorous war being averted than that which is founded on the impracticability of immediate hostilities, etc. . . .”

This elicited a letter, written in very Gallic “English,” from a worthy Frenchman, M. F. Feron, of Mayenne, who replied:—“Sir, you mistake absolutely in believing that the French nation was eager for the war with Germany. The Franco-German war was universally disapproved of. It was solely the fact of Napoleon, who, to keep up his prestige, chose to experience once more the words of his old minister, Count of Persigny; ‘Either great wars, or great works.’

“There was only the official world who made a showy parade with approbation of the war; but it disapproved of it in secrecy, as the rest.

“I remember that a Commissary of Police trumpeted forth the declaration of war, by order no doubt, before some people in one of our streets. They listened to him without saying anything.

“I then spoke up, and exclaimed, ‘This war is a sad blunder.’ Everybody thought as I myself did.

“And, now Sir, you believe that we dream about a war of revenge, and our actual powerlessness is the only thing which retains us. You mistake again. Surely, we will resume Alsace; but we will wait for, in order to attempt to do so without a war. As to our being powerless, we are not so. France is wealthy, her people is economical, her soil is inexhaustible, and her army should soon reappear, stronger than ever, at the least noise touching the national fibre. We know, however, that the Bismarck’s work shall not last; the work of one man is never lasting. Already, the worm-eaten frame dislocates. Bismarck chooses to be the gendarme out of the Germans, as did Napoleon, at the expense of the Frenchmen, the Gendarme of Europe; he will reap the same crop. Before doing anything, we will then wait till the world has got rid of this second bane, because we hope that pacific means may be used after he has departed.

“In England, Sir, everything is not perfect no more than in France. Napoleon imprudently waged a war without really consulting the nation and against her effective will, therefrom came all our woes. Recently, we have seen your Mr. Gladstone bearing war upon the Golden Coast, amongst poor negroes who were not wrong, without consulting your Houses. Suppose only those wretched negroes had been Prussians, and you may guess the remainder?”

### IS FRANCE EAGER FOR ANOTHER WAR?

The Paris correspondent of the *Times* writes:—“It is certainly erroneous to suppose that any large number of Frenchmen desire to hurry on war for the recovery of Alsace and Lorraine, or look upon a renewal of hostilities as possible within a very few years. All my observations and information combine to enable me positively to assure you that this is not the case. Since 1871 a great change has come about in this respect. There is naturally a latent desire for revenge, and we cannot doubt that Germany’s danger would be France’s opportunity; but we hear no more of those passionate and senseless utterances common for some time after peace was made, and people in general are quite content to adjourn their hopes and turn their thoughts to other themes.

“The reconstitution of the French army cannot fairly be taken as an indication of proximate bellicose designs. France is eminently a military country, and the very first thing requisite to raise her in her self-esteem and console her in some degree for her late disasters is the possession of a strong, well-disciplined, and well-equipped army, which may enable her to hold the language of an equal to all other Powers, instead of being, as at present, compelled to give way and to stand aside.

“What anybody may have observed who has been much in France during the last three years is the great subsidence in the national heat and effervescence created by unexpected defeats and humiliations. One hears no more of those frantic denunciations, uttered with set teeth and clinched hands, then so common. The French have perhaps discovered that they were more to blame than they at first thought, and the Germans less so. They have had time to ponder the matter, and to ask themselves, when dwelling on alleged German excesses and cruelties in France, what their fathers did early in the century, and what their own armies would have been likely to do had they gone to Berlin as intended.

“They have found out, although they may not proclaim it, that no small part of the plunder and havoc, the destruction of furniture and buildings, committed within a few miles round Paris, was not the work of the Prussians, but of their own people—of bad characters in the villages, or who went out from Paris, and of National or Mobile Guards. This is so true that the French make a difference, when speaking among themselves, between the Prussians and the ‘real’ Prussians. There are places the ruin of which is attributed to the Germans, in which they never set foot; or, if they did so, merely to march through. In short, although the questions of military honor, rivalry and preponderance remain open for settlement at a future day, the thirst for revenge has been to some extent soothed, and is likely to become still more so. I believe that both military and civilians are well aware that a considerable number of years must elapse before the fight can be resumed with any prospect of success.

“Another thing to consider is the question of alliance. It has been assumed, and the assumption is plausible and reasonable, that France will not again, of her own accord, go to war without allies. The experience of the Second Empire is there to warn her of its four wars; the two undertaken in conjunction with allies were successful and glorious, both the others were ignominious failures, although in different ways. Times have changed since she was able safely to take the field single-handed with good prospect of success. One European Power has proved itself her superior, and two others are well able to cope with her. Spain no longer counts for anything in Europe, but Italy has assumed importance, and cannot be lost sight of in the calculation of future conflicts. How many years will have to elapse before France shall have recovered the standing and prestige necessary to win allies?”

### LETTER FROM IRELAND.

PORTSTEWART, IRELAND, July 23, 1874.

I had this morning the privilege of attending in Belfast a complimentary breakfast given to Dr. McCosh, of Princeton College, and his family, by a number of his friends on the occasion of his paying this country his first visit since his translation to America. Most of your readers are aware that he spent sixteen years in Belfast as Professor of Logic and Metaphysics in Queen’s College. While there he made many friends both in his own and other denominations, not only by his ability as a philosopher and a teacher, but as a Christian philanthropist and useful citizen. Many of his spare hours were devoted to the elevation of the lapsed masses, and in the social circle he dispensed a generous hospitality. When he arrived in Belfast a few days ago, though this is the height of the holiday season, and most of those who would have delighted to do him honor are at the seaside or away on their travels, it was felt that an effort must be made to give him a public reception. The promoters had great fears regarding success at such a season, but when the hour arrived the large room was packed to its utmost capacity, and a number had to be accommodated in another of the apartments of our mission building, in which the gathering took place.

On the motion of Sir James Hamilton, Sir Thomas McClure, Bart., was called to the chair, and presided with his usual good taste and dignity, over a very influential assemblage, in which our clergy and laity were well represented. After the chairman, the Rev. William Johnston, ex-moderator of the General Assembly, the Rev. John Macnaughtan, the Rev. J. W. McKay, a Methodist, Thomas Sinclair, Esq., J. P., and David Ross, Esq., LL.B., barrister at law, the two last being two of Dr. McCosh's former students, had delivered addresses of welcome, and expressed the gratification of his friends at seeing them once more among them, and their good wishes for his continued success and happiness, the Doctor returned thanks, and testified to the pleasure he experienced in finding himself once more among his former friends. He bore emphatic testimony to the great kindness he has received in America and the exceeding liberality with which its citizens have responded to his appeals on behalf of his college.

Besides what was merely of a friendly and congratulatory kind, Dr. McCosh adverted to two matters of general interest and importance. He referred at some length to the proposal (now it appears accepted by some twenty of thirty-five or thirty-seven Presbyterian churches before which the project has been laid but from some of which there has not yet been time to receive a reply) for holding a great Pan-Presbyterian Council, and set forth some of the purposes it would serve and the objects contemplated. Organic union is not aimed at, nor any interference with the internal jurisdiction of the churches, nor any authority over them. The Council might issue recommendations in regard to the great objects contemplated by our Saviour in founding a church in the world. They would discuss such matters as foreign missions, and the division of the great mission field among the different churches, etc., that strength might not be wasted but the labors distributed more equally in proportion to the population. The best means of reaching the outcast population of great cities; and securing the proper observance of the Sabbath would furnish abundant matter for deliberation. The other important subject to which Dr. McCosh referred was the feeling of Americans toward Great Britain. He said that Mr. Goldwin Smith had lately stated that they cherished a widespread feeling of irritation if not of antipathy to England. Dr. McCosh desired to give the most emphatic contradiction to this statement. He has abundant opportunity of learning what is the real feeling of Americans in all parts of the Union, and could testify that while there had been feelings of irritation which sometimes found expression before the Alabama case had been settled, from the time it was submitted to arbitration all those feelings had passed away. He wished it now to be widely known in this country that among the great mass of the American people there was now the warmest feeling of friendship toward this country, and if any man had now the impudence to stand up in a public meeting and make a single offensive allusion to Great Britain, the whole audience would utter a protest of a decisive kind, and he believed would put him down on the instant. These statements were enthusiastically cheered, and it was evident that in Belfast at least, as I believe throughout the empire generally, there is the most sincere desire to cultivate the most friendly relations with our American cousins.—*Intelligencer*.

#### BRUSSELS AND GENEVA.

The two conferences to be held at Brussels and Geneva the present season, though entirely independent of each other, are equally interesting, if not equally important. The former is in session under the auspices of the governments of Europe, and its action will be in a measure binding upon them. The conference at Geneva is a voluntary association, has no official recognition whatever, but has the support of many leading statesmen, and like the Brussels conference is held in the interest of humanity and peace.

The initiative of the conference at Brussels was taken by a private society in France, called the Society for the Amelioration of the Condition of Prisoners of War, — inviting the various governments of Europe to send delegates to a conference at Paris on the 4th of May last, to conclude a treaty in furtherance of the society's object. The Russian government alone took the request seriously, and at once prepared a project for

an international code, including the points named by the society and many others, covering, in fact, nearly the whole ground of the laws and usages of war. So prompt was this action, that within a month the representatives of Russia at every European court were in possession of this "project," and had it laid before the respective cabinets for consideration.

Of the proposed basis of negotiation, it is said, fourteen articles relate to the treatment of prisoners of war, seven others deal generally with the care of non-combatants and wounded, while the rest are ranged under such heads as "Military Authority over Hostile Territory," the "Means of Injuring the Enemy," "Spies," "Reprisals," etc. Proposing this as a starting-point, the Emperor of Russia took the responsibility of inviting the governments of Europe to be represented at Brussels, with a view to establishing a good and uniform understanding. On the 24th of June the French government sent answer that it felt bound to agree without any hesitation to the Emperor's proposal. Similar replies were received from Denmark, Sweden, Prussia, Bavaria, Austria, Belgium and Italy. But England hesitated; and for many reasons.

The most important of these were stated in Lord Derby's despatch of the 10th of July to Lord Loftus, English minister at St. Petersburg, to the effect that Her Majesty's government, while concurring in the earnest desire of the Czar to mitigate the horrors of war, "are not convinced of the practical necessity for such a scheme for the guidance of military commanders in the field, and cannot but fear that unless the discussion is conducted in the most guarded manner, the examination of any such project in a conference at the present juncture may reopen causes of difference, and lead to recrimination between some of the delegates appointed to take part in it." Lord Derby further represented that while they were not prepared generally to take exception to "the discussion of such details of warlike operations in the field as it might be found useful and practicable to advise upon," they were "firmly determined not to enter into any discussion on the rules of international law by which the relations of belligerents are guided, or to undertake any new obligations or engagements of any kind in regard to general principles." He also insisted that everything relating to maritime operations and naval warfare should be excluded from the conference, — a position to which France has also assented. But even upon this condition, it appears from the latest advices that England will not be represented in the conference in such a way as to be held by its action.

The conference at Geneva will be held late in August. It is wholly unofficial in its character, and whatever takes place there will have no binding effect upon any one. It is simply proposed to frame an international code to be recommended to the various governments, and urged upon them for adoption. There is a prospect that most European nations will be represented there as well as the United States, Japan and other countries. Duly accredited delegates who have given their adhesion to the conference, if not able to be present, have the privilege of authorizing some one from their own country to read their papers for them. Among the papers to be read are the following: From President Woolsey on "The Three Rules of the Washington Treaty"; from Professor Emory Washburn on "The Feasibility of an International Code"; from Dr. J. P. Thompson on "The Influence of Peace in Developing the Heroic Virtues"; from Dr. James B. Miles on "An International Tribunal"; by Professor E. A. Lawrence on "The Progress of Peace Principles and the Prospects of their Prevalence"; by David Dudley Field, Professor Sheldon Amos of London, and Arturo Marcoartu of Spain, upon different aspects of the subject of arbitration; by Professor Frederic Passé of France upon "International Postal Treaties"; by H. D. Webster, Q. C. London, on "International Patent Rights"; by H. D. Jenckyn of the Temple, on "International Copyright"; by Carlos Colro of South America, on "The Virginus Case," and perhaps others. Dr. Miles, the general secretary, sailed for Europe on Saturday, August 1, to assist in completing arrangements for the meeting.—*Boston Advertiser*.

The human heart is made for love, as the household hearth for fire; and for truth, as the household lamp for light.



## PEACE AND WAR.

ELGIN, ILL., AUG. 20, 1874.

*Editor of the Advocate of Peace:—*

Dear Sir: I have recently sent a number of paragraphs respecting peace and war to about six thousand editors in the United States and Canada, with a brief circular requesting their publication, and the preparation of articles by themselves on the same subjects, promising to furnish them publications if desired, to aid them in so doing. Among the encouraging responses, the following from the extreme South is so good that I deem it worthy of insertion in the *Advocate*, and therefore send it to you for this purpose.

Yours truly,

AMASA LORD.

OFFICE "SOUTH ALABAMIAN,"  
GREENVILLE, ALA., AUG. 3, 1874.

AMASA LORD, 1002 WABASH AVE., CHICAGO:—

Dear Sir: I have received a number of extracts, requesting their publication from "time to time." I know nothing of your "Peace Society," but it is what I have hoped for many years, and if your request be complied with by our southern and northern papers, I cannot see but that good may result. For my part I will do all in my power. We in the South, (that is, what I call moderate men, opposed to extremes), have almost despaired—we are poor, discouraged and disheartened, and see no prospect, for years to come, of passions subsiding or sectional feeling abating. We welcome anything that will aid in bringing about good feeling, and check, even for a little while, the violence of partisan extremes. We want Peace! We want some Supreme authority to quiet ultra men of all parties—to lift in His name the finger of silence and bid the waves, "Be still!" Send your publications mentioned. I will be glad to write articles in this behalf; would like, also, to know something of your society, its purposes, plans, etc.

Very respectfully, J. D. PORTER, EDITOR.

## REV. B. A. CHASE.

We are not surprised, in view of the intimations which we gave last week, but deeply grieved, to announce the death of Rev. Benjamin A. Chase. A correspondent of the *Providence Journal* writes from Cumberland, R. I.:—

"A heavy cloud of sadness hangs over this place, on account of the death of Rev. Benjamin A. Chase, pastor of the Methodist Episcopal Church in this town. After a brief illness of six weeks, during which he evinced great faith and patience, he peacefully fell asleep in Jesus, Monday, August 17. Mr. Chase was beloved both by the church and entire community, and is mourned by all who knew him."

Brother Chase was for a number of years a valued member of the East Maine Conference—at that time a vigorous and acceptable young preacher. For a year or two he was employed as an agent of the American Peace Society, in which cause he did good service while connected with it. He was an easy, pleasant speaker, a faithful and successful pastor. Our readers have often had evidences of his ability as a writer. His sickness was short and very severe, and the announcement of his death will come with peculiar suddenness to his many friends. We learn that he was about forty-one years of age. — *Zion's Herald*.

GERMANY AND THE WAR.—"It is a pregnant lesson," says Bayard Taylor, writing from Germany, "that no amount of inexorable necessity in accepting a struggle of the kind, of pure patriotism in making it victorious, or of popular will to draw lasting good from its results, can avert the moral, or immoral, reaction that follows war. I am not yet sure that the five millions—justified only by the law of retaliation—will not prove a curse to Germany. They have already produced an inflation similar to that caused by our national currency, the mania for speculation, the founding of sorts of 'wild-cat' enterprises, and a rise of prices so rapid and arbitrary as to create new and unexpected embarrassments in all departments of office or industry."

The following paragraphs from that renowned author, Hosea Biglow, (James Russell Lowell) though written more than twenty years ago, have lost none of their force, and their pointed sarcasm is applicable to the present generation. We still need to learn:

"Taint by turnin' out to wack folks  
You're a goin' to get your rights.

"Ez for war, I call it murder,  
There you hev it, plain and flat;  
I don't want to go no fuder  
Then my Testymt for that.  
God has said so, plump and fairly,  
It's as long as it is broad,  
And you've got to git up airly  
If you're goin' to cheat the Lord.

"Taint your eppylettes and feathers,  
Makes the thing a grain more right,  
'Taint a follerin' your bell-wethers  
Will excuse you in His sight.  
If you take a sword and draw it  
And go stick a feller thru  
Gov'ment aint to answer for it,  
God will send the bill to you.

"Wot's the use o' meetin' goin'  
Every Sunday, wet or dry,  
Ef it's right to go a mowin'  
Feller-men like oats and rye!  
I dunno but what it's pooty  
Trainin' round in bobtail coats,  
But it's curus Christian dooty.  
This ere cuttin folks's throats."

In Europe, aside from the sporadic contest in Spain, peace prevails. But it is a peace full of unrest and mutual distrust. The crowned heads never appeared so amiable toward each other, or took such pains to go and see each other after a most friendly fashion; only to hasten home and redouble the already crushing burdens of their standing army systems. Foremost among these gentle pipers for peace is the Czar of Russia, meanwhile hastening up the new military organization of his empire—which threatens to bring into the service three million soldiers. This leaves Germany uneasy, and it must give a new turn to the horrible wine-press of its military system, and press into it still more of the best life-blood of the empire. France is bound to beat her conqueror yet. And England must keep step to the same death-march. But amid all this hostile suspicion of each other, with its burdens and moral plagues, are going on irrepressibly the conflicts of oppugnant ideas and social tendencies. And it is these, which the uneasy heads that wear crowns stand in dread of quite as much as they do of each other.

THE LADIES' PEACE ASSOCIATION.—The July meeting of this recently-formed association was held in London, and was an interesting one. It was concluded to make formal application to the Secretaries of Bands of Hope in various localities for opportunities of introducing peace principles amongst the children, by addresses on the subject, the distribution of juvenile peace tracts, and of cards of membership. It was also recommended that members should bring to each Quarterly Meeting a written statement of their respective work to read, as a means of interesting the other ladies, and stimulating them in the good work. The Hon. Sec. Mrs. Southey, proposed that a commencement should at once be made in the work of inviting ministers of the Gospel to bring the peace-question before their congregations. And the wives of ministers were also to be asked to co-operate in so excellent a work, especially in connection with their Sunday Schools. — *London Herald of Peace*.

Send disappointment to the winds; take life as it is, and with a strong will make it as near what it should be as possible.





### THE WASTE OF WAR.

Give me the gold that war has cost,  
Before this peace-expanding day—  
The wasted skill, the labor lost,  
The mental treasure thrown away;  
And I will buy each rood of soil  
In every yet discovered land,  
Where hunters roam, where peasants toil,  
Where many-peopled cities stand.

I'll clothe each shivering wretch on earth  
In needful, nay, in brave attire;  
Vesture befitting banquet mirth,  
Which kings might envy and admire.  
In every vale, on every plain,  
A school shall glad the gazer's sight,  
Where every poor man's child may gain  
Pure knowledge, free as air and light.

In every crowded town shall rise  
Halls academic, amply graced,  
Where ignorance may soon be wise,  
And coarseness learn both art and taste.  
To every province shall belong  
Collegiate structures, and not few,  
Fill'd with a truth-exploring throng,  
And teachers of the good and true.

A temple to attract and teach  
Shall lift its spire on every hill,  
Where pious men shall feel and preach  
Peace, mercy, tolerance, good-will;  
Music of bells on Sabbath days,  
Round the whole earth shall gladly rise,  
And one great Christian song-of praise  
Stream sweetly upward to the skies!

We are to work and learn. Life should have its quiet pauses, in which to gather rest for work, but no idle hours. The poor are to be ministered unto, the wicked to be reclaimed, and the sorrowing to be comforted.

Think before you speak, and think before whom you speak, think why you speak and think what you speak.

### THE CUT-GLASS CUSTARD CUP.

On the top shelf of Grandmother Graham's china-closet stood a dozen cut-glass custard cups, as sacred in her eyes as if each were a solid diamond, and used only on the very grandest occasions. Indeed, I had never seen them except standing in that precise row on that identical corner of the shelf. Being a mischievous child of course a great longing took possession of me to examine them nearer, and I clambered up with infinite difficulty to such a height that I could touch them with the tip of my extended forefinger. I expected some judgment would instantly fall upon me for such a daring deed, but the tumblers, cups and saucers, teapots and plates all kept standing on in their accustomed places, white and spotless as ever; so the next time I was alone in the room I clambered up with a less quaking heart and to a higher point, till I actually had one of the sacred cups in my very hands. How pretty it was and how the light sparkled through the little rows cut around the bottom as I held it up to look through it! I turned to replace it but by some unfortunate slip it fell out of my hand and the handle was broken off. If an earthquake had shaken the foundations of the solid earth it would not have terrified me more.

What could I do? what would become of me? I could go to my grandmother and tell her just what I had done, but I was a timid child and dared not, for I had been expressly forbidden to go to the china-closet, or touch anything it contained. I think life has brought me few such terrible moments as that. Guilty, frightened, cowardly, I knew not which way to turn. There was a tempting voice at hand, there always is in such emergencies, that whispered, "Put it back, no one will see it, or if they do no one will know who broke it." So I clambered up once more and put it on the shelf with the broken part back so as not to be seen by a careless glance, hoping all would be ended then.

But all was not ended, only begun. If my grandmother opened the closet door I was in an agony of fear, and she was perpetually opening it after that; if she made custards I was in an agony again, and she never made them so often as that summer; if she looked at me a little more closely than usual I was sure she had found it out, and her large black eyes seemed perpetually fastening on my face. I was perfectly wretched for days and weeks. Some children perhaps would not have cared, but I was by nature a nervously timid child, and my dear old, straightforward grandmother, who never had known



fear, did not always make allowances for such a temperament, or make confession so easy as she might; so I was like Damocles of old, who lived with a dagger suspended by a single hair over his head, which might fall at any moment.

But the dagger did not fall, and the summer at length waned into autumn. With the September shadows came a guest, a distant cousin and a Quakeress. What a serene, fair face she had under her quaint, drab satin bonnet, and how I liked to sit and watch her every motion; all she said and did seemed so new and charming to me. Her name was Deborah, and to this day it seems one of the sweetest of names to me for her dear sake. She had such lovely eyes and such delicious tones of voice that it was like looking at a picture, or listening to music to see and hear her.

But no guests could delay the inevitable house-cleaning, when everything from the garret above to the cellar below was taken out of its place, scrubbed, shaken and put back again. Indeed, so far as appeared, that was the object for which most of them were kept. Of course, that prison-house of secrets, the china-closet, would be searched to its utmost crevice; and one day when I came home from school and rushed into the dining-room I found my grandmother standing in the middle of the room, holding the broken cup in her hand! If the ground would only have opened and swallowed me up! but not a rent in the strong home-made carpet appeared.

"I can't imagine how this could have been broken," she said, turning it round carefully. Her face was not toward me, but Cousin Deborah saw me turn red and then pale, like the criminal I was. My grandmother was called out and Cousin Deborah said, in her most musical tone,—

"Perhaps thee broke the cup, little cousin! If thee did, hadn't thee better say so?"

How easy it was to tell her with that tender voice in my ear and that gentle hand laid softly on my head.

"Yes," I sobbed, "I broke it a long, long time ago. I have been very wretched ever since, but I can't tell grandmother, she will be so very, very angry."

"She has a right to be displeased, but thee should tell her; it is right thee should. I will go with thee and thee can tell her now."

"Oh, no!" I cried, "I can't," and I drew back, trembling.

"Thee mustn't be a coward, Olive, but a brave little girl who isn't afraid to do what is right," she said, in her most persuasive tone, and taking my hand in hers, led me into the kitchen where my grandmother stood washing plates and tumblers.

"Aunt, I have brought thee a little penitent to confess her faults," she said, still keeping my hand in hers.

That touch gave me courage, and when she whispered softly, "Now, don't wait!" I stammered out,

"I broke the custard-cup, grandma."

Not another word could I have spoken had all the wealth of California been offered.

"Broke it!—how!—when? How dared you go to that closet when I have told you a hundred times not to?" and her black eyes flashed and her voice sounded terribly in my ears, making me tremble like a leaf.

"She is sorry, Aunt Jane, and will never go there again," said my kind pleader, "and thee knows we must all forgive as we need to be forgiven."

Grandmother stared, first at me, then at Deborah, but her face relaxed, and she said,

"I will let you off this time, but if you go there again, I shall certainly punish you," and Cousin Deborah led me away.

"I am glad I told her, Cousin Deborah," I said, "and I did feel as if a thousand pounds weight had been taken off."

"I am glad too, little Olive, and I want thee to remember always that when thee has done wrong thee should confess it without waiting. Tell it first to the dear Lord and he will give thee strength to tell it in the ear of man. Never sleep on a sin thee has committed. Thee will remember that!"

I have remembered it. Many long years ago my good grandmother passed away, and the china-closet was torn down with the dear old house, but I keep the broken custard-cup, and when I look at it I seem to hear Cousin Deborah's sweet voice saying, "Never sleep on the sin thee has committed. Thee will remember that!"

A. B. C.

## TWO NEIGHBORS AND THE HENS.

A man in New Jersey told me the following circumstances respecting himself and one of his neighbors.

"I once owned a large flock of hens. I generally kept them shut up. But, one spring, I concluded to let them run in my yard, after I had clipped their wings, so they could not fly. One day, when I came home to dinner, I learned that one of my neighbors had been there, full of wrath, to let me know my hens had been in his garden, and that he had killed several of them, and thrown them over into my yard. I was greatly enraged because he had killed my beautiful hens, that I valued so much. I determined, at once, to be revenged, to sue him, or in some way get redress. I sat down and ate my dinner, as calmly as I could. By the time I had finished my meal, I became more cool, and thought that perhaps it was not best to fight with my neighbor about hens, and thereby make him my bitter, lasting enemy. I concluded to try another way, being sure that it would be better.

"After dinner, I went to my neighbor's. He was in his garden. I went out, and found him in pursuit of one of my hens with a club, trying to kill it. I accosted him. He turned upon me, his face inflamed with wrath, and broke out in a great fury—

"'You have abused me. I will kill 'all your hens, if I can get at them. I never was so abused. My garden is ruined.'

"'I am very sorry for it,' said I. 'I did not wish to injure you, and now see that I have made a great mistake in letting out my hens, I ask your forgiveness, and am willing to pay you six times the damage.'

"The man seemed confounded. He did not know what to make of it. He looked up at the sky—then down at the earth—then at his neighbor—then at his club—and then at the poor hen he had been pursuing, and said nothing.

"'Tell me, now,' said I, 'what is the damage, and I will pay you six-fold; and my hens shall trouble you no more. I will leave it entirely to you to say what I shall do. I cannot afford to lose the love and good will of my neighbors, and quarrel with them, for hens, or anything else.'

"'I am a great fool,' said the neighbor. 'The damage is not worth talking about; and I have more need to compensate you than you me, and to ask your forgiveness than you mine.'

—A Kiss for a Blow.

## THE WAGES OF WAR.

"Whene'er contending parties fight  
For private pique or public right,  
Armies are formed and navies mann'd.  
They combat both by sea and land.  
When, after many battles passed,  
Both, tired of war, make peace at last,  
What is it, after all, that people get?  
Why—widows, taxes, wooden legs and debt."

## SAYING AND DOING.

Two brothers used to go to school together. One evening they thought they should like to have a holiday the next day; so they asked their father to give them one. He said, "I cannot because it will put you back in your studies; so mind you go to school."

One of the brothers said, "Yes, I will," but the other said he would not, and his father was very angry with him.

The next day the one that said "Yes" played truant, but the other that had refused went to school. Then the father said to them in the evening, "Both of you are in the wrong; but you that promised to go and broke your promise, are the worse of the two."

Our Father in heaven speaks to us every day, and says, "Do my will;" and whenever we kneel down and say, "Thy will be done," we answer God and say, "Yes, I will." Now, if we say we will do God's will, and yet do not try to do it, are we not like the boy that first made a promise and then broke it?

Some people never pray to God at all, and never promise to do his will. Perhaps you are inclined to say, "They are very bad people." But if you promise and do not try to keep your promise, are you not worse than they!—*Parables for Children.*





JOSEPH PRICE, THE QUAKER MERCHANT.

BY JOHN HARRIS.

A bright boy might have been seen playing by the sea-shore near Penryn, watching the gentle waves as they came and went. There was loving music in their murmurs, which seemed to say to the little fellow, "Live in peace." He watched the stately ships on the blue water, with their white sails fully spread, wondering what countries they visited; and that fair-haired boy longed to be a merchant, whose barks might brave the mysteries of the main. And still the playful billows came and went, murmuring in his ear the holy refrain, "Live in peace." We have a true incident to relate of such a thoughtful boy, whose name was Joseph Price. He had a gentle mother, who taught him to love his fellow-creatures, the birds and beasts, and every living thing; so that Joseph grew up to be the friend of the friendless, and the advocate of peace.

In a lovely valley amid groves, lawns, plantations, and parks, where the timid fawn gambols at its pleasure, and the honey-suckle sheds its fragrance around, at the head of one of those charming creeks with which the river Fal abounds, stands the Perran Iron Foundry, in the firm of which Joseph Price became a partner.

At the close of the great war that followed the French Revolution, in 1793, when Europe had been ablaze with "military glory" for upwards of twenty years, and privateering was rampant with almost all nations, a schooner belonging to Joseph Price, laden with iron, was bound for the beautiful port of Falmouth. Now, Joseph would never allow any guns, or other arms of defence, to be on board his ship; though he was sometimes ridiculed for his seemingly strange conduct. He was a consistent member of the Society of Friends, and boldly declared he had no faith in fighting or in rude equipments for murder. It so happened that Joseph's vessel was taken by a French Privateer; and when the hostile captain found that there were

no arms of defence on board, he exclaimed in French to this effect, "Take back your vessel, take back your vessel, and good speed to you. I would not be so mean as to capture an UNPROTECTED SHIP." Bravo, French captain! and bravo, Joseph Price! If the example of this good man were universally practised, there would soon be a settled and a universal peace, when the great Prince of Peace would see of the travail of His soul and be satisfied. Let men and nations refuse to fight, and the war-monster would die of starvation.

This incident in the life of the Quaker Merchant proved to be the foundation of the LONDON PEACE SOCIETY. Joseph Price continued to labor for the great cause which he was instrumental in establishing. One of his latest acts was to join a deputation to wait on the Earl of Aberdeen, then Prime Minister, with an appeal against the Crimean War—a war which those who promoted at the time, afterwards confessed was a great national blunder. This was on the 16th of December, 1854, and on the 25th he died at his residence at Glynvellyn Cottage, near Neath, aged 71 years. In recording his death, the *Herald of Peace* says, "We have lost one of the main pillars of our cause."

## SCATTER FLOWERS.

BY MRS. H. N. GREENE BUTTS.

There are some little children in this world whose lives seem to be cast among the flowers, who have pleasant homes, kind parents, and many things to make life sunshiny and beautiful. But it sometimes happens that these favored children are not the most amiable and lovable in their dispositions. They often appear proud and insolent, and treat, with contempt, their companions who have humbler homes and poorer surroundings. This is unkind and almost cruel, for the children who are deprived of the luxuries of life, have often refined and sensitive natures and are deeply pained when they are thus treated by their companions. Those little ones whose paths are rough and thorny, who dwell in darkened homes with little love to brighten them, should be treated very kindly by those children who dwell among the birds and flowers.

It is children with kind hearts and lovable natures, that inspire us with love and tenderness; no matter whether they dwell in palace or cottage, or are dressed in rich or poor apparel, we are instinctively drawn toward them.

A fair-haired little girl, with a sad face and winning ways, comes often to my door and asks for flowers. She is one of those unfortunate children whose home is made sad and desolate by intemperance; and but few flowers grow in the soil of her darkened home.

This little girl of delicate organization, is one, I am quite sure, to whom the Saviour would say were he again upon the earth, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven."

No matter how busy or how tired I am, I never have a heart to turn this little girl away from my door empty-handed. I think, that perhaps the bright flowers I gather for her may add a little to her small store of happiness, and that the lessons they teach may be of innocence and peace. The best use we can make of our lives is to fill them with deeds of kindness. Children should learn to be peacemakers, and settle all of their little difficulties by arbitration, if they are unable to adjust matters themselves. What a pleasant world this would be if love and good will were the rules of action. The lesson that all should learn is how to make each other happy, how to create the most sunshine in our homes, how to scatter flowers instead of thorns, and how to bring peace to our own hearts, and to the hearts of those who dwell in our households. Those who rule their own spirits, are greater than those who conquer nations.

Grace Darling was an English woman, born in 1815. In 1838 she rescued nine persons from the wreck of the Forfarshire steamer. She launched a boat, and in spite of all remonstrances, proceeded to the rescue of those who survived the wreck. She at once became a heroine, and was loaded with gifts. She died in 1842.

Kindness is the real wealth. Property is owned alike by the best and basest.



## CRUELTY KILLED BY KINDNESS.

A young woman in Vermont married a poor, but worthy man, against her father's wish. He drove them from his house, and closed his door and heart against them. They came down near Boston, went to work, and prospered. After many years, the father had occasion to come to Boston. He concluded to go and see his daughter, expecting a cold reception. His daughter and her husband received him most kindly and lovingly. After staying with them awhile, he went back to Vermont.

One of his neighbors, hearing where he had been, asked him how his daughter and her husband had treated him.

"I never was so treated before in my life," said the weeping and broken-hearted father. "They have broken my heart—they have killed me—I don't feel as though I could live under it."

"What did they do to you?" asked the neighbor. "Did they abuse you?"

"They loved me to death, and killed me with kindness," said he. "I can never forgive myself for treating so cruelly my own darling daughter, who loved me so affectionately. I feel as if I should die to think how I grieved the precious child when I spurned her from my door. Heaven bless them, and forgive me my cruelty and injustice to them."

Who does not see in this an infallible cure for difficulties between man and man? There is not a child nor a man on earth, who would not feel and say, that that daughter, though so deeply wronged and outraged by her angry father, did right in treating him as she did. That father was her enemy, but she was not his. He hated her, while she loved him.

## A SONG OF THREE WORDS.

ORARE, LABORARE, ET CANTARE.

Three blissful words I name to thee,

Three words of potent charm,

From eating care thy heart to free,

Thy life to shield from harm.

Whoso these blissful words may know,

A bold blithe-fronted face shall show,

And, shod with peace, shall safely go

Through war and wild alarm.

First, ere thy forward foot thou move,

And wield thine arm of might,

Lift up thy heart to Him above

That all thy ways be right.

To the prime source of life and power

Let thy soul rise, even as a flower

That skyward climbs in sunny hour,

And seeks the genial light.

Then gird thy loins to manly toil,

And in the toil have joy;

Greet hardship with a willing smile,

And love the stern employ.

Thy glory this that harsh to tame,

And by wise stroke and technic flame,

In God-like Labor's fruitful name

Old Chaos to destroy.

Then mid thy workshop's dusty din,

Where Titan steam hath sway,

Croon to thyself a song within,

Or pour the lusty lay;

Even as a bird that cheerily sings

In narrow cage, nor frets its wings,

But with full-breasted joyance flings

Its soul into the day.

For lofty things let others strive

With roll of vauntful drum;

Keep thou thy heart, a honeyed hive,

Like bee with busy hum.

Chase not the bliss with wishful eyes

That ever lures and ever flies,

But in the present joy be wise,

And let the future come! —John Stuart Blackie.

## PEACE IN FAMILIES.

Peace at home, in the family, is in harmony with the spirit of the Gospel, while family broils are irreligious. One great enemy to family peace is scolding, and it appears to be contagious. Why not shut this enemy out and let peace reign in the family? One writer makes the following remarks on this practice:

"Scolding is mostly a habit. There is not much meaning to it. It is often the result of nervousness, and an irritable condition of both mind and body. A person is tired or annoyed at some trivial cause, and forthwith commences finding fault with everything and everybody in reach. Scolding is a habit very easily formed. It is astonishing how soon one who indulges in it at all becomes addicted to it and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get into the way of scolding always find something to scold about. If there is nothing else, they fall a-scolding at the mere absence of anything to scold at. It is an extremely disagreeable habit. It is contagious. Once introduced into a family it is pretty certain in a short time to affect all the members."

There was a beautiful river; but the river was very discontented, and made even of its beauty a source of discontent.

It had a sore grievance. There was a canal which, for a long way, went almost side by side with the river, and at such a little distance from it, that, on placid evenings, when even the fluttering of winged insects makes a gentle noise of joy, the river and the canal could hear one another speaking.

"This straight hideous thing," exclaimed the river, "why do men forsake me for it, stealing the water from me to feed its frightfulness!"

"I may be hideous," replied the canal, "and I certainly am straight; but then you see I am always of the same depth, whereas you brawl along, in a shallow way, over the stones here; while, at the further reach, you are deep enough to drown a giant. Now men, and they are not to be blamed for it, like what is of even depth and always serviceable."

The river murmured to itself something about its unrecognized beauty and merit; but did not make any distinct reply to the canal. For it could not.—By the Author of *Friends In Council*.

God is forgiving us every day—sending from between him and us our sins and their fogs and darknesses. Witness the shining of his sun and the falling of his rain, the filling of their hearts with food and gladness, that he loves them that love him not. When some sin that we have committed has clouded all our horizon, and hidden him from our eyes, he, forgiving us, ere we are, and that we may be forgiven, sweeps away a path for this his forgiveness to reach our hearts, that it may by causing our repentance destroy the wrong, and make us able even to forgive ourselves. For some are too proud to forgive themselves, till the forgiveness of God has had its way with them, has drowned their pride in the tears of repentance, and made their heart come again like the heart of a little child.—MacDonald.

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It is the very decided opinion of Disraeli, the Premier of England, that a general European war is in prospect, and that the agencies which will precipitate it, are already at work. If such a war comes, it will be essentially a religious one—the worst of all wars—and will be waged with appliances of destruction, never surpassed in number and effectiveness. How it becomes the friends of peace—all who believe in international arbitration—to ply their work with zeal, and energy, and enterprise. The following are Disraeli's words uttered in the recent debate on Ritualism, in the House of Commons:

“There is also another reason why at this time I am most anxious that the House should not take a false step in this important matter. I have hinted it before; I will express it with more clearness now. My conviction is that, however tranquil may be the general state of Europe, which, indeed, with the exception of one unhappy country, is one of general tranquillity, there are agencies at work at this moment in Europe, which are preparing a period of great disturbance. (Hear, hear!) It may not occur in my time or while I am standing on this side of the table; but I am glad to know that on both sides of the House there is a rising generation of statesmen who will be competent to cope with it, and I only wish to impress upon their convictions that the great task is one which they cannot avoid and to which I hope they will be equal.”—*Transcript.*

## AN APPEAL TO CHRISTIANS,

INDIVIDUALLY AND COLLECTIVELY, ON BEHALF OF THE CAUSE OF PEACE.

It is well known to our Christian brethren that the Religious Society of Friends has ever believed that all war is entirely forbidden by the Gospel, and that, in accordance with that belief, its members have as a rule, refrained from taking any part in carnal warfare; and for refusing to comply with military requisitions, or to pay fines for thus refusing, many, in years past, have suffered distraint of goods to large amounts, and not a few have been imprisoned. Beside a passive testimony thus borne by members individually, the Society has, from time to time issued its public protest against this heathen and wicked custom.

But while we have cause to feel thankful for the amelioration of military laws, whereby our members are now generally exempt from suffering, we are pained in knowing that war, with all its horrors, is yet allowed and practiced by all the Christian nations, and sanctioned by the larger portions of the Christian Church. As Christians, we all believe in the fulfillment of prophecy. Dr. Chalmers, more than fifty years ago, testified that “the mere existence of this prophecy of peace is a sentence of condemnation upon war, and stamps a criminality upon its very forehead. So soon as Christianity shall gain a full ascendancy in the world, from that moment war is to disappear.”

Believing that it is only by a full and proper application of the Gospel in the affairs of nations, as well as individuals, that

the prophecies in regard to war will be fulfilled; and believing, as a branch of the church which has so long seen the true character of this heathen abomination, that we were not doing all that we should do toward enlightening our brethren on this important subject, most of the Yearly Meetings of Friends have united in the organization of “The Peace Association of Friends in America,” to which is delegated this important work, with instructions to labor expressly on their behalf in the more general promotion of the cause of peace.

The Association, in the fulfillment of its trust, has thus far mostly confined its labors to the printing and circulation of books and tracts, and the publication of a monthly paper called the *Messenger of Peace*. During the few years of its existence, millions of pages have been distributed far and wide, and many acknowledgments have been received of the convincing effects of the truth therein inculcated.

The attitude of millions in the prime of manhood, now kept constantly armed and equipped for mutual slaughter by the nations of Europe, and the sudden uprising of the war spirit in our midst, convince us of the necessity of further and more direct efforts to arouse and awaken the public to a clearer appreciation of the true character of this monstrous evil. If it is only by the full application of the Gospel that war can be abolished, surely it is the duty of the church to labor for its proper application.

But, in view of the apathy that so generally prevails, we feel constrained to appeal directly to our Christian brethren, individually and collectively, earnestly entreating them to take this subject into prayerful consideration in all its bearings. Can we believe that if the members of the Christian church everywhere were entirely to refrain from taking part in carnal warfare, that professedly Christian nations could any longer continue the custom? If we believe this, we must also believe that the responsibility for the continuance of war rests upon the church. Dear fellow professors, can you rest satisfied in continuing to bear the weight of this awful responsibility?

While statesmen and publicists are laboring to relieve suffering humanity from the blight of this dreadful curse, the church of Christ remains silent. Surely it is time for it to arise from its slumber and to proclaim its supremacy! Is not eighteen hundred years long enough for its white robes, which should be pure and spotless, to have been stained in blood? Must the skirts of the visible church be longer polluted with the gore of the battlefield, and stained with the tears of the orphan and the widow? While war, as has been said, seems to aim at setting up the kingdom of Satan in the earth, alas! the church remains to be its very bulwark.

Surely it is time to wipe out this reproach against Him, at whose coming into the world, peace on earth and good will to men was proclaimed, and engage in this holy warfare against the supremacy of Satan's kingdom.

Therefore, in behalf of suffering humanity, and in behalf of the cause of the blessed Prince of Peace, whose mission on earth is not fulfilled while wars continue—in true Christian love, we again entreat you to give this subject the consideration it justly merits.

On behalf and by direction of the Peace Association of Friends in America.

ROBERT L. MURRAY, *President*, New York.

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The Brussels Congress has adjourned. The delegates have transmitted for ratification to their respective governments the resolutions which were adopted, and which merely enlarge the humane provisions of the General Convention.

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## THE ADVOCATE OF PEACE.

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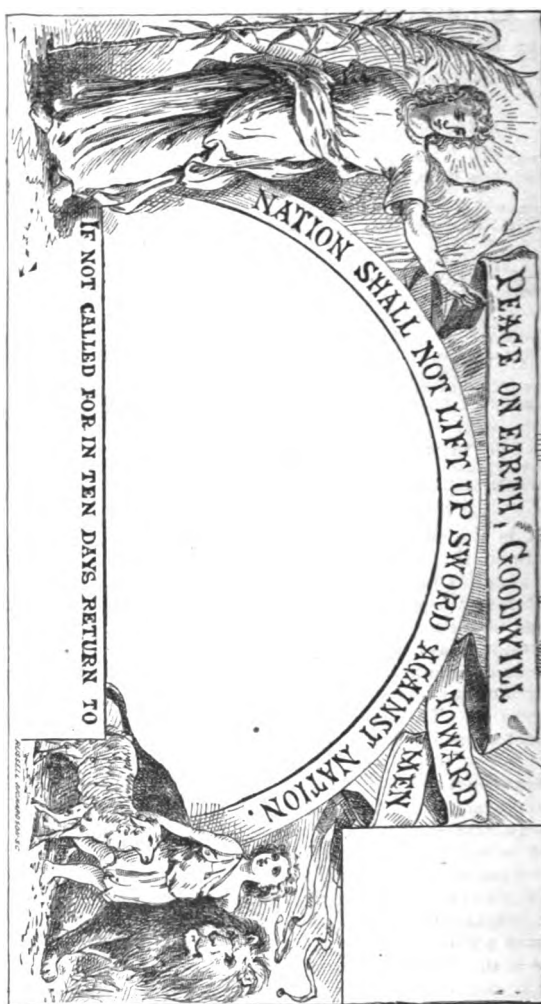
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ESTABLISHED }  
JUNE, 1837. }

BOSTON, OCTOBER, 1874.

{ NEW SERIES.  
{ VOL. V. NO. 10.

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NEW SERIES.

BOSTON, OCTOBER, 1874.

VOL. V. No. 10.

## WOMEN AND WAR.—NO. 3.

Women are largely educated as teachers. In most of our schools, public or private, female teachers are found, and each of these exerts a powerful influence in forming the public sentiment of the nation. The minds of her pupils are in a plastic state, easily moulded by surrounding influences; and, consciously or unconsciously, she is moulding them every day by setting before them false or true standards. She can show them what true patriotism and courage are, instead of fostering the "spread-eagle," boastful, blustering spirit which young America is so inclined to exhibit. She can teach him that boasting is a mark of weakness, not strength, and always unworthy of a gentleman, much more of a truly brave, Christian man. She can teach him that patriotism is not a haughty, defiant assumption of the superiority of this country over all other nations, and a foolish sensitiveness that flies out into passionate threats on every provocation, but a desire to see our country truly the most noble one on earth—the most upright, the most just in its dealings with all other nations, the most ready to succor the weak and down-trodden, and the slowest to destroy human beings by submitting national disputes to the decision of war. Form in the minds of our school-boys, whose name is Legion, a true idea of what true love of country is, and you, O teachers, will have done a great work toward training up an army of noble men and patriots!

It is no easy matter to do this, we know; but its very hardship should incite to more energetic effort. The war spirit is strong among young men, and the laudation of military achievements in the literature they are most conversant with, forms another obstacle; but you can strengthen your hearts by remembering that in each human breast there is a witness to the truth, however loudly outside voices hiss and scoff. Only speak out God's truth boldly, and because it is God's truth it shall be heard. The nations are on the eve of a great revolution in favor of peace, and blessed are they who shall have part in the first labors and struggles of that revolution! As surely as those brave souls who preached the equality of men and the wickedness of slavery are now rejoicing in their victory, so surely shall the patriotic leaders, who now preach the brotherhood of men and the wickedness of war, soon rejoice in the still more glorious victory they have achieved,—a victory, freeing not one race only from bitter wrong and suffering, but all races on the face of the earth from the dominion of a tyranny more destructive than any other the world has known.

But woman is not only an educator, she is an inspiration; and her influence is felt in society as well as in the home and school. When in the old tournaments the knight rode armed cap-a-pie into the lists for mortal combat, his eye was lifted to the gallery where sat fair dames and royal princesses, and from their smiles and plaudits he caught his chiefest inspiration; and when he had unhorsed his combatants, and laid them helpless on the earth, their blood streaming in torrents, and their death-groans filling the air, selecting from the crowd his queen of love and beauty, he knelt at her feet, and received from her fair hands the chaplet of victory. And from that rude age, when women delighted in bloodshed, to this, woman has had her full share in urging men on to deeds of military daring. And now that moral courage is seen to be more noble than physical, shall she not still be found cheering him on in the conflict between right and wrong,—still the inspiration of his heroic daring, and the rewarder of his triumphs? Surely, never belted knight of

the middle ages won such conquests as lie before the ardent spirits of our day, though the warfare is not to be fought by carnal weapons, but by spiritual!

Not only has woman the gift of sooner discovering spiritual truths, but she possesses, in the very constitution of her being, a magnetic influence, by which she more quickly impresses these convictions on others. We all know that the very presence of a pure and upright woman, whose whole nature is attuned to noble harmonies, is in itself an inspiration. The power she thus wields in society is a powerful agent, and as such should be recognized by her, and conscientiously employed.

When women use their social influence in behalf of truth and justice, when they discriminate between true and false standards of manliness, honoring only the man who wins a victory over his lower nature, and keeps it in subjection to the higher; the man who saves life, and not the one who takes it; the man who dares oppose hereditary prejudices, and, in spite of seeming cowardly to superficial spectators, has the courage to be really brave, and uphold the right when most unpopular,—when, I say, women crown only such men with their approbation, they will have done much to create a public sentiment that shall banish war. There is no woman who holds not the key to at least one manly heart, while many can reach multitudes. There are women who, with tongue or pen, can speak brave, true words, that shall thrill the hearts of multitudes; for to woman, not less than to man, has been given the divine power of eloquence. Let these eloquent words be spoken for peace, and the world shall be the better for them. The world waits for another female pen to do for the abolition of war what "Uncle Tom's Cabin" did to free the world from slavery. Who will respond to this call? It is a still more holy work, and blessed is she who shall accomplish it!

We have spoken of some ways in which women may exert an influence to prevent war. In the main they are quiet ways; but such, we believe, as shall be potent for world-wide results. Noiseless, quiet agencies, to a superficial observer, may seem feeble ones; but when any great truth seizes on the public mind, carrying the nation forward with resistless force, we may be sure these quiet agencies have long been at work, silently leavening the nation's thought, and preparing the way for this universal movement.

It matters little to these quiet workers that they may be lost sight of, and the credit of the victory given to those who more noisily enter the vineyard at the eleventh hour; their reward is in the success of truth and right; their joy in knowing they have done something, however feebly, to hasten that coming on the earth.

Conquerors on battle-fields have rejoiced over their bloody victories; but the full joy of victory comes in its most exalted and ennobling form only to the man or woman who has bravely battled for the establishment of truth over error, and is permitted to see its glorious triumph.

We can conceive of no holier or higher joy than they shall taste who have labored to abolish the terrible evils of war; in their own souls has long been sung the angelic rhythm of "Peace on earth, and good-will to men;" but when it is repeated from hill and valley throughout the whole earth, to be echoed back from the heavenly plains, their joy shall be like that of the angels of God, who first proclaimed the glad news to earth, knowing that sooner or later their sublime prophecy should be fulfilled.

X. Y. Z.

## PEACE AND WAR.

In a very interesting and able letter to the poet Whittier, Hon. D. McConaughy, of Gettysburg, relates the following striking incident of the battle of July, 1863 :

To the east of Round Top and of its annular ravine which Vincent's Brigade so bravely guarded, there stood a stone farmhouse, where the brave Weed, after his life's blood had crimsoned the spur, slept that night his last sleep ; and near by gushed a never-failing spring. By it, when the battle closed that night, the old farmer found a drum of the Regulars with a shattered head, which told that it had been amid the very thick and fury of the mad strife.

And now that peace is upon the land, and with it Heaven's smile, that drum, under the homely skill of farmer Wiekert, has had its shattered head replaced with one of wood, forth from which comes no martial sound, but the drowsy hum of bees. And that drum is now filled with the golden honey which a busy hive has gathered from these fields of war, and stored it here in many a cunningly constructed cell, little noting the legend, "Reg. U. S. Infantry," blazoned upon its front. "Hath War its trophies, so hath Peace."

Mr. Whittier kindly acknowledged the letter, and has woven the incident into the following beautiful poem :

In the old Hebrew myth the lion's frame,  
So terribly alive,  
Bleached by the desert's sun and wind, became  
The wandering wild bees' hive.  
And he, who lone and naked-handed, tore  
Those jaws of death apart,  
In after time drew forth their honeyed store  
To strengthen his strong heart.

Dead seemed the legend ; but it only slept  
To wake beneath our sky :  
Just on the spot whence ravening Treason crept  
Back to his lair to die,  
Bleeding and torn, from Freedom's mountain bounds,  
A stained and shattered drum  
Is now the hive, where, on their flowery rounds  
The wild bees go and come.

Unchallenged by a ghostly sentinel,  
They wander wide and far,  
Along green hillsides, sown with shot and shell,  
Through vales once choked with war,  
The low reveille of their battle drum  
Disturbs no morning prayer :  
With deeper peace in Summer noons their hum  
Fills all the drowsy air.

And Samson's riddle is our own to-day,—  
Of sweetness from the strong,  
Of Union, Peace and Freedom plucked away  
From the rent jaws of wrong.  
A sweetness sweeter for his bitter strife  
The old time athlete drew.

—*Messenger of Peace.*

## WAR, ON CHRISTIAN PRINCIPLES.

One of the conditions of the treaty with Mexico, it is said, is that any future war that may break out between the two countries, shall be conducted on Christian principles. Now, we all know that this is an age of progress, and that all sorts of improvements are constantly taking place in all sorts of matters, but *war on Christian principles* is certainly the latest, and, if it be carried out, we think it will prove the greatest of them all.

Just imagine it ; we think we can see the two armies drawn out in battle array. A fair field before them ; the ranks are formed, the positions are taken, the great guns are unlimbered. General Scott is about to give the order to fire when an aid comes up and respectfully reminds him that "the war is to be conducted on Christian principles," and that it will not do to fire.

"Very true, very true," says the Commander-in-chief, "but what are they ? I have read Vauban and Scheiter and Turenne and Coehorn. I have read the lives of the old conquerors, but I never happened to come across these principles in any work upon the military art. Do you know anything about it, Colonel ?"

"No." "Nor you, Major ?" "Nor I either."

"I really don't know how to begin ; I suppose it would not do to shoot. Suppose we send for the Chaplain."

The Chaplain arrives. "Do you know anything about this fighting on Christian principles ?"

"Oh, yes ; it is the easiest thing in the world."

"Where are the books ?"

"Here," and the Chaplain takes out the Bible.

"Really," says the General, "we ought to have thought of this before. It is a bad time to commence the study of tactics when the enemy is right before us ; but I suppose we are bound by the treaty. What is the first thing, Mr. Chaplain !"

"Thou shalt not kill. Thou shalt love thy neighbor as thyself."

"But these are not neighbors. They are Mexicans."

"The same book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on, Mr. Chaplain."

"Love your enemies. Do good to them that hate you. Pray for them that despitefully use you. If a man smite you on one cheek, turn to him the other."

"But while we are praying for the Mexicans, they will be firing into us."

"No ; they are bound by the treaty also. It works both ways."

"Then what is the use of our arms ?"

"This is all provided for in the same book. Beat your swords into plowshares, and your spears into pruning hooks."

"Then I don't see as there is anything for us to do here."

"Nothing, unless you send over and ask Santa Anna if he needs anything in the way of medicines, or provisions, or clothing. I rather think the treaty requires this of us. And I don't know but we ought to send them a few schoolmasters, for I understand that they are shockingly ignorant people."

"But how do you ever know which party conquers in this fighting on Christian principles ?"

"That is the great beauty of it. Both sides conquer, and there are never any killed or wounded."—*From an Old Paper.*

## UNIVERSAL PEACE.

I came in possession of a copy of your paper, from a Methodist friend, and was glad to infer from reading it that you were not only a friend to universal and enduring peace, but a believer in the possibility of such an advanced state of human progress and civilization. It seems to me no nation should boast of this superior refinement and moral excellence, which engages in the same means of settling their quarrels as the Bushmen of Africa, or the wild Indian of America. In order to reach and enlighten the public mind, it seems to me the subject must be more generally discussed, and the possibility of abolishing war and its accumulated horrors from the earth.

While I do not doubt the sincerity and patriotism of noted military men, and their conviction of its necessity, and engaging in war from highly honorable motives, still I may be permitted to differ from their opinions. I have earnestly believed in the possibility of establishing permanent peace throughout the world, and thus realizing the dream of the philanthropist and the earnest desire of the Christian. I wish every Christian and every lover of mankind had more faith in the practicability of this matter, and of the means which may finally accomplish it. But much prejudice must be overcome ; the men of influence, the leading men of the nations must take the matter in hand, and then we shall see progress in the right direction. It is as useless to weep over the woes of nations as of individual calamities when the means of removing them lie within our grasp.

Does it not seem as though war had reigned long enough over the sin-stricken nations of the earth, and that a check should finally be given to its triumph ? There lies a great work for the Christian, the philanthropist, and every lover of

human progress. What reward awaits him who shall bestow on man the greatest boon which man ever can bestow on his race—the blessing of enduring peace? We never can realize to its full extent that Jesus Christ is the Prince of Peace, until Christian enterprise shall have accomplished this great work. I am well aware the power to accomplish this most desirable end lies only in the mutual agreement of the nations; but this power does lie there, and its exercise I believe a future certainty, and that at no very distant day. Why should war be confined to nations? Simply because they are responsible only to God. The States, or departments of nations, do not war on each other, because the general government will not allow it. Who does not see that all that is wanted is a power higher than any one nation, to oversee and control them all with a firm and just hand? And that power can be conferred on a high national court by the nations themselves. The United States suggest to me almost the exact thing required—each State independent, save only as they have delegated a little of that independence to a general government, for their own protection, peace and happiness; and there can be no war between States.

Of course I am no prophet, but it seems to me the time has now come to try the practicability of this thing, and that something like the millennium awaits the human race. War must cease; the power to abolish it remains with the human race, and they will exercise it; God will not suffer the miseries it imposes to endure through all time; man has progressed, and is advancing still.

There was a time when human slavery was tolerated by the Christian nations of the earth (a wickedness only second to war), but that time has generally passed; its abominable wickedness was more than humanity could endure: and it is and will be abolished. Christians will awake to the needlessness as well as wickedness of war. They have been told that it is a fearful necessity, and that God sometimes punishes nations with war. Not so, I think. The Prince of Peace does not love war, and when the nations shall put an end to it God will interfere only to bless.

There are a few things which have a favorable bearing on this question at the present time. Nations do not war about such trivial affairs as in ancient times. I think in most cases they would exhaust all honorable means to avoid war rather than engage in it; and added to all other reasons why they should avoid it, the vast expense—enough to bankrupt the richest nation in a few years. Man is not by nature such a mortal enemy to man that one nation must conquer or destroy some other nation. I think in the nineteenth century the nations do realize what war is, and how little they gain by engaging in it. I do think military glory must succumb to the far greater glory of blessing mankind; and when the nations become convinced of the needlessness and folly of war, they will no longer engage in it. Men in society do not think of war; towns, counties, and all departments composing nations do not, and cannot appeal to arms. Nations are composed of men in the aggregate, and do not materially differ from inferior corporations, except in the matter of responsibility. Hence I infer there is no more difficulty for nations to keep the peace than for mankind aggregated in any other form.—*J. G. Goodhue, in Zion's Herald.*

### INCREASE OF EUROPEAN ARMIES.

We have repeatedly commented, in these columns, on the increase of the total number of soldiers in the armies of Europe. To the fact of increase there is not a single exception; even England has since 1859 nearly doubled her forces. The Berlin correspondent of the London *Times* has prepared a table of the present armaments of the European powers as compared with those of 1859, a period of fifteen years. The total army of Austria has advanced from 634,000 to 856,980; of Russia, from 1,134,200 to 1,401,510; of Italy, from 317,650 to 605,200; of Germany, from 836,000 to 2,261,160; of France, from 640,500 to 977,600; of England, from 245,800 to 478,820. We will not go over the list for the minor States, but it demonstrates that all Europe moves in the same direction. The crown of its civilization is war. With such facts before us we cannot hope for progress toward a more peaceful era. The highest proportion of soldiers to each million of inhabitants is

reached by Germany, 36,815; next comes Denmark with 30,392; next France with 29,059; and, far behind, England with 16,088. These are the number of soldiers, enrolled, drilled and available for service; they are divided into those liable to duty in offensive war, and those subject to service at home. But the magnitude of the preparations for offensive war is seen from the fact that this part of the Germany army reaches the total of 710,130 men, of the Russian, 665,800, Italian, 322,000, and the French, 526,000. Von Moltke said, last winter, that what Germany had won in six months she must keep by watchfulness and "the hand on the sword" for fifty years. This means liability to hostilities at any moment.

This is an uneasy mode of living, but Europe knows no better, and despairs of any other. We live here in America by the side of two powers, both of inferior numerical strength, but on peaceful terms. Our one war of conquest, beneficial as were its results, our best thinkers have been heartily ashamed of. Now that the slave-power is gone, we shall not be likely to see such another. We may well prefer our peace to all of Europe's "glory." It is entirely consistent that Prince Gortschakoff should issue a call for an International Congress at Brussels, on the 15th of July. As war is always imminent among them, it is wise in the nations of Europe to agree to place it under well-defined limitations. Even the trade of destruction is susceptible of mitigation, and should have better defined rules for the protection of private property and of peaceful populations. We may accept these mitigations till Europe shall agree to disarm.—*The Methodist.*

### OUR BRITISH COUSIN.

The gush with which eminent Englishmen, almost without thought of their claims on the affections of America, are received and welcomed by their transatlantic cousins, will not last forever. It began, perhaps, in this generation, with the prince's visit and the Atlantic cable success. The Eastern and Northwest boundary disputes had kept alive the ancient animosity born of the war of separation and the second war of nationality with the mother country, and the wisdom and prudent moderation of Mr. Webster and General Scott had much to do with making subsequent feelings possible. But it remained for Cyrus W. Field and his coadjutors, followed up by Albert Edward and his attaches, to hit upon the startling fact that the two nations spoke the same language, that we worshipped the same gods and owned the same grandmothers, and, like Sir Peter and Lady Teazle in the play, we could never, never, never quarrel any more.

This utopian gush lasted quite as long as was to be expected of a moral phenomenon, due to the length of a somewhat brittle wire or the visit of a weak and somewhat disreputable prince. Good as far as it went: it never went far; and the nation owes its honest friendship for England to day much more to such affairs as that of the Trent and the Geneva Tribunal than to whatever went before.

Be this as it may, it is not a little to be regretted that while we are in this heyday of common blood, we cannot receive and entertain such English guests as have studied us sympathetically and known us and feel with us deeply enough to deserve and profit by the demonstration of our joy. Mr. Forster is on his way. He will find the latchstring out from White House to cabin. Some of our former guests have been representative Englishmen worthy of the mother country as of us. It is no discourtesy to say that some have not. They have been received with little grudge or discrimination, but this will not be so hereafter. We could wish, before our welcome cools, that we might look upon both Mr. Bright and Mr. Gladstone.—*Boston Transcript.*

Resolve to be on your guard during the day to speak evil of no one, to avoid all gossip, to have your conversation in Heaven, to be contented, good-tempered, of good cheer; to deal justly, and love mercy and walk humbly; in solitude to guard the thoughts, in society the tongue, at home the temper.

There are in the United States 14,500,000 children of school age. The annual educational expenses of this number is \$95,000,000. There are 221,000 teachers.



## THE ADVOCATE OF PEACE.

BOSTON, OCTOBER, 1874.



## EDITORIAL CORRESPONDENCE.

*Geneva, Switzerland, Aug. 29, 1874.*

DEAR READERS:—I feel it is due to you that the October number of the *Advocate* should contain some report from the Secretary. If so it is quite time that report should be penned and started on its long journey to America. Although I write in great haste, as a great multitude of cares and labors are now demanding my attention, yet I write with peculiar pleasure, for I am very happy to say the present indications are that the conference of the Association for the Reform and Codification of the Law of Nations, which I came out to assist in organizing and carrying through, will be crowned with a success which we did not anticipate.

Very soon after embarking upon this untried enterprise I was impressed with the fact that the God of the nations, the very God of peace was in it. Tokens of His favor for it, notwithstanding the great obstacles which we have encountered, are constantly cheering us.

I sailed from New York in the *Samaria*, August 1st, and had my usual experience upon the ocean, sea-sickness in no mild form, the first part of the passage, and a state of indescribable discomfort the remainder of the time. I do not find a repetition of the experiment of crossing the ocean renders the task a less arduous or disagreeable one. I cannot, however, speak in terms of too high praise of the steamer and its management, or of the courtesy of Captain Billings and his officers. All that can reasonably be expected is done for the comfort of the passengers. On arriving in London I hoped to meet Mr. Burritt, and to have his most valuable aid in the work of preparation for the conference; but what was my disappointment to find a letter from him informing me that his health would not permit him to come. The disappointment felt by the dear, noble man himself when he found he could not come, can be appreciated only by those who know his enthusiastic devotion to this movement. I must quote a few sentences from his letter. It is dated, Oxford, N. H., July 31st. He writes:

"I have done my best to go to Europe to be with you at Geneva. I started yesterday for Quebec to take the steamer there for Liverpool; but man proposes, but God disposes. My old complaint came upon me so severely that I was obliged to give up the voyage and a visit to England, on which my heart was set so fondly. You know how rejoiced I should have been to be with you in this great enterprise, to utter one more testimony in favor of the cause; but I must content myself with my past work for it. I feel that my day is done for active labor in the cause. It is a great sorrow to me, but I ought to be thankful that I have been spared to see it reach this point of departure, from which it must, ere long, reach its great and full consummation. . . My spirit was willing enough, but my flesh too weak, to work by your side in Europe. Most earnestly do I desire that you may go through this arduous

campaign as successfully as last year, and that the Geneva Congress will accomplish a great result, which all civilized governments will feel constrained to recognize."

All will join with me in the hope that the day of active labor of this veteran warrior against war is not done.

One week after I reached London, I was joined by Hon. David Dudley Field, our Honorary President, who, since the close of the Brussels Conference has made a trip around the world. He had but two or three weeks in New York, and sailed again for Europe, determined to be in season for the meeting at Geneva. He is in fine health and spirits, and more than ever resolved to persevere in the work of the reform of International Law in which he is a pioneer. He has found much interest in the subject in all the countries he has visited, and we owe it to him that we are honored with the presence of the Minister Plenipotentiary of Japan to Italy, who is authorized by his government to be a member of the Conference. The delegates are coming in large numbers, and the principal countries are to be represented by very distinguished men. An hour or two since, I met in a room of one of the hotels, representatives from Japan, Italy, Germany, Belgium, France, Russia and America. We have held preliminary meetings in London and Paris, and large and able delegations are to come from France and England.

We most earnestly desired the attendance of the venerable and distinguished Count Sclopis, but I fear he will not be able to come. In a letter which I have recently received from him, he writes: "I congratulate you upon the success of your efforts to secure in the American Congress the unanimous adoption of resolutions concerning Arbitration in future. It was a remarkable step in advance, and I unite with you in fervent wishes that the cause of permanent peace may eventually triumph, but there are great difficulties to be overcome. It is praiseworthy that men of feeling and talent should labor continually in the way you are doing, to imbue all the nations and especially the governments with the desire and necessity of avoiding war. With constancy, perhaps the future generation will carry the point. I am too old to hope to see it universally adopted." I have much more to write, but no time.

J. B. M.

CHEERING PROGRESS.—Peace societies have recently witnessed cheering tokens that they labor not in vain. The venomous and threatening contests between the Argentine Republic and Chili, respecting the possession of Patagonia, is now to be settled by arbitration. Our President, Gen. Grant, is chosen as the representative of the Argentine Republic, the Emperor of Brazil is to represent Chili, and the King of Belgium is appointed Umpire.

Verily, war is becoming unfashionable.

To make the trade of soldiery as little disgusting as possible, resort is had to the decorations of military dress, the waving of flags, the music of fine bands, the praise of bravery and love of country, and the cultivation of hatred and resentment to the enemy.

But all these fail to reconcile the common soldier, and lose all their charm. None but a soldier knows the privations and hardships of a soldier's life; to say nothing of absence from home, and loss of limbs.

Nothing can more exhibit this misery than the vast number of suicides among soldiers. An English writer has been

ascertaining the number of suicides in several armies. He finds the statistics to be as follows:

From 1862 to 1871 the average mean annual ratio of deaths by suicide in the army of Great Britain was 0.379 per 1000 of the total strength, 0.396 in the French, 0.498 in the Prussian, and 0.796 in the Austrian forces. No returns are given of suicides in the Russian and Italian forces, but it is well known the rate in both is much higher than that of any one of the foregoing. Deaths by suicides were more prevalent amongst soldiers serving in India than elsewhere, more common in cavalry of the line, and less frequent in the household troops.

### WOMEN'S WORK FOR PEACE.

The following article is taken from the *London Herald of Peace*. Let the women of America read the facts stated and vie with their noble sisters in Europe in seeking to abolish the barbarous custom of war, and to hasten the reign of "peace on earth."

Is it possible to conceive of any work more congenial to the feelings, or better fitted to enlist the sympathies, and to engage the energies of women than that of promoting peace? As many of our readers are aware, organizations for this end have often been attempted in this country, and in some instances with very considerable success. Some twenty-five years ago, or more, our devoted and honored friend, Mr. Elihu Barritt, formed a large number of what he called "Olive Leaf Circles," in England and in Scotland, consisting of ladies interested in this question, and willing to aid the movement in various ways. After his return to the United States, most of them gradually declined for want of his active personal superintendence. During the time of the Russian war, the distinguished Swedish authoress, Miss Frederica Bremer, addressed an eloquent appeal to the women of Europe, to which considerable publicity was given through the press, inviting them to associate together for the purposes of peace. But as this was not followed up by any practical effort to give effect to her counsels, it came to nought. When the terrible war between France and Germany was filling those countries with "mourning, lamentation and woe," the Countess Gasparin, and other ladies, repeated the appeal, without, however, any permanent result at the time. Soon after the close of that conflict, Mrs. Julia Ward Howe, an excellent American lady, full of philanthropic zeal, visited this country and the Continent, with a view to combine womanly influence and effort in the same direction. Owing, perhaps, in part, to her mixing other speculations and aims with the subject of peace, and the fact, also, that her visit to Europe was comparatively brief, her mission was not attended with all the success which its benevolent motive merited.

Still later Mrs. King, Mrs. Lucas (sister of the Right Hon. John Bright, M. P.), Miss Sturge, of Birmingham, Miss Atkinson, of Manchester, and other ladies, have been quietly but efficiently carrying on operations designed to interest their own sex in this enterprise of humanity. There is reason to hope that the time is now come for a more general and sustained effort to bring the high intelligence, warm heart, sensitive conscience, and deep religious feeling of our countrywomen into the service of the cause of peace. For it is a very cheering circumstance that a number of ladies have organized a "Women's National Peace Society," as an auxiliary to the English Peace Society, and on the same basis of Christian principle. Mrs. Henry Richard has been elected President of the new Association, Mrs. Southey (of Tressillian Road, Upper Lewisham Road, S. E.), and Miss Ridley (19, Belsize Park, N. W.), being the Hon. Secretaries, and Mrs. Wm. Clarkson Allen (Albion Road, Stoke Newington, N.), the Treasurer. Such a movement cannot fail to increase an interest in peace, and to diffuse information in relation to its principles in quarters where it is of deep importance that it should be introduced. We view with much hope and great satisfaction this encouraging initiative, and the very earnest and practical manner in which it has been commenced by its excellent promoters.

It is not in England only that this momentous question is attracting the attention and stirring the hearts of women. During Mr. Richard's recent visit to the Continent, he was delighted to find many most gratifying indications that in other countries

also, and notably in Italy, there have been spontaneous and encouraging movements of this nature among the ladies. Our readers have already seen in the *Herald* the address to Mr. Richard, set on foot by Signorina Castiglia, the daughter of the much honored deputy for Florence (if we remember aright) in the Italian Parliament. But this is not all. In Florence Mr. Richard had the pleasure of making the acquaintance of a young and accomplished lady, Signorin Atenaide Pieromaldi, daughter of a gentleman holding a high judicial office in that city, who, he was delighted to find, had been for some years actively engaged in organizing, and had organized, what was in effect a Woman's Peace Society in Italy, whose Central Committee is at Rome, and with branches in other parts of the country. A deputation from this Central Committee was to have waited upon Mr. Richard in the Imperial City, but which, owing to some misunderstanding as to the time, and the brevity of his stay there, did not take place. At Milan a deputation of ladies did come to express their interest in, and their sympathy with, the object which he is laboring to promote.

Another very precious auxiliary in the cause of peace Mr. Richard had the pleasure of meeting at Florence, in the person of the Countess Cimino di Luna, a lady of distinguished abilities, high character, elevated rank, and inspired with a generous devotion to the best interests of humanity. This lady, bewailing the present position of women in Italy, so much below what she believes they are entitled to, and qualified to take in the great work of national renovation now going on in the Peninsula, has devoted herself to the noble mission of emancipating her sex from the condition of inferiority and depression to which, through the influence of past social traditions, it has been consigned in Italy. With this view she has started a fortnightly periodical, entitled *Cornelia*, which is conducted with admirable spirit, and pervaded by a high moral and religious tone. Many eminent persons, of both sexes, have gathered round her, and are aiding her most efficiently in her honorable enterprise.

Among other high aims with which she is striving to inspire her countrywomen, we are delighted to find that she has taken up the subject of peace. We are sure our readers will be grateful to us for presenting them with the following extracts from a very able and eloquent article which has recently appeared from her pen in *Cornelia*:

#### WOMAN IN RELATION TO THE INTERNATIONAL CONGRESS.

"If there be any subject which should interest every woman—noble and plebeian, young and old, educated or unlettered—it is the subject of peace and war. Statesmen see in it chiefly a question of finance which becomes daily more complicated and imperative; they count the hands withdrawn from agriculture: they see commerce languishing, the substance of the nation incessantly poured forth to fill up the voids produced by a standing army—voids which, like the vessels of the Danaides, are never filled; in short, they find in it the principal cause of a daily increasing emigration which draws from the native land, with its most vigorous youth, the elements of future prosperity.

"We women, besides such material evils common to all, look at the moral evils produced by war, of which we are the principal victims. We see our hearths deserted, our brothers and our betrothed leaving us, the sons whom we have nurtured for the service and ornament of their country and their family, torn from our arms, snatched from their studies, condemned to idleness during the finest years of their lives, become dexterous, not in the management of the plough and of the compasses, but in the use of barbarous instruments of death. When, in the first prayers that we teach our little ones, we suggest to them to pray also for their enemies, according to the word of the Divine Master, we do not think that, in a few years, they will learn to look upon war as inevitable and glorious, in which not only their enemies are destroyed, but often those whom yesterday we still called friends. When we hushed our children with sweet care, and watched over them in the cradle, and hailed with trembling exultation the first budding of lively intelligence, we forgot that, in a day not far distant, they will be snatched away, not for the noblest cause—in the defence of our country's soil—but often for wars without any honest reason, or else for the fatal system of armed peace, which puts the cannon upon the plough, and kindles the match in its place.

"The physical ills produced by war are incalculable, as the

promoters of Arbitration have justly said, but the moral ills which result from it are also incalculable. Surely the fire of the *mitrailleuses*, which inflict death and torture in the sanguinary battle-fields, wounds, in the rebound, every woman's heart in desolated homes; and the agony of the moral grief is not less cruel than the physical agony, and it is always life-long. These considerations which, in the era scarcely passed through, must have recurred to the mind of most women, should cause us to welcome, as an event worthy of the deepest interest the result of the motion which the honored philanthropist, Mr. Henry Richard, presented to the English Parliament for an International Arbitration which should settle all differences between the nations, and avoid war, as far as may be possible to our quarrelsome humanity.

"It is a recognized fact that the illustrious English statesman received from us a warm welcome. High functionaries, deputies, generals, publicists, men belonging to every political opinion, wished to do him honor, rendering homage to the principle which he represented; and the deputy Mancini decided to do so in the Italian Parliament, when, with his rich and powerful voice, in a noble speech, on the 24th November, he proposed to the Italian Chamber to employ themselves in rendering Arbitration the accepted means for the solution of international controversies.

"And in reference to such a demonstration made in honor of a humanitarian principle, women, still more than men, should associate themselves with it, and send to the Apostle of Peace an address of thanks and congratulations which should prove to society that their sex is not indifferent to such a grand reform of civilization. Nevertheless, we know not how to understand each other, and unite for so natural a demonstration. There were here and there attempts to forward an address, but they were isolated steps, which failed for want of the habit of associating ourselves for serious things; perhaps, also, from questions of social etiquette, and also from the total want of initiative which we women have among us if we step at all beyond purely domestic questions. Whatever may have been the reason, if the Italian ladies made no demonstration in honor of the promoter of International Arbitration, we are persuaded and express our conviction to Mr. Richard here, in Florence, that all those to whom have reached the tidings of the vote obtained by him in the English Parliament, will bless his noble initiative and the civilized nation which adopted it.

"A Peace Society is for us no new thing. We know that in America, in England, in France, and in Switzerland, similar Associations exist, composed of men and women, or of women alone. We have heard of the noble labors of Mrs. Julia Ward Howe, both in America and in Europe, to unite the nations in an alliance of peace. Distinguished writer, elegant poetess, and animated by a spirit of active charity, Mrs. Ward Howe, after having made many adherents in America, came to Europe, and held in London public meetings on the same subject.

"At the time of the Franco-Prussian war many ladies, among whom was the Countess Gasparin, made a pious appeal to the women of all nations, to use their influence in arresting the conflict. Also in our Italy, a young, amiable, and educated lady, the Signora Atenaide Pieromaldi, animated by the hope of serving the cause of peace, sought to establish, and did in fact establish, a cosmo-humanitarian society, which, by slow degrees, has taken root, and already counts in its midst many illustrious names of men and women, and has a committee of direction in Rome. Nor to the proposal of arbitration in the English Parliament was wholly wanting the female voice. Mr. Mundella presented a petition signed by 3,500 women in favor of the Motion. If all these demonstrations, made in various countries of Europe and America, have not borne a prompt and visible result, they have nevertheless surely aided in preparing the way for those men of genius and conviction raised up by Providence, in every age, for the progress of humanity.

"Thus the philanthropist Buxton prepared by his labors for the abolition of the slave-trade; and Mrs. Beecher Stowe, in her book 'Uncle Tom's Cabin,' rendered popular and glorious the struggle in the United States of America, which had for its object the abolition of slavery. And Cobden, who, in 1849, proposed for the first time, in the English Parliament, arbitration among the governments, and saw his motion rejected by a majority of 176 votes against 79, prepared the way for the

Motion of Mr. Richard, which was accepted, amidst loud applause, in July, 1873.

"Let woman, then, not stand idle in this grand work of society; let her know how to exercise a noble influence through which she may ever civilize the habits, and render nations more worthy the name of Christian nations."

### "MILITARY DUTY."

TO-DAY AND SIXTY YEARS AGO.

Mr. Jonathan Whipple, a veteran friend of peace, of the town of Mystic, Connecticut, writes the following reminiscences of his early life for the readers of *The Voice of Peace*:—

I wish to give our readers my experience respecting the demand government made upon my own person, requiring me to learn the trade of human butchery. They called it "military duty." Something like a year before the Colonies and the mother country commenced their war, I was entered upon their training-band list, and notified to make my appearance as the law directed. But I kept about my own business, and went not near them, being assured that my business called me away rather than to such places.

When I refused to appear, I was called upon to go before the authorities and excuse myself for not conforming to their requirements. That I could do with good conscience, though I had to go some six or eight miles. Myself and some others who were in the same condition took our fathers with us and went to make our excuses. After getting there we found many there on the same business, but their excuses were quite different. No conscience in the way. After waiting a long time, and seeing that we should be put off until night, and a very rainy time too, we begged of them to give us a hearing as soon as convenient, as we were far from home. Privilege was granted for us to speak, and, after hearing what we had to say, the officer in authority said, "Friends, your excuse is quite different from those we have been hearing. You are dismissed, and should we want anything more of you, we will notify you."

Time passed along, and nothing more was done for years, though the war came on, and the militia was called out, and one and another would speak of us "Rogerine Quakers" as we were called in derision. But we were not taken hold of by law until the war was over. We had a neighbor, who was at the time of the war a major, and he told the officers, "Let those Quakers alone. You cannot make them fight, and what is the use to distress them? They are good, peaceable people, let them alone." He said to me afterwards, "I was the means of your folks faring so well in the time of the war. Had it not been for me, they would have troubled you more." I thanked him very kindly for speaking favorably for us. "Well, Jonathan, I did not want you harassed; I knew you would not fight," said he.

After this, I, and those of my belief, were not troubled for years; but by-and-by another set came up, and new officers had the management of the militia, and myself and others were enrolled, warned and followed up by fining; and by reason of our not paying the demand, an execution was got out against us and lodged in the hands of the constable for collection. As it happened I was at work in company with the constable's son, he being a carpenter, and I a mason. Each went to our homes Saturday nights. One Monday morning, said the young carpenter, "Well, Mr. Whipple, you have got to pay your training fine or go to jail. There is an execution out against you and lodged in father's hands, with strict orders for its collection, and if you will not pay it or do military duty, the captain says he will have you taken to jail and kept there till you are dead and rotten, and the flies carry you out at the key-hole." The young man further said that the militia captain told his father that if he did not execute the law upon us "Quakers" he would have him broken of his office.

My answer to this was, "I never shall do military duty or pay a training fine. You may tell your father so." It passed on until the execution was likely to run out, and they got it renewed, but instead of the constable's taking us to jail, he went to the captain and told him, "You may break me of my office as soon as you please. As for my putting those peaceable men in jail, I will not." Thus the matter ended, and there never was anything more done with me about military affairs, nor was the

constable broken of his office, to my knowledge. So we see, that, notwithstanding all the loud threats that were made, no one was actually a sufferer.

It is with sorrow, and pity towards the acting authorities of our little town, Ledyard, in Connecticut, that I refer to the circumstances of their having, of late, taken hold of some of our young men, and even thrust one into the county jail for refusing to pay a militia tax, which is identical with a training fine, for when one unites with the militia and holds himself in readiness to kill, at the officer's command, no tax is levied against him. I little thought that the town collector of a few years ago would thrust a good, honest, conscientious young man into jail, and especially at this late day, for a matter of conscience, but I found my mistake. The present year the town has another collector, and we shall see whether that will make any difference in the management respecting those who are conscientious. We hope it may, for there are those who are in conscience bound against paying the militia tax this year. I certainly have as high esteem for this collector as I had of the man who held the execution against me sixty years ago, who said he had rather lose his office than put conscientious men in jail. But time has to pass decision on all events. There is but one way for Christians—to attend unwaveringly to what Jesus Christ has commanded them to do, and fear no evil.

### FORGIVENESS.

In the following case of forgiveness rather than of revenge, we have a practical illustration of the doctrine which we think needs to be better understood, and more practically observed: "In the middle ages, when the great lords and knights were always at war with each other, one of them resolved to revenge himself upon a neighbor who had offended him. It chanced on the very evening when he had made this resolution, he heard that his enemy was to pass near his castle, with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of this plan in the presence of his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of what he was going to do, but in vain. At length, seeing that all his words had no effect, he said, 'My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?' The duke consented, and the chaplain and he knelt together in prayer. Then the mercy loving Christian said to the revengeful warrior, 'Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ himself taught his disciples?'

" 'I will do it,' replied the duke.

"He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, 'Forgive us our trespasses, as we forgive them that trespass against us.' There the duke was silent.

" 'My lord duke, you are silent,' said the chaplain. 'Will you be so good as to continue to repeat the words after me, if you dare say so? Forgive us our trespasses, as we forgive them that trespass against us.'

" 'I cannot,' replied the duke.

" 'Well, God cannot forgive you, for he has said so. He himself has given us this prayer. Therefore you must either give up your revenge, or give up saying this prayer: for to ask God to pardon you as you pardon others, is to ask Him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment.'

"The iron will of the duke was broken.

" 'No,' said he, 'I will finish my prayer: my God, my Father, pardon me: forgive me, as I desire to forgive him who has offended me: lead me not into temptation, but deliver me from evil.'

" 'Amen,' said the chaplain.

" 'Amen,' repeated the duke, who now understood the Lord's prayer better than he had ever done before, since he had learned to apply it to himself."

There is a Japanese proverb which says, "The chief glory of the sword consists in its resting quietly in its sheath."

### INKERMAN AND SEBASTOPOL.

Mr. Russell, the London *Times* correspondent, thus describes the scenes subsequent to the battle of Inkerman, in which eleven thousand were killed and wounded:

"In every bush, on every yard of blood-stained ground, lay a dead or dying Russian. The British and the French, many of whom had been murdered by the Russians as they lay wounded, wore terrible frowns on their faces, with which the agonies of death had clad them. . . . The wounded for two long days had lain where the ball had felled them. . . . The Russians, groaning and palpitating as they lay around were far more numerous. Some of these were placed together in heaps, that they might be the more readily removed. Others glared on you from the bushes, with the ferocity of wild beasts, as they hugged their wounds. Some implored in an unknown tongue, but in accents not to be mistaken, water or succor—holding out their mutilated and shattered limbs, or pointing to the track of the lacerating ball."

The same writer thus describes the scene presented at the hospital of Sebastopol, immediately after its occupation by the allies:

"Entering one of these doors I beheld such a sight as few men, thank God, have ever witnessed. In a long, low room, supported by pillars, and dimly lighted through shattered and unglazed window frames, lay the wounded Russians, who had been abandoned to our mercies by their general. The wounded, did I say? No, but the dead, festering corpses of the soldiers who were left to die in their extreme agony, untended, uncared for, stowed some on the floor, others on wretched trestles and bedsteads, or pallets of straw, sopped and saturated with blood, which oozed and trickled through upon the floor. With the roar of exploding fortresses in their ears, with shells and shot forcing through the roof and sides of the rooms in which they lay, with the crackling and hissing of fire around them, those poor fellows who had served their master the Czar but too well, were consigned to their terrible fate. Many might have been saved by ordinary care. Many lay, yet alive, with maggots crawling in their wounds. Many nearly mad by the scene around them, or seeking their escape from it in their extremest agony, had rolled away under the beds, and glared out on the heart-stricken spectators, *O, with such looks!* Many with legs and arms broken and twisted, the jagged splinters sticking through the raw flesh, implored aid, water, food, or pity: or deprived of speech by the approach of death, pointed to the lethal spot. Many seemed bent on making their peace with heaven. Could that bloody mass of clothing and white bones ever have been a human being? . . . I confess it was impossible for me to stand the sight, which horrified our most experienced surgeons. . . . But what must the wounded have felt who were obliged to endure all this, and who passed away without a hand to give them a cup of water, or a voice to say one kindly word to them!"—*Christian Neighbor*.

### WHY NOT?

How to carry on war humanely is exercising several of the nations of Europe just now. Russia takes the initiative, and the subject was before the British Parliament on Thursday. But why not go a little further back, and, instead of considering the means of preventing the barbarities of war, take up the question put before them since the success of the Geneva Arbitration, and try to get rid of war itself, the prolific cause of those barbarities, or at least to lessen the number of them, according to the example set by the United States and Great Britain? The absurdity involved in this whole business is enormous. Nations vie with each other in seeking to invent the most destructive weapons—those which will kill and wound most and farthest off—and then vie with each other in seeking humane devices to ameliorate the sufferings of the wounded and to pay respect to the dead! The vital principle of war is to inflict the greatest possible amount of injury, destruction and death upon "the enemy"—and the problem now before these European nations is how to inflict this injury, death and destruction in the most humane manner!

It would be quite as easy to enforce the principle of peaceful arbitration as to enforce a code to humanize slaughter and destruction. Either will have to rest on the honor of nations.



## LIGHT IN DARKNESS.

BY HORACE GREELEY.

O God our way through darkness leads,  
But thine is living light;  
Teach us to feel that Day succeeds  
To each slow-wearing Night:  
Make us to know, though Pain and Woe  
Beset our mortal lives,  
That I'll at last in death lie low,  
And only God survives.

'Too long th' oppressor's iron heel  
The saintly brow has pressed;  
Too oft the tyrant's murd'rous steel  
Has pierced the guiltless breast;  
Yet in our souls the seed shall lie,  
Till thou shalt bid it thrive,  
Of steadfast faith that Wrong shall die,  
And only Right survive.

We walk in shadow; thickest walls  
Do man from man divide;  
Our brothers spurn our tenderest calls,  
Our holiest aims deride:  
Yet though fell Craft, with fiendish thought  
Its subtle web contrives,  
Still falsehood's textures shrink to naught,  
And only truth survives.

Wrath clouds our sky; War lifts on high  
His flag of crimson stain;  
Each monstrous birth o'erspreads the earth  
In Battle's gory train:  
Yet still we trust in God the Just,  
Still keep our faith alive,  
That 'neath Thine eye, all Hate shall die,  
And only Love survive.

## WAR AT THE SOUTH.

Boston, Sept. 15, 1874.

MR. EDITOR:—The tocsin of war is at last sounded a second time. "Men's hearts are failing them because of fear." The cry is everywhere heard, "Is our beloved country again to be the scene of fratricidal strife?" Are the fiery sons of war again to meet "helmet to helmet," and sword to sword, and each party do his best to send his brother's soul reeking with blood into the presence of that holy Being, who has said, "Avenge not yourselves, but leave vengeance to God to whom it belongeth."

One would think we had witnessed enough of the evils of war in the moral desolations that have swept over our land since the close of the last war, not to be eager to engage again in the deadly fray. No greater curse can afflict a nation than a long continued war, no matter which side is victorious.

I happened to reside in Kansas during all the sanguinary troubles that were forced upon the "Free State" settlers, and I often had occasion to notice the sad effects of even that holy struggle on our part (if war can ever be holy), on those who were fighting for their dearest right. It created a murderous spirit, and caused the existence of revengeful feelings in the minds of those who were fighting for freedom. It obliterated all moral distinctions, and induced good men to commit deeds at which they would have formerly recoiled. It introduced habits of idleness, of dissipation, of recklessness and of licentiousness. The sublime commands of Jehovah, not to lie or steal, or injure one fellowman, or to indulge in impurity, were everywhere swept away or trampled upon with the utmost nonchalance. Young men, supposed to be virtuous, became thieves, robbers, drunkards, gamblers and adulterers, and that beautiful country has not yet recovered from the corruption of public morals engendered by the wars of her early history.

At the close of our Revolutionary War, what a decline of virtue was experienced all over the land, until the children of

God besought him to roll back the waves of vice, and a mighty outpouring of the Spirit above saved the nation from ruin.

Now this "speck of war" distinctly perceived in our Southern horizon, can be prevented by the adoption of wise measures. Let courts of arbitration be immediately established all over the South, whose decisions shall be final, in reference to all the disputes continually arising between the white and black population.

It has fallen to my lot to reside six years at the South since the war, and while there I noticed an *utter absence of justice in all the civil courts* for the black man. No white man was ever punished in my neighborhood for any offence committed against the blacks. Not even was the crime of murder, although often perpetrated, ever punished by law when the murderer was a white man. This is the great cause of all the troubles at the South, the utter absence of civil law to protect the blacks. This is particularly true in reference to his wages. There is no way absolutely for a negro to obtain redress when defrauded of his earnings. This creates a state of chronic war between both parties; the negro constantly desiring to obtain his dues, and the white man constantly withholding them from him.

To prevent actual fighting at the South this wrong must be redressed. Now, if in every Southern county, there was a colony of the negro's true friends, a jury could be drawn from them who would do him justice. At present, everywhere cases are tried by the United States Courts, the juries have to be drawn from the rebel elements, and the negro's case is hopeless. Then the United States Marshal, having the power to select jurors, a true jury could be obtained, and their verdicts would be backed up by the United States military authorities. It is in vain for a few troops to quell these disorders. Their cause must be removed, and there is no other way in which this can be done except by throwing over the wronged negro the ægis of civil law administered by the authority of the United States.

I am aware that your excellent journal is devoted entirely to the abolition of war; and it is for this reason that I urge upon your readers the advocacy of a cause that will result in producing peace in our beloved country. Already steps are being taken to carry out this idea, but it is a stupendous undertaking and cannot thoroughly succeed without substantial aid from all who love peace and hate war.

A section of land is about being purchased in Virginia for the location of one Northern colony, whose presence shall be a wall of fire between the two conflicting elements at the South; on the one hand, teaching the belligerent whites the great truth that "we are all brethren," and by their example of love and kindness towards the blacks, inducing the rebels to "go and do likewise;" and on the other hand, teaching the injured blacks the great truth that *forgiveness* is a part of Christianity, and inducing them to carry out the golden command,— "If thine enemy hunger, feed him."

These are my reasons for requesting of you an insertion of this article, that the holy cause of peace may gain an ascendancy in our own land, from which shall flow forth on to other lands, the heavenly streams of love, that shall be for the "healing of all nations" of the foul disease of anti-Christian and Satanic strife, commonly termed war.

Yours for universal peace, C. STEARNS,

Cor. Sec. Laborers' Homestead and  
Southern Emigration Society.

The International Law Association closed its sessions at Geneva, Switzerland, with a public meeting attended by 3,000 persons. David Dudley Field of New York, Henry Richard, M. P., of London, and Pere Hyacinthe, were among the speakers.

THE BIBLE — King Edward VI., on the day of his coronation had presented before him three swords, signifying that he was the monarch of three kingdoms. The king said there was one sword wanting. Being asked what that sword was, he answered, "The Holy Bible, which is the sword of the Spirit, and is to be preferred above all ensigns of royalty."

"It is melancholy to reflect," says the *Saturday Review*, "how much even educated women still cling to the beads and feathers of the primitive savage."





TOILING.

How many weary steps to take  
Before the race is run !  
How many milestones yet to pass  
Before the journey's done !  
How many toilsome steepes to climb  
Before the height is won !  
And yet, with tenderest love and care,  
The Father leads us on.

How many hours of patient toil  
Our faithfulness to test !  
How many burdens yet to bear  
Before the hands may rest !  
How many crosses, ere they lie  
Calm, folded on the breast !  
Yet toil and burden, cross and rod,  
Divinest love hath blest.

How fierce the battle, ere we win  
The conqueror's robe and palm !  
How sharp the wounds before we feel  
The healing drops of balm !  
How loud the Babel sounds of strife  
Before the evening psalm !  
And yet, o'er all, the Heaven extends  
Its soundless deeps of calm !

So, step by step we take the height —  
A patient, pilgrim band ;  
We lift the burden, bear the cross,  
With worn, but willing hand,  
And bend to hear, amid the strife,  
The Master's calm command ;  
Content, dear Lord, if thine at last  
Our finished work shall stand !

TO OUR READERS.

**GENTLE READERS:** Your friend, the writer, has recently returned from a brief but pleasant tour to great Britain, visiting England, Scotland and Ireland, the cities of Glasgow, Edinburgh, Liverpool and London. Of course we saw, heard and

enjoyed much well worth remembering and telling, did our limited space permit. Taking a supply of the *Angel of Peace* to distribute on the way, it was pleasant to see how eagerly our pure little paper was received and read by old and young, out in mid-ocean. We fell into conversation with a lady on a railroad train in Derbyshire, who said her son was a subscriber for the *Angel*, and that it was the only paper coming to their house in which she could find nothing to object. In London, the friends of peace were pleased to speak in the strongest terms of commendation of the good *Angel*. We brought the story of "George Smith, the Children's Friend" from the Peace Office in London, and insert it in this number. Like many others which will grace our columns, it will be read with lively interest. Indeed, it will be our "end and aim" to make the *Angel of Peace* all that its name indicates, and expect our friends,—that is, *all our readers*—looking at its fair face and terms, will aid in the laudable work of putting an *Angel* into every house in this great land, and also sending it over seas and continents, telling the sweet story of "*peace on earth, good will to men.*" Who responds at once ! Let them write to their friend,

H. C. DUNHAM.

LETTER FROM ENGLAND TO THE CHILDREN  
IN AMERICA.

**DEAR YOUNG FRIENDS:** Have you ever heard people talk about Providence ! Here in England, and I expect in America too, they say, "What a *providential* circumstance !" or "Providentially it happened so," or this or that was "*A providence*," and sometimes they say this seriously and thankfully, but very often the word is used without any consideration of its meaning, just as we should say in playing a game of cricket or croquet, that one or another had made a lucky hit. But this is not the right way of thinking or speaking of Providence, nor at all the way that Abraham thought and spoke when he called the top of the Mountain of Moriah, "Jehovah-jireh," because the Lord had provided a ram for him to offer as a sacrifice in the place of his dear son Isaac ; but now I am going to tell you the story of a little girl named Pollie Howitt, and how God has *provided* for her.



In this big town where I live there are some very pleasant places where there are nice houses and gardens and happy families living in them, but there are also many wretched places where the houses are very small and there are no gardens, and where the people are dirty and careless, and many of them living without any thought of God. In one such place as this, four years ago, a little girl was born. Her parents were some of the lowest and most degraded in the town, and her home was vile and wretched. If you could have gone to see that poor little baby you would have thought there could be no chance of her growing up to a useful and happy life. No one was near to teach her anything but what was wrong, and the prospect was that she would follow the example of her mother and lead as bad a life as she was doing; but this was not to be, for by God's providence the little girl was rescued from this place and taken by a kind gentleman to live in a home for little girls, and here it was I saw her first. She was a bright, pretty child that liked to be loved and petted; she used to come and sit on my lap and stroke my gloves and my clothes, and was quite the little pet in the Home.

Now, I must tell you about this Home. It is a nice house, with three rooms down stairs, two large, bright rooms, one for school and the other for meals, and another comfortable little room, which is the matron's, and here the children are petted and allowed to lie on the sofa if they are not well. This place is called the "Children's Emigration Home," and about twenty children live in it for a year, and then the gentleman it belongs to takes them over the sea to Canada, and finds homes for them there, where they may grow up as respectable servants and live useful, happy lives.

To this Home it was that Pollie Howitt was brought, and last May she started with the others in her little grey cloak and scarlet hood to go the long voyage over the sea, but on the way poor Pollie was taken ill with fever, and as soon as they came to land she had to be taken to a hospital and left behind, while the other children went on without her. Now, this seemed sadly against Pollie, and if she had been old enough and well enough to think much about it, she might have thought that after all God did not mean to take care of her; but if she had done so she would have made a great mistake, as you will see when I tell you the rest of my story.

In this place, somewhere near the hospital, lived a lady and gentleman who were in great trouble, for they had just lost their little girl, and the poor mother felt as though all the brightness and happiness was gone out of her home now that the little feet were no longer heard pattering about the house, and the high chair by the table was empty, and no one lay in the little cot by her bedside; when one day she heard of the child who had been brought over from England and left behind at the hospital, and she thought, "I will take that child to be my own in the place of the little one I have lost."

Very soon it was all settled, and when the kind friend who had taken the children to Canada returned and inquired for Pollie, he found her sitting up at the tea-table by this lady, and looking as though she were her own little daughter.

And now my story is done and I have only one thing to remind you of, and that is that the same good Father who has taken care of Pollie and provided for her, will also provide for you, and perhaps sometime when the clouds seem darkest over you the sun will suddenly shine out the brightest.

I am your English friend, PHILIPPA.

### THREE GOOD LESSONS.

"One of my first lessons," said Mr. Sturgis, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was a shepherd boy, and it was my business to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep you will have the sheep."

"What does grandfather mean by that?" I said to myself.

'I don't expect to have sheep.' My desires were moderate, and a fine buck was a hundred dollars. I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge and had been to Congress in Washington's time, so I concluded it was all right, and I went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson; 'Thou hast been faithful over a few things; I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be you faithful, and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio, who knew me, came to buy goods, and said: 'Make yourself so useful that they cannot do without you.' I took this meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in business. The first morning after the partnership was made known, Mr. James Geery, the old tea merchant, called to congratulate me, and he said: 'You are all right now. I have only one word of advice to give you. Be careful who you walk the streets with.' That was lesson number three."

And what valuable lessons they are! Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation stones of character and honorable success.

### THE SHEPHERD BOY.

One beautiful spring morning a merry-hearted shepherd boy was watching his flock in a blooming valley between woody mountains, and was singing and dancing about for very joy. The prince of the land was hunting in that neighborhood, and seeing him, called him nearer, and said, "What makes you so happy, my dear little one?"

The boy did not know the prince, and replied, "Why shouldn't I be happy? Our most gracious sovereign is not richer than I am."

"How so?" asked the prince; "let me hear about your riches."

"The sun in the clear blue sky shines as brightly for me as for the prince," said the youth; "and mountain and valley grow green, and bloom as sweetly for me as for him. I would not part with my two hands for all the money, nor sell my two eyes for all the jewels in the royal treasury. Besides, I have everything I really need. I have enough to eat every day, and good warm clothes to wear; and get money enough every year for my labor and pains to meet all my wants. Can you say the prince really has more?"

The kind prince smiled, made himself known, and said, "You are right, my good boy. Keep fast hold of your cheerful spirit."

Contentment makes one happy and rich as the greatest king. — *Christian Weekly*.

### PEACE AND BEAUTY.

From Rev. Phebe A. Hanaford's remarks at a recent peace meeting in New York, we take the following extract:—

"Our children ought to be taught the principles of Peace if we would have coming days in our land without the blight of war. I know of but one religious society where the children are specially and early trained to peace principles and peaceable action, and that is the Society of Friends, into which I had the privilege of being born. I have no doubt that the placid beauty of many an aged countenance among the Quakers or Friends arises from this very fact. Trained to the principles and practice of peace and virtue, they are free from the fierce and angry passions that sweep over the soul like a tornado, and leave their impress on faces whose wrinkles are not 'lines of beauty,' but the scars of sin. Let the young be trained in the love of peace, and when their smooth faces and dark locks show the lines and silver of age, they will be like our dear Lucretia Mott, and like the world-renowned blacksmith, Elihu Burritt, whose calm brows are worthy of the crowns that will soon rest upon them." — *The Voice of Peace*.





GEORGE SMITH, THE CHILDREN'S FRIEND.

BY JOHN HARRIS.

A living writer has very prettily called children "The flowers of humanity;" and, truly, beautiful flowers they are, whether they bloom in the cottage of the laborer, or shed their fragrance through the palaces of kings. And shall the leaves of these lovely flowerets ever be stained with the best blood of their kindred, or their own, on the hot field of strife, and their rich bloom be trodden in the mire of death, where Anger and Horror rush unrestrained? God forbid. As, much depends upon the nurture of the flowers of the garden, so, very much rests upon the training of these human flowers, that the beauty of their lives may gladden those around them. Oh, do not train them to the sword and the spear, as if war would aid mankind, but teach them the precepts of truth, and the loveliness of peace. Nothing can be more important in the broad field of philanthropy than the education of the young, and in guiding the feet of the little one into the way of wisdom. And he who lessens the ills of childhood, and dries up the tear on the gentle face, leading the young wayfarer over the rough places of earth, filling his ears with the music of love, performs a labor of charity in which angels might joy to engage.

George Smith, of Coalville, is the true champion of children. His love is deep-seated and intense, and entirely free from mercenary bias. As a child, he himself has suffered; hence he knows how to sympathize with the young sufferer. Mr. Smith was born at Clayhills, in Staffordshire, February 16th, 1831. His father was a brick and tile maker, and George was brought up to the trade. His education, if such it may be called, was conducted by an old Primitive Methodist woman, who was well-known in the neighborhood, called Betty Wedgewood, from his third to his seventh year, when he began his toilsome work of brick-making. Let this fact suffice for those whose early education has been limited. At this early age George Smith was employed in making bricks, and his master foolishly believed that kicks and blows formed the best means of obtaining work from the lad. At nine years of age he had to carry some forty pounds of clay, or brick, upon his head, for thirteen hours each day, and sometimes working all night at the kilns. His night-work was often heavy, when he had to carry more

than a thousand nine-inch bricks from the maker to the floors, thus walking a distance of fourteen miles, bearing an aggregate weight of more than five tons, and receiving for this severe labor the sum of sixpence!

Sometimes he was kicked, rolled in the mud, or beaten by an angry workman with a stick, until his existence became a mere burden. No wonder that he determined, if Providence should spare him to be a man, to labor with all his might to aid the little sufferers.

When in his teens, George Smith worked six days a week, and sat up two nights to watch the ovens, making a total of ninety-six hours. His noble nature accomplished this, that he might have the means of attending an evening school, so as to be useful in future to those by whom he was surrounded. This he continued to do for two years, earning a shilling a week by working two extra nights, and spending it half in his schooling, and half in books. He had but little leisure, which was not wasted in idleness or the public-house, but passed in useful studies; a worthy example to the youths of the present day. He joined himself to a Sunday-school, in which he received most valuable instruction, and, what is infinitely better, found the Lord and Saviour, and is now a Sunday-school superintendent. His business life has been successful; he rose step by step. He spent thirteen years in the service of one firm, which became prosperous under his management. He is the inventor of ornamental bricks, now so largely used in superior buildings throughout the country. Finally, he commenced business on his own account: and the poor, plodding boy of thirty years since, is now at the head of the firm of George Smith & Co.

But the great work of Mr. Smith's life has been his successful effort to benefit the brickyard children. This has been the one labor of his existence, dearer to him than his own comfort, and has cost him hundreds of pounds, years of toil, and thousands of tears and prayers. Through misrepresentation, disappointment and neglect, he labored on. He published his book, "The Cry of the Children from the Brickyards of England," and scattered gratuitous copies over all the land. And great men and high personages deigned to listen to his appeal, and began to correspond with him. Her Most Gracious Majesty the Queen, the Kings of Holland and the Belgians, and the Presidents of the United States and the French Republic sent him encouraging letters. The newspapers did him good service; the subject was taken up in both Houses of Parliament, a law was enacted, and in January, 1872, more than 10,000 little workers were sent home from our brickyards to be educated. All honor to such a man. No sword-hero, skilfully slaying his fellows, deserves such a crown.

Mr. Smith is at present laboring on behalf of our canal boatmen and their families, 100,000 of whom have no home on land, but live perpetually in their cabins. Vast numbers of the men are unable to read, and multitudes of the children go not to any day or Sunday-school. But his best life and labors are still with the little ones. Noble man! without military badge or military plume! Away with whetted swords, follow the example of Mr. Smith, and the world shall speedily be more like heaven. He says truly, "We cannot do too much for the children."

The mother with her offspring, the grandam in her chair,  
The widow at the altar, when comes the hour of prayer,  
The father at the table, when light and labors end,  
Invoke Jehovah's blessing upon "The Children's Friend."

HOW TO RETURN A FAVOR.—An old Scotchman was taking his grist to mill in sacks thrown across the back of his horse, when the horse stumbled, and the grain fell to the ground. He had not strength to raise it, he being an aged man, but he saw a horseman riding along, and thought he would appeal to him for help. But the horseman proved to be a nobleman who lived in the castle hard by, and the farmer could not muster courage to ask a favor of him. But the nobleman was a gentleman also, and, not waiting to be asked, he quickly dismounted, and between them they lifted the grain to the horse's back. John—for he was a gentleman too—lifted his Kilmarnock bonnet and said, "My lord, how shall I ever thank you for your kindness?" "Very easily, John," replied the nobleman. "Whenever you see another man in the same plight as you were in just now, help him, and that will be thanking me."





# THE ADVOCATE OF PEACE.

## RECEIPTS FOR AUGUST, 1874.

MAINE.		OHIO.	
BELFAST.		DALLAS.	
Benj. Kingsbury.....	\$3 00	Warren Johnson.....	\$2 00
VERMONT.		ILLINOIS.	
MONKTON.		GEORGETOWN.	
Henry Miles.....	5 00	Elam Henderson.....	10 00
MASSACHUSETTS.		MONTICELLO.	
MANSFIELD.		Eliza Chas.....	5 00
Coll. Cong. Ch.....	10 33	LOTUS.	
BOSTON.		Elizabeth F. Gardner.....	2 00
From rent of office.....	20 00	INDIANA.	
SOUTH CAROLINA.		ROLLIN.	
CRAIGVILLE.		J. T. Comstock.....	2 00
Ch. Coll., by D. P. Robinson.	5 00	For Publications.....	43 55
		Total.....	\$107 88

## NEW SUNDAY SCHOOL BOOKS.

Received from Henry Hoyt, publisher, No. 9 Cornhill.

*Life's Struggles; or, Uncle Jabez.* The history of a man whose early years were spent in adversity; but God provided for him, — and out of his afflictions he comes forth, a strong, earnest, beautiful character.

*Rose Robin, and Little May.* A story of country life. Shows how young people may be happy, yet devout Christians.

*May Horton.* The history of an orphan girl, who spent her life in administering to the necessities of others, in a quiet unobtrusive way; thus receiving strength in her own soul, and fulfilling her life's mission.

Beautiful books, as to contents and style of publication.

## AN APPEAL TO CHRISTIANS,

INDIVIDUALLY AND COLLECTIVELY, ON BEHALF OF THE CAUSE OF PEACE.

It is well known to our Christian brethren that the Religious Society of Friends has ever believed that all war is entirely forbidden by the Gospel, and that, in accordance with that belief, its members have as a rule, refrained from taking any part in carnal warfare; and for refusing to comply with military requisitions, or to pay fines for thus refusing, many, in years past, have suffered restraint of goods to large amounts, and not a few have been imprisoned. Beside a passive testimony thus borne by members individually, the Society has, from time to time issued its public protest against this heathen and wicked custom.

But while we have cause to feel thankful for the amelioration of military laws, whereby our members are now generally exempt from suffering, we are pained in knowing that war, with all its horrors, is yet allowed and practiced by all the Christian nations, and sanctioned by the larger portions of the Christian Church. As Christians, we all believe in the fulfillment of prophecy. Dr. Chalmers, more than fifty years ago, testified that "the mere existence of this prophecy of peace is a sentence of condemnation upon war, and stamps a criminality on its very forehead. So soon as Christianity shall gain a full ascendancy in the world, from that moment war is to disappear."

Believing that it is only by a full and proper application of the Gospel in the affairs of nations, as well as individuals, that the prophecies in regard to war will be fulfilled; and believing, as a branch of the church which has so long seen the true character of this heathen abomination, that we were not doing all that we should do toward enlightening our brethren on this important subject, most of the Yearly Meetings of Friends have united in the organization of "The Peace Association of Friends in America," to which is delegated this important

work, with instructions to labor expressly on their behalf in the more general promotion of the cause of peace.

The Association, in the fulfillment of its trust, has thus far mostly confined its labors to the printing and circulation of books and tracts, and the publication of a monthly paper called the *Messenger of Peace*. During the few years of its existence, millions of pages have been distributed far and wide, and many acknowledgments have been received of the convincing effects of the truth therein inculcated.

The attitude of millions in the prime of manhood, now kept constantly armed and equipped for mutual slaughter by the nations of Europe, and the sudden uprising of the war spirit in our midst, convince us of the necessity of further and more direct efforts to arouse and awaken the public to a clearer appreciation of the true character of this monstrous evil. If it is only by the full application of the Gospel that war can be abolished, surely it is the duty of the church to labor for its proper application.

But, in view of the apathy that so generally prevails, we feel constrained to appeal directly to our Christian brethren, individually and collectively, earnestly entreating them to take this subject into prayerful consideration in all its bearings. Can we believe that if the members of the Christian church everywhere were entirely to refrain from taking part in carnal warfare, that professedly Christian nations could any longer continue the custom? If we believe this, we must also believe that the responsibility for the continuance of war rests upon the church. Dear fellow professors, can you rest satisfied in continuing to bear the weight of this awful responsibility?

While statesmen and publicists are laboring to relieve suffering humanity from the blight of this dreadful curse, the church of Christ remains silent. Surely it is time for it to arise from its slumber and to proclaim its supremacy! Is not eighteen hundred years long enough for its white robes, which should be pure and spotless, to have been stained in blood? Must the skirts of the visible church be longer polluted with the gore of the battlefield, and stained with the tears of the orphan and the widow? While war, as has been said, seems to aim at setting up the kingdom of Satan in the earth, alas! the church remains to be its very bulwark.

Surely it is time to wipe out this reproach against Him, at whose coming into the world, peace on earth and good will to men was proclaimed, and engage in this holy warfare against the supremacy of Satan's kingdom.

Therefore, in behalf of suffering humanity, and in behalf of the cause of the blessed Prince of Peace, whose mission on earth is not fulfilled while wars continue—in true Christian love, we again entreat you to give this subject the consideration it justly merits.

On behalf and by direction of the Peace Association of Friends in America.

ROBERT L. MURRAY, *President*, New York.

DANIEL HILL, *Secretary*, New Vienna, Ohio.

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New Vienna, Ohio, First mo. 1, 1874.

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If thy religion is impressive by its consistency, let it be attractive by its amiableness; think upon and pursue whatsoever things are lovely and of good report. In excuse for the disagreeable tempers and repulsive manners of some Christians, it is said that grace may be sometimes grafted on a crab stock, be it so, but instead of excusing the improprieties, the metaphor condemns them. When a tree is grafted, it is always expected to bear fruit according to the scion, and not according to the stock. The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

# THE ADVOCATE OF PEACE.

## THE ADVOCATE OF PEACE.

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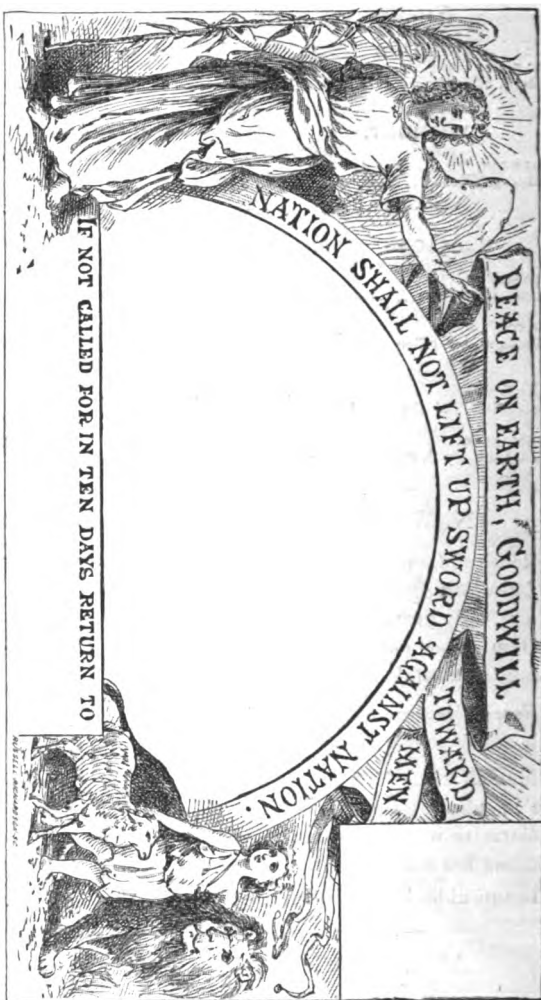
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ESTABLISHED }  
JUNE, 1837. }

BOSTON, NOVEMBER, 1874.

{ NEW SERIES.  
VOL. V. NO. 11.

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NEW SERIES.

BOSTON, NOVEMBER, 1874.

VOL. V. No. 11.

## THE GRADUAL TRIUMPH OF LAW OVER BRUTE FORCE.

Among the many able papers read at the recent Geneva Conference, was one by that veteran and distinguished champion of peace, Henry Richard, M. P., Secretary of the London Peace Society. We give extracts from it only regretting we have not room for the entire paper.

"War," said the greatest of modern warriors, "is the trade of barbarians." But can no remedy be found for the evil? Cannot civilized and Christian nations be brought to adopt some other means of settling their differences, than this system of hideous waste and wholesale massacre? Is there anything inherently absurd in the belief, and in the practical efforts to which such belief, if it be in earnest, must give rise, that the great organized communities which now inhabit Europe may be brought to recognize the jurisdiction of a common law, and to seek adjustment for their disputes by a system of judicial reference, in lieu of their present appeal to the arbitration of brute force? We have a very strong conviction that this hope and aim, so far from being absurd, are in perfect harmony with the progressive and predominant tendencies of civilization. We believe that the history of the past points to this consummation as not only possible, but certain; and, if it be so, then those who labor for its attainment, so far from deserving to be branded as impracticable Utopists, are only moving in a line with the inevitable laws of Providence. It is our intention to attempt to prove this by the light of historical experience and general laws of civilization.

Our position is this,—that through all the conflict and confusion of the past, there may be traced a powerful and prevailing tendency on the part of mankind to unite and mass themselves in larger social aggregates, under protection of a common policy, based on submission to the authority of a common law. Under the influence of this tendency, customs and practices once generally in vogue have disappeared from civilized society. And first we note the

### JUDICIAL COMBAT.

The first rude impulse of men, when brought into any sort of social relation with their fellowmen, was for each individual to defend his own rights and to avenge his own wrongs, by sheer brute strength. And it is surprising how long this impulse lasted, and how difficult it was to induce men to surrender their right of personal retaliation, for the far higher and better security of law. In all ages, legislators, in order gradually to bring under control this barbarous propensity, have had for a time to enter into some sort of compromise with it. Such was the case with Moses, in regard to the "Goel," or Avenger of Blood, a custom which he found so deeply rooted in the habits of his people that he durst not at once abolish it, but was obliged "for the hardness of their hearts," to be content with modifying and regulating it, which he did by the institution of the Cities of Refuge. In the account given to us by the Roman writers of the ancient Germans, we are told that they circumscribed the jurisdiction of the magistrates within very narrow limits, and not only claimed but exercised almost all the rights of private resentment and revenge. And when these tribes became, in process of time, Christianized after a fashion, they clung tenaciously to the habit of disposing of their private quarrels by the law of arms. It was, no doubt, as a

compromise with this custom, that the institution of Judicial Combat, or trial by battle, was introduced among them, and afterwards spread throughout Europe. This, indeed, is expressly stated in one of the laws of Luitprand, an ancient king of the Lombards, in the eighth century, who condemns such a method of procedure as impious, though from the hold it had on the minds of the people, he could not prohibit it. Now, as war between nations is really nothing but this custom of judicial combat on a larger scale, and is not one whit more rational or Christian when followed by communities than by individuals, it may help to open our eyes, blinded as they are by familiarity with the evil, to the extreme absurdity of the practice if we look at it for a moment as it prevailed among our ancestors in their personal relations with each other. The language in which Montesquieu describes the latter is just as pertinently applicable to the former, could we only regard it apart from the prejudices of education. "We shall be astonished," he says, "to see that our fathers made the fortune, honor, and life of citizens to depend upon things which were less an appeal to reason than to chance; that they constantly employed proofs which proved nothing, and had no relation to either innocence or guilt."

Mr. Richard gives a graphic description of the absurd and monstrous customs of trial by battle, and, also, of private war and traces the gradual triumph of law over them, and closes with a consideration of the third form of the evil which has been abolished.

### PROVINCIAL WAR.

At first the communities above referred to were comparatively small, and, while relinquishing the right of war among the members of their own confederation, they still asserted and exercised that right as against other communities similarly constituted with their own. If we go back a few centuries, we shall find that all the great countries into which Europe is at present divided, instead of being, as they are now, occupied by one empire or kingdom, consisted of a large number of independent kingdoms, and even of separate nationalities, who had, or imagined they had, divers and antagonist interests, and who watched each other as jealously, and fought as fiercely, and vowed against each other eternal enmity as emphatically as the larger bodies who now call themselves the nations of Europe are still in the habit of doing.

Let us first look at our own country when this island began to emerge out of barbarism. In the Anglo-Saxon period of our history we find that there existed, in what might be called England Proper, seven distinct kingdoms, known as the Heptarchy. But the whole western portion of the island continued to be held by the Celtic race, and their territory was again divided into five kingdoms, namely, Cornwall, South Wales, North Wales, Cumberland and Strathclyd. Besides all which there were in Scotland, at least two independent tribes more. And in what relations did these several communities live as regards each other? Why, in relations of mutual repulsion more vehement, and of strife more desperate and deadly, beyond all comparison, than those which exist now between the least congenial of the European nations.

"The island of Great Britain," says Sir James Mackintosh, referring to this period, "was then divided among fifteen petty chiefs, who waged fierce and unbroken war with each other. The ties of race were gradually loosened. The German invaders spilt their kindred blood as freely as that of the native

Britons. The events of this period scarcely deserve to be known. The uniform succession of acts of treachery and cruelty ceases to interest human feelings. It wears out not only compassion but indignation. There are crimes enough in the happiest ages of the world to exercise historical justice; and it can scarcely be regretted that our scanty information relating to the earliest period of Saxon rule should leave it as dark as it is horrible." If any one had then predicted that this chaos of fiercely conflicting elements might and would be fused into one homogeneous and solid commonwealth, cohering in the most perfect social unity, and obeying a common central authority, would it not have appeared a far more Utopian and improbable dream than that of a united Europe would be now? And yet that dream has long ago become a substantial historical reality. First, the seven Saxon kingdoms melted into each other and became one. The Celtic provinces of Cumberland and Strathelwyd were next incorporated, then Cornwall, and finally Wales itself, after many ages of intense national antipathy, which seemed to defy the possibility of amalgamation between the two races. How long and to what a comparatively recent period, England and Scotland were in mortal feud is familiarly known to us all. But that also has passed away, and now all the inhabitants of Great Britain, from the North Foreland to Holyhead, and from the Land's End to the Pentland Firth, are one people, between any portion of which and another, a war would be as impossible as it would be between Middlesex and Surry. As for Ireland, the process of assimilation has been going on under our own eyes, and is yet unhappily far from complete as a matter of feeling, however, it may be as a matter of fact.

Let us now turn to see how the same tendency to centralization has been at work in France, drawing floating masses of society into an ever-enlarging unity. If we go back only as far as the twelfth century, we shall find that there existed only the merest nucleus of what we now call France. "The territory," says M. Guizot, "which Louis le Gros could really call his own, comprised only five of our present departments, namely, those of Seine, Seine-et-Oise, Seine-et-Marne, Oise, and Loiret." Any one looking at a map of France may see what an utterly insignificant fragment that is of what now is comprised under the same designation. It is not necessary that we should trace minutely how province after province became gradually annexed to the central power, as by a law which resembles what in physical nature we call the attraction of gravitation. The first step towards this was the recognition of a supreme royalty, not only above all the feudal powers, but apart and different in kind from them, distinct from suzerainty, unconnected with territorial property, having a purely political character, with no other title or mission than government. "This right," says the great writer whom we have just cited, "was at first vague and practically of small effect; the political unity of French royalty was not more real than the national unity of France, yet neither the one nor the other was absolutely chimerical. The inhabitants of Provence, of Languedoc, Aquitaine, Normandy, Marne, etc., had, it is true, special names, laws, destinies of their own; they were under the various appellations of Angevins, Manceaux, Normands, Provençaux, as so many petty nations or states distinct from each other, often at war with each other. Yet above all these various territories, above all these petty nations, there hovered a sole and single name, a general idea, the idea of a nation called the French, of a common country called France." But it was a long, a very long, time before this idea became embodied in actual fact. It was not until the fifteenth century that there was anything like a real French nationality, and far later down than that we find traces of local jealousies, alienations, and conflicts.

By precisely the same process was Spain formed into national unity. "For several hundred years after the Saracenic invasion," says Prescott, "at the beginning of the eighth century, Spain was broken up into a number of small but independent States, divided in their interest, and often in deadly hostility with one another. It was inhabited by races the most dissimilar in their origin, religion, and government. By the middle of the fifteenth century, the number of States into which the country had been divided was reduced to four—Castile, Arragon, Navarre, and the Moorish Kingdom of Granada. At the

close of that century these various races were blended into one great nation under one common rule." We have seen this national amalgamation accomplished, as respects Italy and Germany, under our own eyes during the present generation.

Now, there are some points connected with that process of unification we have attempted to trace, to which we would ask the special attention of our readers. In the first place, let it be observed that distinction of race has been no barrier to political assimilation. There is an immense amount of sentimental nonsense talked in these days about what is called the question of "nationalities." There are many who clamorously insist upon it that every collection of human beings that has, what they call "ethnic distinctness," is entitled *ipso facto* to political separation and independence. How far back they would carry the application of their theory we know not. To be consistent they ought to go to the deluge, or at least to the tower of Babel. For our own part we must avow our belief that the fewer nationalities there are the better. The progress of civilization has been marked by the wider and wider absorption of these sectional distinctions which have divided the human race. There is no great country in Europe at this moment that does not consist of a number of absorbed and amalgamated nationalities. In England we have Celts, Saxons, Danes and Normans. In France, there are the Roman, the Goth, the Frank, and the Breton races. In Russia there are the Slaves, Teutons, Finns and Tartars, besides many other races comprised in its Asiatic dominions. And so on in regard to other European countries. It must be admitted, moreover, that in no country in the world more than in our own have the ascendant races,—first the Saxon, then the Normans,—shown a more absolute contempt for the rights of nationality, or employed more ruthless means to suppress and extinguish them.

Perhaps it may be said that this amalgamation of races has been brought about by war, and could not have been affected by another means. But this we wholly deny. War has not promoted, but prevented, or prorogued to a much more distant day, the union into which neighboring races have otherwise a tendency to gravitate. Indeed, it is absurd on the face of it to say the contrary. How can a practice, the very essence of which is to alienate and divide, to excite the strongest antipathy and repulsion, to drive men away from all friendly contact with each other—how can this be the means of cementing and consolidating them into one? It would be as rational to assert that the explosive power of gunpowder is a good agent in the cohesion of material bodies, as that war is an instrument of union. The reason which leads men to maintain so strange a paradox is this: that often amalgamation ensues after long centuries of conflict. But those who ascribe this to the influence of war are only confounding the *post hoc* with the *propter hoc*. Amalgamation comes after war, simply because it would be impossible it should come during war, but the whole current of history proves that antagonist races are confederated into unity, not by fighting, but by ceasing to fight. Sometimes, indeed, an attack from without may have served to promote or strengthen the internal concord of the nation or aggregate of nations thus assailed—just as we are told by the French historians that the invasion of France by the English, in the fourteenth and fifteenth centuries, "powerfully contributed to the formation of the French nation, by impelling it towards unity." But it does so exactly in the way we have indicated, by obliging the inhabitants to abstain from fighting or quarrelling among themselves, and by bringing them into closer relations of mutual sympathy and dependence. In the history of all countries it will be found that it is precisely at the point where armed conflicts have ceased that real national unity has commenced, and that just in proportion as policy has been substituted for force, and justice for violence, has this unity become extended and confirmed. M. Guizot gives a striking illustration of this from the early history of France, even when the policy used was of a very low kind. He is contrasting the means of government adopted by Charles le Téméraire and Louis XI. "Charles," he says, "was the representative of the ancient form of government; he proceeded by violence alone, he appealed incessantly to war, he was incapable of exercising patience, or of addressing himself to the minds of men, in order to make them instruments to his success. It was, on the contrary, the pleasure of Louis XI. to avoid the use of force, and take possession

of men individually by conversation, and the skilful handling of interests and minds. He changed neither the institutions nor the external system, but only the secret proceedings, the tactics of power. It was left for modern times to attempt a still greater revolution, by laboring to introduce, alike into political means as into political ends, justice instead of selfishness, and publicity in place of lying fraud. It is not less true, however, that there was great indication of progress in renouncing the continual employment of force, in invoking chiefly intellectual superiority in governing through mind, and not through the ruin of existences."

If we look to the history of our own country, we shall find the same law abundantly exemplified. When was it that Wales and Scotland and Ireland became really component parts of a United Kingdom? Was it while they were engaged in incessant and bloody feuds with England, or while the latter attempted to coerce them into subjection by oppressive laws and the force of arms? So far otherwise, that during the whole long period over which that experiment of violence extended, there was no union, but endless distraction and a mutual sense of insecurity. It is only as England has laid aside her arms and sought to conciliate these outlying provinces by just laws and equal rights, that they have become parts of her, a source of strength to her instead of peril and weakness.

We have thus seen how, in course of time, the domain of Law has been continually enlarging, and banishing brute force further and further back in an ever widening circle. First, individuals have laid aside their arms, and submitted their differences to judicial reference. Then the feudal barons, with their large following of clients and vassals, acknowledged a similar jurisdiction, and were merged into one compact community. Then separate tribes of the same nation became merged into one. Then distinct nationalities, though aliens to each other in race, language and religion, obeyed the same powerful law of assimilation. "Through all the repartitions," says Mr. Cliff Leslie in an able article in *Macmillan's Magazine*, "which Europe has undergone since the fall of the empire of the Romans, the operation of one centripetal law is visible in a perpetual effort towards the establishment of wider and firmer bases of civil society, and the composition of fewer and greater states and nations. Everywhere we now find names which are the genuine historical vestiges of the earlier groupings of mankind under petty independent or unconnected governments. Europe has already almost concentrated into a heptarchy or octarchy, or into fewer independent States than there were a few years ago in Italy alone. But if, in the place of—for example, say seven hundred States, there be only seven, it follows that only the difference of seven instead of seven hundred nations or governments can lead to war, and that all smaller feuds are brought under the cognizance of an impartial judge."

But is there any reason why the larger feuds also should not be "brought under the cognizance of an impartial judge"? We believe that the obstacles in the way of this consummation are far less formidable than those which have been already surmounted by the processes just described. The enmities now prevailing between any of the two great nations of Europe, are mild in comparison with those that once raged between the Saxons and Celts in this island, between the Franks and Goths in France, between the Slaves and Tartars in Russia. On the other hand, the points of contact, the means of communication, the identities of interest, which exist between England and France, or even between England and Russia at this day, are beyond all comparison more numerous and more intimate than those which existed between England and Wales, or between England and Scotland, only three or four centuries ago. Why should we, then, brand as dupes of an impracticable chimera those who believe in the possibility, and labor for the attainment of a consummation which seems so entirely in harmony with a great Providential law, whose operation we have seen has been steadily advancing and enlarging through the ages?

We cannot forbear citing here a passage from the speech delivered by Victor Hugo, at the opening of the Paris Peace Congress in 1849:

"If four centuries ago, at the period when war was made by one district against the other, between cities and between provinces, some one had dared to predict to Lorraine, to Picardy, to Normandy, to Brittany, to Anvergne, to Provence, to Dauphiny, to Burgundy,—'A day shall come when you will no

longer make wars—when it will no longer be said that the Normans are attacking the Picards, or the people of Lorraine are repulsing the Burgundians. In that day you will have one common thought, common interest, a common destiny; you will embrace each other, and recognize each other as children of the same blood and of the same race; that day you will no longer be hostile tribes—you will be a people; you will no longer be Burgundy, Normandy, Brittany, or Provence—you will be France; you will no longer make appeals to war—you will do so to civilization.' If at the period I speak of, some one had uttered these words, all men of a serious and positive character, all prudent and cautious men, all the great politicians of the period, would have cried out, 'What a dreamer! What a fantastic dream! How little this pretended prophet is acquainted with the human heart! What ridiculous folly! What an absurd chimera!' Yet, gentlemen, time has gone on and on, and we find that this dream, this folly, this absurdity has been realized! And I insist upon this, that the man who would have dared to utter so sublime a prophecy, would have been pronounced a madman for having dared to pry into the designs of the Deity. Well, then, you at this moment say—and I say it with you—we who are assembled here, say to France, to England, to Prussia, to Austria, to Spain, to Italy, to Russia—we say to them, 'A day will come when from your hands also the arms you have grasped will fall. A day will come when war will appear as absurd and be as impossible between Paris and London, between St. Petersburg and Berlin, between Vienna and Turin, as it would be now between Rouen and Amiens, between Boston and Philadelphia. A day will come when you, France—you, Russia—you, Italy—you, England—you, Germany—all of you, nations of the Continent, will, without losing your distinctive qualities and your glorious individuality, be blended into a superior unity, and constitute a European fraternity, just as Normandy, Brittany, Burgundy, Lorraine, Alsace, have been blended into France. A day will come when the only battlefield will be the market open to commerce, and the mind opening to new ideas. A day will come when bullets and bomb shells will be replaced by votes, by the universal suffrage of nations, by the venerable arbitration of a great Sovereign Senate, which will be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France.'"

But if this tendency to bring larger and still larger communities of men under the authority and protection of general law, is thus clearly traceable in all history, is there any harm, is it not, indeed, a clear duty to employ all practicable means to facilitate and hasten this consummation as respects the great nations of Europe and the world? Some attempts in this direction have been already made, though in a very timid, hesitating and tentative manner. Nations have agreed to appeal to certain usages that have been established by common consent, as constituting what is called international law. But a nearer approach has been made of late years to something like the recognition of a common law in regulating the relations of nations. The Declaration of Paris, for instance, on Maritime Law, signed by the plenipotentiaries of Great Britain, Austria, France, Prussia, Russia, Sardinia and Turkey, to which about forty other powers have since given their adhesion, is more like an act of international legislation than anything that has taken place before. But if so many nations can agree in giving, as Lord Russell says, "permanence and fixity of principles to this part of the Law of Nations," why should it be thought impossible that they should in like manner agree on many other points which remain unsettled, and so by degrees form something like a code of international law?

Of great significance and importance also was the resolution unanimously adopted by the representatives of the Great Powers on the same occasion, to which subsequently nearly all the other civilized Governments adhered, expressing the wish that in case of any misunderstanding arising between States recourse should be had, before appealing to arms, to the good offices of a friendly Power. There was here a distinct recognition of the principle that it is both desirable and practicable to employ another umpire than that of force in deciding the differences of States. Many instances also happily exist in which this principle has been applied with perfect success.

And what was the tribunal which has recently met at Geneva, to adjudicate on the matters in dispute between Great Britain and the United States, but a Court of Nations in miniature? It had all the essential attributes of a Court. It was presided over by judges of high character, and so chosen as to place their independence and impartiality above suspicion. The two parties who agreed to submit their differences to its judgment, appeared in Court, represented by their respective counsels, who produced their evidence and pleaded for their clients as in other courts. And President Grant in his message soon after said most truly that an example has thus been set, which may be followed by other civilized nations, and be finally the means of returning to productive industry millions of men now maintained to settle the disputes of nations by the bayonet and the broadsword.

No one is so completely in the right that his adversary is completely in the wrong.—*Renan*.



# THE ADVOCATE OF PEACE.

BOSTON, NOVEMBER, 1874.



## THE GENEVA CONFERENCE.

DR. MILES' REPORT AT A SPECIAL MEETING OF THE PEACE SOCIETY, OCTOBER 13, 1874.

*Mr. President and Gentlemen:—*

It is with no ordinary emotions of gratitude that I meet you again. Only two short months and a few days have elapsed since assembled in this familiar room, you voted that I should represent the American Peace Society at the Conference of the Association for the reform and codification of the law of nations which it was proposed to hold at Geneva. Since that time I have travelled eight thousand miles, at least, including the crossing and recrossing of the ocean, and thanks to a kind Providence, whose care is our defence, in all lands and upon the sea, I have met with no accident.

The Geneva Conference has been held, and I am most happy that I can report to you of the success it has met; indeed, it has far exceeded the hopes and expectations which I cherished respecting it before going abroad. Certain circumstances, especially the sudden death, but a few weeks before the time of the meeting, of Mr. Auguste Visschers, of Brussels, the President of the Association, upon whom we depended mainly to make arrangements for the Conference, created the apprehension that the meeting would prove at best a partial failure. By reason of his death I hastened my departure for Europe, determined to do all in my power to perfect arrangements for the Conference. I arrived in London, August 13th, and found Mr. H. D. Jencken, the General Secretary for England, and Mr. Thomas Webster, a member of the Council, ready to co-operate with me in the work of preparation. In fact, they had already done much important work. In about a week after my arrival I was joined by Hon. David Dudley Field, and without delay, a meeting of gentlemen interested in the Conference was called at his room in the Buckingham Palace Hotel. A goodly company, Englishmen and Americans in about equal numbers, assembled and took hold of the business in hand with real earnestness. Among the matters then attended to was the adoption of a form of invitation and a general order of proceedings for the Conference. These were at once printed in the English, German and French languages, and sent out in England and upon the continent. Mr. Field and myself proceeded to Paris, where we met in consultation our honored friend and devoted co-laborer, M. Frederic Passy, and other friends of the cause. Stopping in Paris but two or three days we hastened to Geneva, arriving about the first of September, a week before the time appointed for the opening of the Conference. I found a week was not too long a time for the preliminary work to be done, a part of which was the preparation of the annual report, which before the commencement of the Conference was in print.

All through the first week of September delegates were arriving from different and distant countries, and we had gratifying evidence of the lively and wide-spread interest felt in the coming meeting.

The session opened under very favorable auspices on Monday, September 7th, at 10 o'clock A. M., in the renowned Hotel de Ville in the Hall, famous as the place where the memorable Geneva Arbitration was conducted and successfully consummated. The day was delightful, the associations of the place were in perfect accord with the objects of the Conference, and promptly at the hour appointed for opening, the historic Hall was filled with delegates, and ladies and gentlemen who had been invited to attend the exercises.

That assembly composed of distinguished representatives from so many great nations, including Switzerland, Italy, Germany, France, England, America and distant Japan, met in such a place, and for an object so exalted and benign was a spectacle that might well impress the beholder.

The limits of this report admit of only a very partial and brief account of the proceedings of the Conference and the important work accomplished by it.

M. Carteret, President of the Council of State, opened the session with a very cordial and eloquent address of welcome, in the course of which he said:

"You wish to secure the realization, in rendering precise, complete, and practical, the rules of justice and humanity in the relations of nationalities with each other. It is a noble aim for which the labors that are to be devoted to them will not prove sterile, for the more this labor advances, the more will public opinion, that power which no barriers can resist, become imperative in its demands. There are certain views in this domain which have already become axioms. In supporting itself upon these, public opinion already feels that it stands upon a more solid basis. . . . Has not modern civilization in its inner conscience a real shame for that primitive state in which in spite of its influence, the relations between different peoples continue as to the most common method of settling their differences? In point of fact, with but rare exceptions, we see that it is by rivers of blood that these differences are settled and that reprisals only aggravate the evil. Thus, in the midst of all that humanity has realized, and wishes still further to realize, in order to improve and facilitate their commercial, industrial, intellectual, and moral relations, a profound uneasiness (*malaise*) is felt and is persistent, which diminishes by one-half these benefits. Does this uneasiness result from anything else than the anxiety of what may occur on the morrow, than from the uncertainty of the future? What is it that there is such an intense longing for? It is this: the world is thirsting for a sense of security. You wish to contribute towards satisfying this imperative demand; and whilst taking part in the calm study of such important international questions at the present moment, you desire as much as possible to bring them within the interests and the comprehension of all. You aspire, if we are well informed, to advance and at the same time to popularize the science of International Law.

Whatever difficulties there may be in drawing up a good code of International Law, and above all in securing its vitality and advancement, there is room to entertain legitimate hopes in this respect. From every quarter there is something of this sort expected, and—sign of approaching moral conquests—from different quarters and under divers forms, individual or collective efforts are being made at the present moment tending in the same direction: that is to say, that law should replace force in International relationships. . . . Messieurs, I wish that your sittings may bring about results with which you may be satisfied. It is an honor for Geneva that you have chosen it for

discussing the aim of your present meeting. We are sensible of this and we cordially thank you for it."

The President of the Conference, Mr. Field, replied to the cordial welcome of the Government of the Canton of Geneva.

In behalf of himself and his colleagues, thanking them for their cordial welcome and the kindness of the Council of State in putting at the disposal of the Conference the historic chamber and for the honor they had done in assisting in the ceremony of installation, he closed as follows:

"We esteem ourselves happy that we meet in this city of Geneva. I do not speak of your situation in this valley, surrounded by these mountains—these magnificent mountains which, white with snow, rise in silence, piercing the sky; nor of this lake, a marvel of beauty; nor of this river of the Rhone, so clear and so blue, flashing like an arrow through the city. But I speak of your institutions, of your great men, and of your history; institutes which unite liberty with order, men who have made the name of Geneva a synonym for science and genius, and that miracle of history, the maintenance through so many ages of your liberty and your independence, in the midst of powerful and ambitious nations. This history is due, not solely to the heroism of people, but also to the authority of law of nations, that public law of the world which is stronger than kings or marshals. Three-quarters of a century ago a great orator of England pointed out to his audience the wonderful spectacle of Geneva, in former times reposing in security, though the King of France poured his armies into Italy beneath her gates. It is this public law, the law of nations, which we study, and are seeking to extend, until it shall embrace the whole world, protecting and controlling at the same time the weakest and the strongest of the nations."

These preliminaries disposed of, the President called upon Dr. J. B. Miles to read the report of the past procedure and present position of the Conference. The report which I hold in my hand is the one I then read, but with the reading of it I will not now detain you. A report upon the future constitution of the Association was then read and referred to a committee.

A large number of letters expressive of sympathy and approval of the aims of the Association were received, among them were messages from Count Sclopis, John Bright, Sir John Lubbock, Profs. Seeley and Levi, M. Drouyn de L'Huys, etc., etc. Count Sclopis writes:

"I mentally assist at the discussions that you and your illustrious associates are holding by this time in Geneva. They will undoubtedly bring forward some really good and durable results. I am sorry in being deprived of the pleasure I should have in taking part, dear sir, with you and them, in such important and humanizing work. I earnestly wish to see these noble efforts crowned with a splendid and durable success."

Dr. Miles stated that there was no letter from Japan, but they had amongst them the presence of his Excellency M. Kawase, from that Empire.

M. Kawase arose and said, in reply to the welcome that had been given him by the Association, that he was extremely obliged for the kindness with which his presence had been received. In his own country, a foreigner could not be admitted to such a Conference, and he therefore felt all the more forcibly the advantages in being permitted to represent it, thus enabling him to send to his countrymen some information as to the reforms that were being practised in Europe.

Profs. Mancini and Pierantoni of Italy followed with able and

eloquent addresses, after which papers were read by Dr. Miles upon "An International Tribunal;" by Dr. Joseph P. Thompson upon "Peace as the Nursery of Chivalry;" by Prof. E. A. Lawrence upon the "Progress of Peace Principles."

Upon the conclusion of these papers, Mr. Webster addressed some remarks to the Conference on various portions of them, and he proposed a vote of thanks to the four gentlemen above named for the able studies they had submitted to the meeting, and a request that they would place them at the disposal of the Council for further use. This was seconded by Mr. Richard and carried unanimously.

Thus I have briefly indicated the work of the first day of the Conference, and I think all will say it was a good day's work.

The proceedings of the succeeding days were of a similar character. Papers were presented and discussed which together with those read the first day are to be published in a volume. Certain papers, the consideration of which there was not time to finish, were referred to committees, who are to report upon them at the next meeting. Among the papers read were the following:

A paper on "Private International Law," by T. Webster, Esq., Q. C., embracing the questions of the assimilation of law and law procedure, and the extinction of the conflict of the laws of nations; a paper on "Bills of Exchange and Contracts," by Mr. H. D. Jencken; one on "Monetary Unity and a Uniformity of Weights and Measures," by Mr. Barnard, President of Columbia College, New York; a paper on "International Protection for the Holders of Debts of States, and the Maintenance of Public Credit," by Mr. I. Gerstenberg, Chairman of the Council of Foreign Bondholders, London; a paper on the "Three Rules of the Washington Treaty," by President Woolsey; a paper on the "Feasibility of an International Code," by Prof. Emory Washburn; a paper upon the "Triumph of Law over Brute Force," by Henry Richard; papers upon "Arbitration," by Prof. Sheldon Amos and Senor Arturo Marcoartu, of Spain; a paper by J. D. Daly, of Geneva, upon "The Rise and Progress of International Law."

There was a general expression of approval of the papers that had been read, and it was resolved that the thanks of the Conference be tendered to their authors, and that copies of the same be respectfully requested for publication under the auspices of the Association.

Among the more important propositions adopted were the following:

The President then proposed that a special committee should be appointed to consider whether an International Tribunal should not be recommended for the settlement of such cases as that which occurred in the collision between the "Ville du Havre" and the "Lochearn," wherein the English Admiralty Court gave a decision which was diametrically opposed to that of the French Tribunal. He moved the following resolution which was carried unanimously, and he was requested to appoint a special committee for the purpose. That a committee of three persons be appointed to consider the expediency of establishing an International Tribunal for deciding questions arising out of collisions at sea between vessels of different nationalities.

Mr. Webster moved and Judge Peabody seconded the following resolution:

Whereas, It was resolved at the Brussels Congress of this Association in 1873, that an International Code, defining with all possible precision the rights and duties of nations and of

their members, is eminently desirable in furtherance of peace, good understanding and of common prosperity, and that nothing should be neglected towards the preparation of such a work and securing its adoption.

*And whereas*, since the passing of that resolution a general approach thereof has been manifested by public opinion, and the progress of events has shown the importance of such a code and of securing its adoption at the earliest period consistent with its due preparation and discussion: Therefore be it •

*Resolved*, That the draft outline of an International Code (of which a translation into Italian has been presented to this Conference by Prof. Pierantoni) or so much of the said Code as has not been already referred to a special committee or committees, be referred to the Council of this Association, with instructions to examine the same by special committees entrusted with different portions of the Code, to report thereon and as to any modifications thereof, at the next annual Conference of this Association with the object of adopting an entire Code. That in the meantime the Council be requested and empowered to have certain selected subjects prepared for publication, showing the accord and conflict of the laws of nations and to publish the same in such manner as it may think fit.

The interest in the Conference was quite marked at the opening session, and it seemed to deepen day by day, and it culminated in the grand public demonstration at the great Hall of the Reformation, on Friday evening, September the 11th. The Hall is very spacious, accommodating between three and four thousand people. It was densely crowded by an audience representing many nationalities. Addresses were made by Mr. Dudley Field, who presided; Henry Richard, of England; his Excellency Kawase, from Japan; the Secretary, Dr. Miles; Prof. Jourressonot, of Geneva; Frederic Passy, of France; Dr. Von Holtzendorff, of Germany; Arturo Marcoartu, of Spain, and Pere Hyacinthe.

The vast audience listened with the closest and most sympathetic attention to the close, and the exercises lasted two hours and a half.

Upon the platform were President Carteret, and members of the Council of State and persons of distinction from various parts of the world. I was assured by one of the trustees of the Hall that the occasion exceeded in interest any meeting that had ever been held in that famous Hall.

Among not the least enjoyable occasions attending the Conference were the delightful social reunions in which we participated. Indeed, we may add, these were among the most useful occasions, bringing together, as they did, persons of different nations and races, and cementing their hearts in enduring friendship. Prominent among these reunions was an elegant banquet given at the Hotel de Russie by Mr. Isidor Gerstenberg of London, at which toasts were offered and addresses made by Mr. Gerstenberg, President Carteret, Mr. Field, Rev. Leonard Bacon, Mr. Henry Richard, M. Farjasse, Dr. Thompson, Pere Hyacinthe, and the Secretary, Dr. Miles.

At the closing business session of the Conference the partial organization of the Association which was effected last year at Brussels was completed, a carefully prepared constitution and by-laws were adopted, and officers were chosen. The name finally agreed upon is "The Association for the Reform and Codification of the Law of Nations."

The Association is eminently cosmopolitan in its character, as is indicated by its name and object, and the selection of its officers. Its object is the reform and codification of the law of nations, as a uniform basis for the regulation of the treatment of nations by each other, and the satisfactory and peaceful settlement of their differences. Or as it has been very happily

expressed by Judge Washburn, "Its object is to effect the fellowship of the nations under the dominion of Law in the bonds of Peace."

The establishment, in due time, of an International Tribunal, which may be of advantage to all the nations, and not derogate from their sovereignty, attracted favorable attention during the recent sessions of the Conference, and is among the prominent matters for future consideration. The officers of the Association are an honorary president, president, vice-president, a treasurer, a council of twelve members and a permanent general secretary, the secretary to have offices in Paris, London and Boston. In the choice of officers, obviously, regard has been had to a fair representation of each country, as the list will show:—

#### HONORARY PRESIDENT.

Count Frederic Sclopis, Turin.

#### PRESIDENT.

David Dudley Field, New York, United States.

#### VICE-PRESIDENTS.

Austria—Baron Von Kerbeck, Vienna; Dr. Neumann, Vienna.

Belgium—M. Charles Faider, Conseil d'etat, Bruxelles; M. Aug. Couvreur, Redacteur de l'Independance Belge.

England—Right Hon. Mouniague Bernard, Ross., Hereford; Sir Travers Twiss, Q. C., etc., etc.

France—M. Drouyn De L'Huys, Paris; M. Eug. Cauchy, Paris.

Germany—Baron Von Holtzendorff, Munich; Dr. Bluntschli, Heidelberg.

Holland—P. J. Baemene, conseiller d'etat, Hague; Dr. Bredius, Amsterdam.

Italy—Comm. Signor Professor P. S. Mancini, Rome; Professor Aug. Pierantoni, Naples.

Russia—Professor T. M. C. Besobrazoff, Universite de St. Petersburg; Dr. Martens, St. Petersburg.

Spain—His Excellency Senor Don Emilio Castelar, Madrid; His Excellency Sigismond Moret Y. Prendegast, Madrid.

Switzerland—Professor Charles G. Koenig, Berne; Professor Charles Brocher, Geneva.

Sweden—Dr. Hedlund, Gottenburg; Dr. Jonas Jonason, Gottenburg.

United States—Hon. Charles F. Adams, Boston; Hon. Reverdy Johnson, Baltimore.

#### TREASURER.

Mr. Isidor Gerstenberg, London.

#### GENERAL SECRETARY.

James B. Miles, Boston.

#### INTERNATIONAL SECRETARIES.

Henry D. Jencken, barrister-at-law, London; Professor Frederic Passy, Societe des Economistes, Paris.

As was most proper, Count Frederic Sclopis, president of the memorable Geneva arbitration tribunal, which was so nobly consummated in the hall where the conference met, was chosen honorary president, and the Association is to be congratulated upon his acceptance and hearty interest in the movement. In his letter to the secretary, Dr. Miles, he says:—

I pity myself very much for not being able adequately to express my very sincere feelings of gratitude for the honor that you and your illustrious colleagues have conferred upon me by electing me honorary president of the International Association, which is in session at the Hotel de Ville of Geneva. I am much sensible of this benevolent testimonial granted me by all the learned members of the Association. At the same time, I must confess I am far from deserving such a flattering and gratifying demonstration. I beg you, dear sir, to accept my warmest thanks, and to make them accepted by your colleagues, to whom I offer my respectful compliments. I heartily congratulate you and those gentlemen for the welcome notice included in your letter, that the meeting is progressing very satisfactorily, and I hope most usefully. I not only regret my absence from your learned and profitable discussions, but I even reproach myself for not having now the possibility to contribute some important considerations upon the great work you are attending, because I am so many days detained by long sittings in a governmental commission, which takes all my time. I hope you received in due time my answer to the telegram with which you had the kindness to announce my nomination. I now renew my best thanks for it. Accept, dear sir, the expression of my esteem and affection for you, and believe me always,

Your well-wisher,

FREDERIC SCLOPIS.

Turin, Sept. 12, 1874.

Among the members of the Council, which is to have the general direction of the affairs of the Association in the intervals between the conferences, are Professor Sheldon Amos, Henry Richard and Thomas Webster, Q. C., of England, Frederic Passy of Paris, President Woolsey, Judge Emory Washburn and Dr. Joseph P. Thompson of the United States. Provision is made for enlarging the Association by the election of members from different countries, members to be elected by the council and by future conferences. There is to be an annual conference of the Association, to be held at such time and place as shall have been appointed at the preceding annual conference, or by the council. Thus it is manifest that the object of the Association is a very noble and beneficent one, however difficult it may be of attainment. Earnest and able men are identified with it, and it seems to be equipped for efficient work. We can but rejoice that representatives of the leading nations are associated in a grand league, with an aim so comprehensive and philanthropic.

It is precisely this international character of the Association that inspires high hope of its future usefulness. In it are united publicists, jurists, statesmen, political economists, philanthropists, men who are lovers of God and of their race, in short, peacemakers of the different leading nations of the earth.

It is proposed to increase the Association by securing as members, a large number of the learned and wise and strong men of all civilized nations. In such a union there certainly will be strength, and an influence will be exerted by it that will essentially affect public opinion, and at no distant day will make itself felt in the councils of cabinets and governments. Especially may we believe this when we consider that the objects of this union are neither sectarian nor political; but are those the attainment of which will promote the honor and welfare of every nation, will lift from humanity its heaviest burdens, and will bring a blessing to every home and every heart in the wide world.

#### MR. WINTHROP'S LETTER.

The Hon. Robert C. Winthrop was elected by the Code Committee, a delegate to the Geneva Conference, but sickness in his family prevented his attendance. We give extracts from his letter to the Secretary, expressing his regret at inability to attend.

"I need not assure you of my sincere and earnest sympathy in the general objects for which the Conference is called, and how glad I should be to contribute in any way to the promotion of the great cause of peace.

"If we may not hope to reach the complete consummation, we may certainly approximate towards it, little by little, step by step, and every little step in the direction of peace will bring its own blessing with it, and will prepare the way for another and a longer step. Meantime it is most encouraging to observe that so many leading minds, in all parts of the world, are engaged in discussing the question. Not philanthropists only, not philosophers only, not Christian teachers or disciples alone, but monarchs and emperors, at the height of their power, and almost from the head of invincible armies, seem eager to manifest their interest in the cause of peace.

"Not many months ago we saw it stated that the Emperor of Germany had offered his personal acknowledgments to a venerable English statesman, for having called out an expression which was thought to reassure the peace of the Continent.

"Not many weeks ago a Conference was held at Brussels, for mitigating the sufferings of prisoners and reforming some of the abuses of the war power, at the instance of the Emperor of Russia. I was not surprised at the hesitation and reserve with which England acceded to their Conference; and I have no fault

to find with my own government for declining to be represented at it at all. But not the less, as an American, do I honor the Emperor of Russia for the spirit in which the Conference was instituted; and not the less significant and signal is the testimony thus given by one of the most powerful sovereigns of the earth, to his deep sense of the horrors of war.

"All such interchanges of views among leading minds from different nations, are doing good. All of them are helping towards a great result. That result is the creation of a public opinion which shall be a better guaranty of peace than all the codes or courts which could be framed or organized, a public opinion which shall protest against any nation rushing into hostilities upon light provocations or frivolous pretences, and which shall demand, in the name of civilization and Christianity, that whenever international difficulties are capable of adjustment by arbitration, that most reasonable and righteous course shall be resorted to and abided by.

"If we can bring the sentiment of the world and of the rulers of the world to the acceptance and adoption of the noble resolution proposed by Mr. Mountague Bernard at the last meeting of this Conference, and which has been substantially approved by the House of Commons of Great Britain, by the Chamber of Deputies of Italy, and by both branches of the American Congress, we may all feel that a great advance has been made in the cause of peace.

"Wishing you all success in your labors, I remain, dear sir, respectfully and truly, your friend and servant,

"ROBERT C. WINTHROP."

The Rev Dr. MILLS, Secretary.

#### ADDRESS OF HIS EXCELLENCY, M. KAWASE, AMBASSADOR OF JAPAN TO ITALY.

It is a circumstance worthy of especial mention that through the agency of Mr. Dudley Field, the Minister Plenipotentiary of Japan to Italy, was authorized by the Japanese Government to participate in the exercises of the Geneva Conference. Both himself and his accomplished wife manifested the deepest interest in the proceedings.

At the great closing meeting in the Hall of Reformation, much to the delight of the vast audience, he made an address in Japanese. He has kindly written the substance of it in English, which is as follows:

*Mr. President, Ladies and Gentlemen:*—I beg that you will be good enough to keep your patience for a few minutes to listen to me. As I was kindly admitted by the members of these institutions of international law, or the laws of nations, to attend their meetings in Geneva, it has given me an opportunity to visit this, one of the most renowned places of the globe, not merely for the beauties of its scenery, and the glorious events of its history, but because it is the place where two of the greatest powers of our time had come to a friendly understanding on the most threatening question of the Alabama, not only without bloodshed but even by means which have made them much more friendly than they were before that honorable arbitration. This is also the place where the meetings have taken place for the relief of wounded soldiers.

I do not know if this arrangement had not been made here in Geneva, what would have been the pictures on the field of battle during the late Franco-German war, which broke out while I was resident in England in 1870.

The people of Geneva are too zealous for humanity to be contented with those good works which had already been achieved here, but they wish to promote all further practical good works which lead them to invite the international societies to meet here at this time and at all times, one of which was sitting here during last week, and another has just closed to-day by the proceedings of this evening.

Sir, in those institutions just mentioned, illustrious by their members, who assembled from all parts of Europe and America, have been discussed so many important questions for the purpose of preventing wars in future, that they have been to me a most valuable school of study and observation during their discussions.



I must not forget to acknowledge their most kind dispositions towards our Eastern hemisphere, and especially towards my own country.

It was proposed by the Hon. Mr. David Dudley Field, on Thursday, 3d instant, that measures should be taken for the application of international law to non-Christian States, and this honorable gentleman was also kind enough to refer to the usages of consular courts with which we are now struggling in Japan; but I feared for the success of this motion, as my experience in my own country led me to think that there would be no voice to second him in such a proposition as he made, as it is always much more convenient for the stronger to use his own power than to obey the dictates of justice, but to my astonishment it was at once assented to by that high authority, Signor Mancini, who was President, and there was not a single voice raised against it.

Sir, to such a disposition of kindness we cannot pay our obligations, except by our best exertions for the promotion of civilization in our own country, and I not only hope but also believe that it is in real friendship and sympathy that you thus interest yourselves about our distant country, Japan.

Now, Mr. Honorable President, I beg you in the name of my government, although I represent it not here in any official character, not being allowed by the regulation of your institution, that you would do me the favor of conveying my best and very profound thanks to your members for the very friendly manner in which I have been treated during the past fortnight, and also to this honorable assemblage of the good Swiss people of Geneva for the kindness with which they have accepted my remarks.

M. KAWASE.

## THE INTERNATIONAL ASSOCIATION.

MRS. TALCOTT'S LETTER.

Among the constant visitors in attendance upon the Conference at Geneva were several ladies, among them, Mrs. Henry Richard and our own distinguished authoress, Mrs. Goodwin Talcott. Mrs. Talcott has written from Geneva a very interesting letter to the *Watchman and Reflector* from which we quote as follows:

If any preparation were needed for a hearty interest in the questions which are being discussed in Geneva this week, our short visit in Strasburg furnished it. To see one of the grandest cathedrals in Europe defaced by the bomb shells of a besieging army, to see only broken walls and charred ruins where four years ago stood beautiful public and private buildings, to see extended fortifications bearing the marks of a terrible conflict, and above all, to see in the faces of the French inhabitants of Alsace, who submitted to Prussian authority rather than sacrifice their homes and their means of supporting wives and children, only sullen hopelessness, cringing fear of might, or lurking revenge, prompts every Christian to pray for the speedy coming of that day, when bullets and bomb-shells will be replaced by the arbitration of a great Sovereign Senate. Ever since the fearful strife between our Northern and Southern States, which seemed as sadly and imperatively to call for the shedding of blood as has any dissension amongst nations, I have longed to see a spirit diffused through all civilized countries, which would make war not only unpopular, but an offence amenable to some kind of judicial authority, perhaps a senate of nations. But until England and the United States submitted their questions of difference to a council of arbitration, I suppose my ideal impracticable, Utopian. And now to find the noblest savants and philanthropists of Europe and America convened in this beautiful Geneva, to devise some peaceful method for the settlement of dissensions, which the nations shall accept in lieu of blood shedding, makes one hopeful for the speedy coming of that time when implements of war shall be used no more.

"The International Conference for the Reform and Codification of the Law of the Nations" has for its President our honored countryman, David Dudley Field, and for General Secretary, Rev. Dr. J. B. Miles, a gentleman who devotes himself with great energy and enthusiasm to the noble cause of Peace. Judge Peabody and Dr. J. P. Thompson, of New York, and Prof. Talcott, of Maine, also represent America in the Con-

ference. England sends her statesmen and authors. Hon. M. Bernard, Henry Richard, M. P., Joshua Williams, Q. C., and H. D. Jencken.

Dr. Bluntschli comes from Germany with a head full of the wisdom of schools and a heart warm with love for humanity. Mancini speaks for a country whose soil has so often been stained by contending armies, that her hills, plains and rivers, her olive-orchards, vineyards and groves, send up one suppliant cry for peace. Mons. Girard represents a land still red with the blood of her slaughtered sons, a land not so crushed by sorrow and humiliation but she cries for vengeance on her victors. Spain sends to the Conference an able and fit representative. Belgium, Holland and Switzerland join hands with their sister nations in this conflict for peace, if I may use such antagonistic words to express the one great idea which has drawn so many representatives of different nations to Geneva.

This morning, Sept. 9th, Hon. Mr. Richard, M. P., read a very able essay, the object of which was to show the gradual triumphs of law over brute force. He averred that through all the conflict of the past there may be traced a tendency on the part of mankind to mass themselves under protection of a common policy, to submit to the authority of a judicial body. The honorable gentleman showed most clearly, that if personal settlement of difficulties by brute force, if private feuds and provincial wars had yielded to the public sentiment of civilization and Christianity, we might reasonably hope that a day would soon dawn, when war on a larger scale between nations would be impossible. Hon. David Dudley Field presented a plan for an international code so wisely and carefully prepared that after some slight verbal alterations it was adopted. Rev. Dr. Miles, in an eloquent address, endeavored to show that there were no insurmountable obstacles; nothing in the sovereignty of nations incompatible with submission to a code of laws or judicial tribunal. Rev. Dr. Thompson added laurels to his reputation and won honor for his country by reading before the Conference an admirable essay, showing how much nobler are the victories won by philanthropists, scholars and devotees of science, than are the triumphs of the sword.

Coming from the Hotel de Ville, where matters of such moment to our own country were discussed two years ago, I looked upon the quiet waters of Lake Lemman, encircled by her vineyards and her hills, at the calm majesty of Mont Blanc, and wondered if again the battle-cry of nations could rouse the echoes of Switzerland's noble mountains, if again an ambitious General could lead his weary troops over her Alps to find their graves amid the desolation of her eternal snows.

A special meeting of the Government of the American Peace Society was held at their Room, October 13th, at 3 o'clock, P. M., for the purpose mainly of hearing a report of the Geneva Conference from Dr. Miles.

At the close of the reading of the report which appears in this paper, congratulatory speeches in regard to the success of the Conference were made by Dr. Cornell and others, and the following resolution, moved by Judge Washburn, was unanimously adopted:

*Resolved*, That the Executive Committee and Directors of the American Peace Society cordially welcome their Secretary home from his late mission to Geneva, in the cause of Reform in International Law, whereby the evils of war may be obviated by a peaceable solution of national difficulties and disputes by a system of just and honorable arbitration.

That they have watched his course in promoting that measure through the reports of the proceedings of the Convention at Geneva, and confirmed by his personal explanation now made to them with great interest and satisfaction, and congratulate him and the Society he represents that the cause of peace has been aided and advanced by the measures of that Convention in which he took so efficient a part.

The London *Times* of October 10th, has advices from Vienna that the idea of referring the Schleswig question to the arbitration of the Queen of England is gaining hold of diplomatic minds. It is stated the Danish Government is favorable to such a course, which is thought to offer a feasible method for solution.





VOL. III.

BOSTON, NOVEMBER, 1874.

No. 11.

#### LIVING AND DEAD.

A mother sits by the glowing hearth,  
And she dreams of the days that will come no more,  
When the cottage echoed with youthful mirth  
And the patter of feet on the kitchen floor;  
When three little jackets in a row  
With three little hats hung on the wall,  
And three soft voices whispered low  
The prayer the mother had taught to all.

But the ruddy rays of the firelight  
Checker a floor that is silent now,  
And the mother's hand in vain to-night  
Reaches in search of an upturned brow;  
And the three little pegs stand brown and bare,  
And the mother cries, "O, but to see  
The three little jackets hanging there,  
And the three fair boys who knelt by me."

But one lies under the ocean wave,  
Down with the nameless dead;  
And one lies in a Southern grave—  
God alone knows the soldier's bed.  
But the day will come when the trumpet's sound  
Shall waken the dead to life again,  
From the ocean wave, from the battle-ground,  
The mother knows, and it soothes her pain.

And what of the youth with the eye of light  
The last who clung to the mother's breast?  
Better by far did he lie to-night  
Dead with the twain in their peaceful rest.  
Better to die in his youthful grace,  
With never a blot on his fair young name,  
Than live with the curse of a bloated face,  
And a soul that is steeped in the dregs of shame.

And never that mother wept, I ween,  
Such bitter tears for the boy who lies  
Somewhere under the grasses green,  
Or he who sleeps where the sea-gull flies,  
As she weeps for the one Death left to her,—  
Her baby-boy who walketh now  
In the ranks of the great destroyer,  
With the seal of the drunkard on his brow.

#### A PLEASING INCIDENT.

BY LOUISA M. ALCOTT.

Sitting in a station the other day, I had a little sermon preached in the way I like; and I'll report it for your benefit, because it taught one of the lessons which we all should learn, and taught it in such a natural, simple way, that no one could forget it. It was a bleak, snowy day; the train was late; the ladies' room dark and smoky; and the dozen women, old and young, who sat waiting impatiently, all looked cross, low-spirited, or stupid. I felt all three; and thought, as I looked around, that my fellow-beings were a very unamiable, uninteresting set.

Just then a forlorn old woman, shaking with palsy, came in with a basket of wares for sale, and went about mutely offering them to the sitters. Nobody bought anything, and the poor old soul stood blinking at the door a minute, as if reluctant to go out into the bitter storm again. She turned presently, and poked about the room, as if trying to find something; and then a pale lady in black, who lay as if asleep on a sofa, opened her eyes, saw the old woman, and instantly asked, in a kind tone, "Have you lost anything, ma'am?"

"No, dear. I'm looking for the heatin' place, to have a warm 'fore I goes out again. My eyes is poor, and I don't seem to find the furnace nowhere."

"Here it is," and the lady led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well, now, ain't that nice!" said the old woman, spreading her ragged mittens to dry. "Thanky, dear; this is proper comfortable, ain't it? I'm most froze to-day, bein' lame and wimby; and not selling much makes me kind of down-hearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it herself to the old woman, and said, as respectfully and kindly as if the poor woman had been dressed in silk and fur, "Won't you have a cup of hot tea? It's very comforting such a day as this."

"Sakes alive! do they give tea to this depot?" cried the old lady, in a tone of innocent surprise that made a smile go round the room, touching the glummiest face like a streak of sunshine. "Well, now, this is jest lovely," added the old lady, sipping away with a relish. "This does warm the cockles of my heart!"

While she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought



soap and pins, shoe-strings and tape, and cheered the old soul by paying well for them.

As I watched her doing this, I thought what a sweet face she had, though I'd considered her rather plain before. I felt dreadfully ashamed of myself, that I had grimly shaken my head when the basket was offered to me; and as I saw the look of interest, sympathy, and kindness come into the dismal faces all around me, I did wish that I had been the magician to call it out. It was only a kind word and a friendly act, but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen women, and I think it touched a dozen hearts, for I saw many eyes follow the plain, pale lady with sudden respect; and when the old woman got up to go, several persons beckoned to her, and bought something, as if they wanted to repair their first negligence.

Old beggar-women are not romantic; neither are cups of tea, boot-laces, and colored soap. There were no gentlemen present to be impressed with the lady's kind act, so it wasn't done for effect, and no possible reward could be received for it, except the ungrammatical thanks of a ragged old woman. But that simple little charity was as good as a sermon to those who saw it; and I think each traveller went on her way better for that half-hour in the dreary station. I can testify that one of them did, and nothing but the emptiness of her purse prevented her from "comforting the cockles of the heart" of every forlorn old woman she met for a week after.

### "THE OLD WOMAN."

Once she was "mother;" and it was—"mother, I am hungry;" "mother, mend my jacket," and "mother, put up my dinner," while mother, with her loving hands, would spread the bread and butter and stow away the luncheon, and sew on the great patch, her heart brimming with affection for the impetuous little curly pate that made her so many steps, and nearly distracted her with his boisterous mirth. Now she is "the old woman," but she did not think then it would ever come to that! She looked on through the future years, and saw her boy to manhood grown, and he stood transfigured in the light of her own beautiful love. Never was there a more noble son than he, honored of the world, and the staff of her declining years! Aye, he was her support even then, but she did not know it. She never realized that it was her little boy that gave her strength for daily toil, that his slender form was all that upheld her on the brink of a dark despair. She only knew how she loved the child, and felt that amid the mists of age his love would bear her gently through its infirmities to the dark hall leading to the life beyond.

But, alas! that son has forgotten the "mother's" tender ministrations. Now adrift from the moorings of home, he is cold, selfish, heartless, and "mother" has no sacred meaning to the prodigal. She is "the old woman," wrinkled, gray, lame and blind. Pity her, O grave, and dry those tears that roll down her furrowed cheek! Have compassion on her sensitive heart, and offer it thy quiet rest, that it may forget how much it longed to be "dear mother" to the boy it nourished through a care-less childhood, but who, in return for all this wealth of tenderness, has only given back reproach.—*Western Rural*.

### YOU CAN'T PLEASE EVERYBODY.

"If you please," said the Weathercock to the Wind, "turn me to the South. There is such a cry out against the cold, that I am afraid they'll pull me down if I stop much longer in this North quarter."

So the wind blew for the South, and the sun was master of the day, and rain fell abundantly.

"O, please to turn me from the South," said the Weathercock to the Wind again. "The potatoes will all be spoilt, and the corn wants dry weather, and while I am here, rain it will, and, what with the heat and the wet, the farmers are just mad against me."

So the Wind shifted into the West, and there came soft drying breezes day after day.

"O, dear, dear!" said the Weathercock, "here's a pretty to-do! such evil looks as I get from eyes all round me the first thing every morning. The grass is getting parched up, and

there is no water for the stock; and what is to be done! Do turn me somewhere else."

Upon which the Wind grew very angry, and with a fierce puff sent the Weathercock into the East.

"What do they say to you now?" he asked.

"What!" cried the Weathercock; "why, everybody has caught cold, and everything is blighted—that's what they say; and there is not a misfortune that happens but somehow or other they lay it to the east wind."

"Well!" cried the Wind, "let them find fault; I see it is impossible for you and me to please everybody, so in future I shall blow where I like and you shall go where I like, without asking any questions."

### HATTIE'S MOTTO.

"Even Christ pleased not himself."

BY AUNT FLORA.

Last Sunday as I was returning home from Sunday-school I heard the following conversation between two little girls:

"Hattie, I think our teacher has given us a beautiful text for this week, don't you?"

"Yes, Susie, but I do not think any of the texts she has given us has been as nice as the first one she gave us,—'Even Christ pleased not himself.'"

"Yes, I know, Hattie, *that one* was always your favorite, and I also think it beautiful, but this text she gave us to-day I think is a noble one.—'She hath done what she could,' and I think if we *always* do what we can and all we can, we will certainly please Jesus. But, Hattie, if you so love that text, 'Even Christ pleased not himself,' why do you not take it for your daily motto?"

"Why, Susie, it is my motto. I love it better than any text in the Bible."

"But, Hattie, do you practice it whenever you can? Do you deny yourself some pleasures for the sake of pleasing others and pleasing Jesus?"

"Yes, Susie, I do try."

"Dear Hattie, if I speak very plainly to you about this, you will take it in love and kindness, as I really mean it, won't you?"

"Certainly I will, Susie."

"Well, Hattie, you know you never come to our little prayer-meetings, and our dear teacher does so earnestly wish us to attend and try to be good and do good; you grieve her so much by staying away, and you grieve your best and dearest friend, Jesus. You know it is right to go, but because you do not like to go you stay away to please your ownself and thereby displease your teacher and the dear Saviour; and, Hattie, I am sure if you would go you would soon learn to love that dear little meeting. I would not stay away a single Saturday that I could possibly go. Oh, Hattie, won't you take your motto *in earnest* and hereafter determine you *will* do *everything* you can to please Jesus?"

"Dear Susie, I never thought of it in *that* way before. I will come to the meeting now whenever I can. I do not profess to be a Christian, you know, yet I do want to try to please Jesus."

"But, dear Hattie, you neglect the very thing that would please Jesus best. I do not think you can fully please him unless you first come unto him for a new heart. O, Hattie, I have felt so much happier since I gave my heart to God, and I want so much to have you come to Jesus. Won't you be a Christian, dear Hattie?"

"Well, Susie, I will think about it. I do believe you are in earnest, and that you love and obey my motto better than I do. I wish I was a Christian."

The next Saturday I saw Hattie at the children's prayer-meeting, and I think she loves her beautiful motto better than ever, and that she is trying more earnestly to put it in practice.

Bad company is like a nail driven into a post, which, after the first or second blow, may be drawn out with little difficulty; but once being driven up to the head, the pincers cannot take hold to draw it out—it can only be done by the destruction of the wood.—*Burton*.



WATT WILLOW.

"I do not see any smoke ascending from our house," said Watt Willow, as he hobbled along the lane on a crutch, with the trowsers of his lopped leg flapping to and fro in the wind; "I do not see any smoke arising from our chimney, and I begin to fear that my dear old mother has been obliged to go to the workhouse. Nothing would do for me but to be a soldier and wear a red coat and cockade, and carry a musket by my side. I enlisted, and left our village when the reapers were singing among the sheaves, little dreaming that I should so soon aid in the red harvest of war and see my fellow countrymen mown down like stalks of barley. My mother cried much at our parting, begging me not to go, but to stay at home and tend our few sheep, and try to comfort her in her declining days; but I would not listen to her entreaty, and walked away. When I last saw her, she was watching me from the door, bending forward a great deal, and holding her handkerchief to her eyes. O boys! the grand stories of the glory of warfare are false as the shifting sands that forever give way beneath the traveller's feet. I have been hungry and thirsty, with no bed but my knapsack by night under the silvery stars, and no shelter by day but the waving plume I wore. I have marched from early morning till long into the night, until I was ready to fall upon the earth, and cared not whether I lived a moment longer. I have heard the thunder roar when my bed was the lee side of a rock on the moorland, and the rain rushed down from clouds as black as ink. Then came the battle, with fire and vengeance, clashing swords, the neighing of horses, and shouts and groans of men, when the earth appeared a huge wilderness of ruin. In the gory havoc I lost my leg, and nearly lost my life. O, boys! do not think of being soldiers, where lessons are learnt of wickedness and wrong it is a sorrow to reveal. How often have I repented of my folly, that ever I was so fascinated with the grandeur of the sergeant's dress and the shrill sounds of the fife and drum. All the fame I have won is the loss of a limb, which has made me a cripple, and, perhaps, a beggar for life. I scorned the advice of my only parent, absented myself from school, associated with idle boys, robbing bird's nests, ill using donkeys and committing other acts of cruelty. As I

grew older I frequented the village ale-house, drinking and carousing, until in an evil hour at the parish feast I enlisted as a soldier, and have earned what you now behold. O, boys! follow peace with one another, and then you will grow up under the shadow of the Tree of Peace, be made a blessing to the world, and the God of peace will be with you. I must now go on to seek my mother."

Watt Willow passed down the road with the tears in his eyes, the wreck of his former self. There was no one in the cottage, and the door had a rusty padlock upon it. In looking about, Watt found a piece of paper carefully folded, which was placed under the sill. He took it out and read the following inscription in his mother's handwriting:

"I am gone to Uncle Ralph's."

Uncle Ralph lived three miles away, but Watt turned his face in that direction, and in the dusk of the evening he reached the farm gate just as the milkmaid had filled her last pail. A funeral left the porch as he arrived, and Watt followed in the train towards the little church in the valley. The bell tolled with a mournful sound, echoing through the darkening dingle, and up the sides of the old hill, and far away over the woods where the green pines rustle forever: and its voice was like the voice of a prophet, saying, "Prepare to meet thy God." The solemn service was read by the minister, and when the first shovelful of earth was falling on the coffin, Watt asked a woman who the dead might be, and as she told him he knew it was his own MOTHER.

Watt Willow was seen hobbling along the hollow, with his face towards the great moorland, and his back upon his native place. And after the lapse of a few months there was another funeral in the village; for Watt had died of hunger and want in a deserted hovel on the common, uttering with his last breath in the hearing of an old Gipsy woman who was present, "O! woe's the day when I became a soldier."

#### BE KIND TO EVERYTHING.

Softly, softly, little sister,  
Touch those gaily-painted wings:  
Butterflies and moths, remember,  
Are such very tender things.

Softly, softly, little sister,  
Twirl your linden hazel twig:  
Little hands may harm a nestling  
Thoughtlessly, as well as big.

Gently stroke the purring pussy,  
Kindly pat the friendly dog;  
Let your unmolested mercy,  
Even spare the toad or frog.

Wide is God's great world around you;  
Let the harmless creatures live;  
Do not mar their brief enjoyment,  
Take not what you cannot give.

Let your hearts be warm and tender—  
For the mute and helpless plead:  
Pitying leads to prompt relieving,  
Kindly thought to kindly deed.

A WISE EXCUSE.—On one occasion, at a dinner at the Bishop of Chester, Hannah Moore urged Dr. Johnson to take a little wine. He replied, "I cannot drink a little, child, and therefore I never touch it. Abstinence is as easy to me as intemperance would be difficult." Many have the same infirmity, but are destitute of the same courage, and therefore are ruined. The difference between Dr. Johnson and many others is that he was a wise man and knew his own weakness.

SPEAK KINDLY.—A man once saved a very poor boy from drowning. After his restoration he said to him:—  
"What can I do for you, my boy?"

"Speak a kind word to me sometimes," replied the boy, the tears gushing from his eyes; "I ain't got a mother, like some of them."



## BIRDS IN THE WOODS.

One cannot go far into the woods in any direction without observing what a protest all the birds utter at first. There are harsh screams, sharp notes of warning, and general scolding. Every bird has a great deal of curiosity to take a look at strangers. For a time they flit about in the tall tree-tops, and afterwards begin to hop down to lower limbs, and, gradually descending, come to the ground, or to low bushes. By remaining quiet an hour or two, a dozen or more will circle around within a few feet, turning their heads on one side occasionally, and quizzing in a saucy, merry way. In a little while one may be on intimate terms with the very birds which protested so loudly at his coming. They will tell him a great many secrets. The leaves of his book on ornithology may be a quarter of a mile square, but what cannot be read on one day may be read on some other. Even an owl burrowing with a ground-squirrel, and both agreeing very well as tenants, in common with a rattlesnake, may suggest questions of affinity and community which it might be inconvenient to answer at once. If you prefer to have some readings in the book of nature, you can turn down a leaf and go back the next day with the certainty that no one has lugged off the volume. And if your finger-mark is a tree two hundred and fifty feet high, there will be no great difficulty in finding the place.—*W. C. Bartlett, in Overland Monthly.*

## THREE WISHES.

Three children once, on a bright summer day,  
Having fairly tired themselves out at play,  
Lay down on the banks of a rippling stream,  
To dream of the future, as young hearts dream,  
And tell over, each to the other, again,  
The deeds they would do when they were men.

The first one carelessly lifted his head,  
And his dark eye flashed, as he proudly said:  
"A few short years, and the sound of my name  
Shall ring through earth on the voice of fame!  
I will lead men on the field afar,  
I will come from thence with the spoils of war!  
A mighty power will I hold in my hand,  
Thousands shall wait on my least command;  
The fairest and bravest to me shall bend,  
Craving the life that is mine to lend;  
And the laurel wreath, and the sounding lay,  
And the rush of proud music shall greet my way!"

The second looked up, and his eye of blue  
Flashed prouder than his of the darker hue:  
"Boast of your slaves with their suppliant knee!  
You and your peers bend your souls to me;  
My life shall be like a beautiful dream,  
Toilless and careless, by thine, will it seem;  
I will send my fancy, on gossamer wings,  
Roaming the earth for beautiful things;  
But the pen that I wield with my own right hand,  
Shall mightier be than your strongest band;  
I shall master the heart with its exquisite skill;  
You shall laugh, you shall weep, hope, or fear, as I will!"

But the third had silently stolen away,  
While his playfellows talked of the future day;  
For he feared, if he told of his choice on earth,  
It would only awaken their mocking mirth.  
But a vision flitted across his thought  
Of happiness only by labor wrought.  
Care and toil he would willingly prove,  
Might it only be a "labor of love."  
For well he knew that the joys that spring  
From the power to remedy suffering,  
Come back to the heart in its hour of sorrow,  
With sweeter voice than fame can borrow.

A man who smokes is a fool, because he parts with his money for mere smoke; because he is made no fatter, richer or wiser by it. . . he cannot stop the practice when sick of it; he is a nuisance to persons of cleanliness and taste.—*Chronotype.*

## SAMMY HICKS AND HIS PIPE.

It is said of that good man, Sammy Hicks, the Macclesfield blacksmith, that "as he understood the words of the Lord Jesus, it was quite enough for him to see the path of duty steadfastly to travel in it."

An instance of this feature of his character was exhibited in his sudden abandonment of tobacco. One day he gave a sixpence to a poor widow. She blessed him, and could hardly find words enough to express her thanks.

He said to himself, "Well, if sixpence makes that poor creature so happy, O how many sixpences have I spent in filling my mouth with tobacco!"

He made a vow instantly never to let a pipe enter his lips again. Soon afterwards he was taken very ill, and a doctor said to him, "Mr. Hicks, you must resume your pipe."

"I will not," he replied.

"Then," said the doctor, "if you do not, you will not live."

"Bless the Lord, then," said Sammy. "I have made a vow to the Lord that the pipe shall never enter my mouth again, and it never shall."

Sammy Hicks kept his vow, and lived to be an old man.—*Rev. T. E. Thorsby.*

**BEAMS OF GOLD.**—What is it that cheers the weary and heavy laden mother who toils early and late that her little ones may be fed? The golden beams of happy anticipation of a future when her children are men and women, able to care for her and themselves. God only knows what she suffers, and how the mother instinct makes her strong to endure. When the covers are snugly tucked around the dear little bodies, and rosy faces speak the story of gentle sleep, the widow on bended knees, thanks heaven for health and strength, and prays that not one of her darlings shall be taken from her care. She will work and slave to support her children, and if at night she can gather them all around her knee, to tell them of their father who lies out in the cold churchyard, and of their Father in heaven, and the beautiful world he has given them to enjoy, she will count all privation pleasure.

After years of toil and care, the golden beams gather to crown the brow of a woman who is faithful to the last. Her children strew her pathway with roses of love. Or, if one, two, or all are insensible to their obligations to her, and every earthly thing seems fraught with bitterness, beams of gold make her radiant in immortal robes, and Over There angels will gladly nestle in the warmth of her great mother's love.

Cruelty to animals should be resented more than anything. Brute beasts are defenceless, and to torture them is despicable. The assassin at least risks his life, but the torturer of animals risks nothing; and I do not hesitate to place him lower in the scale of humanity. There are men who have committed great crimes, and yet in whom the spark of humanity is certainly not extinct; but he who takes pleasure in the sufferings of a dumb animal, and prolongs them, regardless of its supplicating looks, I pronounce—without a heart; and when the heart is dead all is dead.—*Comte de Gasparin.*

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# THE ADVOCATE OF PEACE.

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## AN APPEAL TO CHRISTIANS,

INDIVIDUALLY AND COLLECTIVELY, ON BEHALF OF THE CAUSE OF PEACE.

It is well known to our Christian brethren that the Religious Society of Friends has ever believed that all war is entirely forbidden by the Gospel, and that, in accordance with that belief, its members have as a rule, refrained from taking any part in carnal warfare; and for refusing to comply with military requisitions, or to pay fines for thus refusing, many, in years past, have suffered distraint of goods to large amounts, and not a few have been imprisoned. Beside a passive testimony thus borne by members individually, the Society has, from time to time issued its public protest against this heathen and wicked custom.

But while we have cause to feel thankful for the amelioration of military laws, whereby our members are now generally exempt from suffering, we are pained in knowing that war, with all its horrors, is yet allowed and practiced by all the Christian nations, and sanctioned by the larger portions of the Christian Church. As Christians, we all believe in the fulfillment of prophecy. Dr. Chalmers, more than fifty years ago, testified that "the mere existence of this prophecy of peace is a sentence of condemnation upon war, and stamps a criminality on its very forehead. So soon as Christianity shall gain a full ascendancy in the world, from that moment war is to disappear."

Believing that it is only by a full and proper application of the Gospel in the affairs of nations, as well as individuals, that the prophecies in regard to war will be fulfilled; and believing, as a branch of the church which has so long seen the true character of this heathen abomination, that we were not doing all that we should do toward enlightening our brethren on this important subject, most of the Yearly Meetings of Friends have united in the organization of "The Peace Association of Friends in America," to which is delegated this important work, with instructions to labor expressly on their behalf in the more general promotion of the cause of peace.

The Association, in the fulfillment of its trust, has thus far mostly confined its labors to the printing and circulation of books and tracts, and the publication of a monthly paper called the *Messenger of Peace*. During the few years of its existence, millions of pages have been distributed far and wide, and many acknowledgments have been received of the convincing effects of the truth therein inculcated.

The attitude of millions in the prime of manhood, now kept constantly armed and equipped for mutual slaughter by the nations of Europe, and the sudden uprising of the war spirit in our midst, convince us of the necessity of further and more di-

rect efforts to arouse and awaken the public to a clearer appreciation of the true character of this monstrous evil. If it is only by the full application of the Gospel that war can be abolished, surely it is the duty of the church to labor for its proper application.

But, in view of the apathy that so generally prevails, we feel constrained to appeal directly to our Christian brethren, individually and collectively, earnestly entreating them to take this subject into prayerful consideration in all its bearings. Can we believe that if the members of the Christian church everywhere were entirely to refrain from taking part in carnal warfare, that professedly Christian nations could any longer continue the custom? If we believe this, we must also believe that the responsibility for the continuance of war rests upon the church. Dear fellow professors, can you rest satisfied in continuing to bear the weight of this awful responsibility?

While statesmen and publicists are laboring to relieve suffering humanity from the blight of this dreadful curse, the church of Christ remains silent. Surely it is time for it to arise from its slumber and to proclaim its supremacy! Is not eighteen hundred years long enough for its white robes, which should be pure and spotless, to have been stained in blood? Must the skirts of the visible church be longer polluted with the gore of the battlefield, and stained with the tears of the orphan and the widow? While war, as has been said, seems to aim at setting up the kingdom of Satan in the earth, alas! the church remains to be its very bulwark.

Surely it is time to wipe out this reproach against Him, at whose coming into the world, peace on earth and good will to men was proclaimed, and engage in this holy warfare against the supremacy of Satan's kingdom.

Therefore, in behalf of suffering humanity, and in behalf of the cause of the blessed Prince of Peace, whose mission on earth is not fulfilled while wars continue—in true Christian love, we again entreat you to give this subject the consideration it justly merits.

On behalf and by direction of the Peace Association of Friends in America.

ROBERT L. MURRAY, *President*, New York.

DANIEL HILL, *Secretary*, New Vienna, Ohio.

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New Vienna, Ohio, First mo. 1, 1874.

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NOT SO IN THE BEGINNING.—War, like other civil customs, is a custom of men—by men begun, carried on and ended; by men it can be changed or abolished, as other evil customs have been. Therefore, while the Church is condemning all other evil customs, is it not time to condemn this also? The early Christians living nearest to the time of Christ and the apostles, believed that war was entirely forbidden by the gospel, and during the first two centuries not a Christian soldier was known. Were they right, or were they wrong? It is well known that the religious Society of Friends, at its rise more than two hundred years ago, adopted the same belief and practice, and its members have uniformly refrained from taking part in carnal warfare. If the early Christians were right, are not the Friends right in their belief and practices? And if they are right, are other branches of the Church right in their support of war? These are questions of serious import.

Be assured that humility is the sweetest and fairest flower that groweth in the mind; that it perfumes the owner with the most attractive sweets, that it shows in the fairest point of view every virtue which adorns and dignifies human nature, and shades every imperfection which tarnishes and disgraces it.

# THE ADVOCATE OF PEACE.

## THE ADVOCATE OF PEACE.

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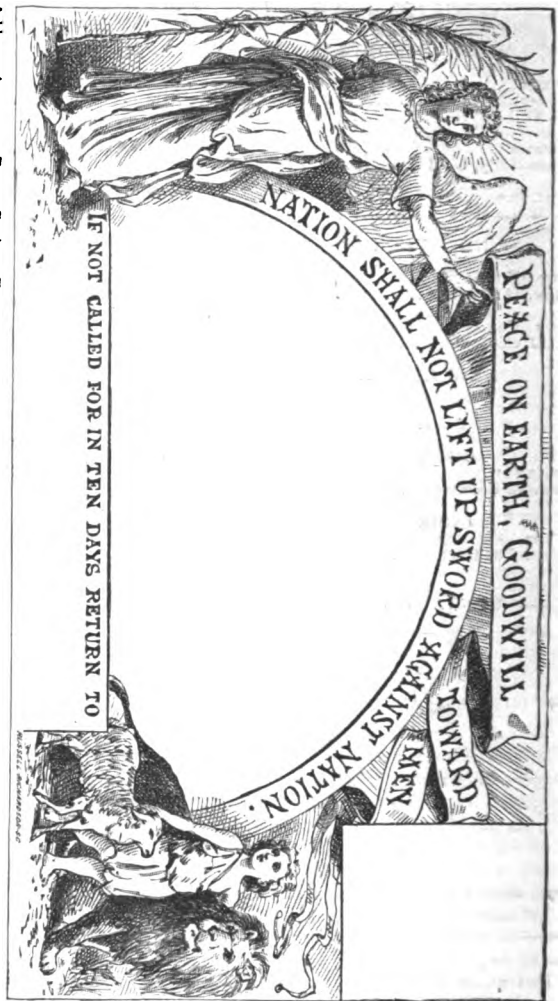
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ESTABLISHED }  
JUNE, 1837. }

BOSTON, DECEMBER, 1874.

{ NEW SERIES.  
VOL. V. NO. 12 }

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By a new postage law which goes into effect the first of January, 1875, we are obliged to prepay the postage on our papers, the *Advocate* and the *Angel*. This imposes upon us a very considerable tax, and one which we cannot well afford to pay at the low rate at which our papers, and especially the *Angel*, are furnished. But we are unwilling now to change our terms, hoping our readers, in view of the fact above stated, will promptly pay their subscriptions, will exert themselves to increase the circulation of the papers, and will be disposed to increase their donations to the Society, thus rendering it unnecessary to change our terms.

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# THE ADVOCATE OF PEACE.

ON EARTH PEACE . . . NATION SHALL NOT LIFT UP SWORD AGAINST NATION, NEITHER SHALL THEY LEARN WAR ANY MORE.

NEW SERIES.

BOSTON, DECEMBER, 1874.

VOL. V. No. 12.

## THE FEASIBILITY OF AN INTERNATIONAL CODE.

BY PROF. EMORY WASHBURN.

The following article is a part of the very able paper of Judge Washburn, which was read at the Geneva Conference. The paper was received with great favor, and we need not ask for it an attentive reading.

A Congress of wise and eminent jurists, publicists and civilians from different nationalities, at a central point in Europe, is an event which calls for something more than a passing remark. And when we are reminded of the purposes for which they come together, as well as the character of the men who compose it, its importance can hardly be exaggerated. The central idea of this august assembly is nothing less than the fellowship of nations under the dominion of law, in the bonds of peace.

The vastness of the field embraced in such a scheme, if taken in connection with the fact that this Congress comes together without the pretence of any delegated authority from the States it represents, and the magnitude of the cause in which it is engaged, suggest a grave inquiry, in which many will be disposed to indulge, how far the undertaking is a feasible one, and how much of the confidence of its friends is to be ascribed to the zeal of an ill-regulated enthusiasm?

The leading purpose for which this Congress is convened, as understood by its friends, is to devise some plan by which a Code of International Law may be presented to the world, by which the intercourse and relations of nations with each other, may be regulated in peace as well as in war.

The very proposition carries upon its face what, to most minds, must, at first thought, imply little else than a political solecism—sovereignty and independence subservient to and dependent upon the will and command of a superior. The first idea of a nation is a body politic, distinct from and independent of all other like bodies, except the incidental restraints of fear or notions of policy which may arise from some superiority of power or advantages of situation which one more favored than another may chance to possess.

Law, in the next place, implies a right to command on the part of the law-giver, and a corresponding duty to obey on the part of them to whom it is given. And, even, if the existence of such a power is assumed, when referred to nations, it must be universal in its application in order to be efficient, in the same manner as the law of a State embraces within its scope the entire body of its citizens. It must, moreover, in order to its being effectively administered, be confided to some adequate tribunal to judge of its interpretation, and empowered to apply to it the sanction of its possible enforcement. In none of these particulars, however, has any nation, in modern times, yielded a jot of its sovereignty or independence.

And yet, it is gravely proposed that a body of citizens coming together of their own accord, not even speaking a common language, with no other commission than the stamp of intelligent manhood which each may have received from nature and education, should take upon themselves to devise a feasible plan, whereby a Code of Law should be, not only framed, but adopted; by which the nations of the earth are hereafter to submit to be governed. And in so doing, these nations are to be called upon to surrender, without a struggle, that attribute of sovereignty, to maintain which millions have been sacrificed in

the long and bloody wars which have desolated some of the fairest regions of the earth.

Is the scheme feasible, or is it the dream of some wild reformer? Be this as it may, there is enough in the very conception of such a possibility, to awaken vigorous thought in the mind of every man who wishes well for the race. It brings in its train, if feasible, the no far distant fulfilment of the promise, that the absurdities and atrocities of war shall give place to the amenities of peace, throughout the whole earth.

In treating of this subject, the question naturally arises, what is meant by the word "Law" as applied to the intercourse and transactions of nations? And by whom is it to be made and enforced? It will be found, it is believed, that there is far less difference between the law here spoken of, and that by which the citizens of a single State are governed, than might, at first, be supposed. The main difference between a nation and the individuals of which it is composed is that in one men act collectively, in the other they act upon one another as integers only. But with both the same motives, instincts and passions are brought into play, though exhibited upon a different stage of action. The individual seeks wealth, and strives for social influence and personal aggrandizement; but experience, as well as his own good sense, soon shows him the folly of disregarding the rights and interests of others, while pursuing his own ends, even those of his interiors, upon the grounds of policy, if he is governed by no higher motive. Nor is it difficult to see how such habits of self-restraint and of respect for the rights of others, may in time become fixed and grow into the force of law, giving not only character to the forms and obligations of trade and business, but shape and sanctity to the relations of social life. These become, indeed, to individuals a law, through the prevailing sentiment of what is right and proper without the need of any formal legislation.

The same, in no small degree, is true of nations in their intercourse with each other. Experience comes in, in aid of the promptings of a general consciousness of right, in teaching the wisdom of mutual courtesy and forbearance in the infliction of wrong and injury, of respecting the rights, even of inferiors, and upholding the oppressed against the power of the wrong doer. And what may, at first, be deemed measures of policy, become, in this way, a prevailing habit of thought, till it assumes, in their interchange of offices with each other, the functions of a law. In other words, there is in the policy of States, whether in their domestic or outlying economy, not a little of what answers to law, which is the growth and fruit of circumstances, independent of any formal enactment. It is, indeed, a rule of action, and imposed by a superior, but it is often the force of moral power alone, where a common consciousness makes itself felt with a force and energy stronger, even, than a fear of disobeying the will of a master.

The inference to be drawn, by the way of corollary, from these familiar propositions is, that the same course of policy and the same axioms of prudence and wisdom may be predicated of international law, as a system, which have been found true of any other system of unwritten law, and that whatever may have been feasible of the Roman or the English common law, is alike practicable in respect to that of nations. Their history has been all but identical. They have alike kept pace with the progress of civilization and have adapted themselves alike to the changing condition of society. Everybody knows what amount of learning and sagacity were put in requisition in codifying the discordant elements of which the laws of Rome and France were composed, and, to apply the same processes to the law of

nations, as now recognized, implies little more than a tolerable knowledge of political science, with an understanding of the prevailing tendency of public thought, and a reasonable share of quickness in apprehending the policy which will best subserve the interests of all, regarded as one family of moral and intellectual actors.

To show the relations of these several systems to each other through the analogies of their histories, it is only necessary to note some of the steps through which the common law and that of nations have passed, in tracing their rise from barbarism to the refinements for which they are now distinguished. Beginning with the former one must follow on through alternate light and shade, from its first stage among the rude Britons along the current of Roman, Saxon, Dane and Norman civilization, to the emancipation of the human mind from the slavery of feudalism in the seventeenth century, and the freedom of thought in which the present age rejoices. And as we contemplate these changes, we see the steps and processes by which they were wrought out, through the instrumentalities of trade and commerce, of learning and the arts, and the humanizing influences of Christian revelation. If while thus tracing the growth of a better civilization, one stops to study its relations to the law, he would find the law keeping even pace with the advancement of human progress, savage passion giving up its purposes of revenge to the milder charities of the State, and through it society taking in charge its own peace and honor, men would be found voluntarily yielding at its bidding, to the judgment of their fellows what they had once cherished as the sacred function of an ordeal or a wager of battle. And the world besides would see how noiselessly and quietly society began to understand and carry out the purposes for which men were gathered into families, and neighborhoods and States, where the arts of peace and the amenities of social life drive out the selfish passions which isolate and degrade man as a savage.

This, however, would be rather dealing with results, than the details of how these things were accomplished. It would often be difficult to discriminate between the positive enactments of direct legislation, and the less defined, but not less imperative rule of action—the unspoken will of the many who have made it a law by obeying it.

If then, from such elements as these, a system has been evolved like that by which the vast and complicated interests of such nations as England and the United States are cared for and regulated, who will say that a like result may not be attained through like processes, by bringing into harmony and consistency, the elements of international law? Grant that one nation may not legislate for another; they can form compacts and treaties together, and bind each other in bonds which men of honor will not dare to break. Grant that there is no tribunal but the dread appeal to arms which nations have hitherto recognized for enforcing real or pretended rights and immunities. There has been a power in public sentiment, growing and strengthening year by year, which even despots have learned to respect. And the dictates of a public conscience reach further than any march of conquering armies. And if, under the silent influences of Christian faith, the "Avenger of blood" has been forced to give up his office of merciless retaliation to the peaceful ministrations of courts of justice, who will say that the same change may not be wrought in nations under the mild dominion of law?

The analogy between the history of international and the common law in this respect, will be found to be most striking. They both start at the same point—the dawning of civilization. The early progress of each has been, alike, slow and gradual. In each, the process has been a yielding of brute force to the dictates of reason, and the inspiration of justice. And in the history of each is to be traced the progress of States and nations, from barbarism to the high condition of civilization to which Europe and America have at length attained. Nor in dealing with international law is there any occasion to speculate, as many have done, upon the origin of States, or attempt to solve the true theory of government.

It is enough that wherever men have been found grouped together with a community of wants to be supplied, or desires to be gratified, they have, well nigh spontaneously, adopted and

applied rules whereby individuals have been willing to give up a portion of their natural independence and freedom of action, to the judgment and will of others by whom they have been surrounded. Nor has it mattered, in the end, how or by whom these rules have been formed or promulgated, nor whether they were the uttered commands of a single sovereign, or the unwritten will of the body of his subjects. In either form they became laws, and, as such, carried with them a sanction which gave them the force and obligation of command, such too have been the results of a juxtaposition of clans, and tribes and nations. They have, thereby, been taught the necessity of mutual forbearance and concession, which in time has grown into a habit and acquired the force of law. And the extent to which these amenities of national life have been carried, from time to time, has served to mark the successive stages of refinement to which civilization has attained. We look for such manifestations in vain among the barbarous tribes of Africa or North America. We find them developed, in part only, in Europe before the prevalence of the Christian religion, and, even then, making but slow progress among her nations. Piracy was honored among the Athenians in the palmiest days of their eloquence, their poetry and their philosophy. And as late as the time of Cardinal Richelieu, who was living twenty years after the settlement of New England, it was a conceded right in every nation to deal with strangers coming into a country without the protection of a safe conduct, as public enemies. Nor was it by formal statutes or decrees of any one State or potentate, however strong, that a change was wrought in the rules by which nations regulated their intercourse with each other. Much was indeed done by voluntary associations like the Amphictyonic league among the States of Greece. Much was effected by the introduction of a humane and Christian policy under wise rulers like Charlemagne. The church accomplished much, and, at the revival of letters in Europe, the leading minds of the age took up the work of giving direction to public thought, by the treatises and essays upon government and the conduct of nations towards each other, which entered into the living literature of the age.

In this way public attention was aroused, and something like a common sentiment awakened, so that when Grotius published his immortal work, the great fact lay open to the public mind that "natural law is the code of States," and that where men, in a state of nature, would have framed and adopted laws for their own safety and protection, nations should and ought to submit to self imposed laws, as an instinct of duty as well as of self-preservation.

In this rapid and desultory recurrence to the past, if made intelligible, enough will appear to justify a confident belief that what is called the Law of Nations is as susceptible of being embodied and stated with definiteness and authority, as any part of the common law. Nay more, the proposition to codify it, to state its doctrines and principles clearly and intelligibly in an institutional form, is, at the present day, far less chimerical or uncertain than the work which Justinian or Napoleon undertook and achieved with so much glory and success. Nations have learned by experience what laws they need, and what they can, without sacrificing self-respect, obey; and they do not wait for some Alexander or Napoleon to lead them in measures of reform. On the contrary, the student in his closet, the man of affairs in Parliament, and the publicist in the lecture room now wield a mightier power in shaping the policy of a nation than mere conquerors while leading on their hosts to battle.

How this work of codifying the law of nations is to be carried on, is indeed less palpable to the common mind than the giving form or stability to the Roman or the common law. The subject, at first thought, seems to be beyond the grasp of common apprehension. Matters of peace and war, of national faith and State obligation, of commerce and navigation, or points of controverted sovereignty are, to such minds, little better than abstractions, fit only for men in power or versed in technical science to deal with. There is, however, a broad department of this same law of nations, which is known as private international law, and is familiarly understood and administered by the local independent courts of both continents. It ignores State lines and separate sovereignties, and gives to the

laws of one State, by courtesy of nations, the same validity and effect in all others which they would have at home. A contract, for example, entered into in London or Vienna with such a rate of interest reserved therein as would render it void in the courts of New York, if negotiated there, may be enforced in these very courts, if valid where the contract was made. They treat it as if but one law, and that of the place of the contract, extended over both countries. So a marriage solemnized before a civil magistrate in Massachusetts, whose laws recognize it as valid, is as indissoluble under the very shadow of the Vatican, as if it had been sanctified by all the rites of a Catholic sacrament. To the same extent, the moment any two nations recognize or adopt a rule as mutually binding, it becomes to them a law whatever may be its origin, whether it spring from a treaty, or a usage of trade, or is borrowed from the treatises of publicists whose opinions carry with them the sanction of popular approval. Nor is it difficult to ascertain or illustrate what these principles of public and private international law are. They enter into the activities as well as the constitutional organization of every well regulated State and government as well as into their relations to each other, whether studied in the history of the British Empire or in the annals of the so called Republic of San Marino. And to embody, classify and arrange these under such modifications as are suited to the spirit of the age, in such a way as to frame them into a code, is neither assuming the province of a legislator, nor the prerogative of a judge. It is simply borrowing from history her records of the past, as a light and guide to the coming age. It calls, indeed, for learning, sound judgment and wise discrimination, but only such as may be found in every intelligent, well educated community. It is with such a field before them, and such facilities at their hand, that the Convention at Geneva are to enter upon their work.

#### VIEWS OF WAR IN OLDEN TIME.

The following is an extract from the well-known book "The Whole Duty of Man." The date of the volume is 1700.

The art and experience of undoing one another, of ruining and destroying our owne proper kinde, seems to be unnatural. It is a great testimonie of our weaknesse and imperfection; and is not found in beasts themselves, in whom the image of Nature continueth farre more entire. What follie, what rage it is to runne thorow so many hazards, by sea and land, for a thing so uncertaine as the issue of warre. To runne, with such greedinesse and fiercenesse, after death, which is easily found everywhere. And without hope of sepulture, to kill those we hate not, nor ever saw! What frensie, and madness is this, for a man to abandon his owne bodie, his time, his rest, his life, his libertie, and leave all to the mercy of another! To expose himselfe to the losse of his owne members: and all this to serve of a ruler, and which he knows not to be just, and is commonly unjust, for warres are commonly unjust; and for him whom he knows not, and who takes so little for him that fights for him.

ROBERT LINDLEY MURRAY.—We sincerely mourn the sudden death of this devoted friend of peace, and adopt as our own the following expression:—

"In the sudden decease of this widely-known and beloved Friend, a loss has been sustained, under Providence, of more than usual severity. As clerk of New York Yearly Meeting, minister of the Gospel, Bible-School worker, and actively concerned in other religious and benevolent labors connected with the Society, his was a place, hard, indeed, when thus made vacant, to refill. Struck down as he was by an accidental injury, in the prime of life, with the awfulness of the warning comes also the consolatory remembrance, that 'Blessed are the dead who die in the Lord.'"

Teach your children to love.—To love the rose, to love the robin, to love their parents, to love their God. Let it be the studied object of their domestic culture to give them warm hearts, ardent affections. Bind your whole family by these strong cords. You cannot make them too strong.

#### NEW PUBLICATIONS.

*Capital Punishment.*—Our able and devoted co-laborer, Wm. G. Hubbard, has published in the *Messenger of Peace*, of the 10th and 11th months, an essay upon the above important theme. Like everything from his pen, this essay is able in argument, graceful and finished in style, and of a charming Christian spirit. Mr. Hubbard proposes soon to publish it in pamphlets, at ten cents per copy, or \$5 per 100.

It can be had at our office, and also at the Friend's Publishing House, New Vienna, Ohio, on receipt of the price.

*William, Prince of Orange* is the title of a book by Rev. T. M. Merriman, A. M., press of Henry Hoyt, No. 9 Cornhill, Boston. This is a volume of 450 octavo pages, and is very instructive and interesting. It is printed and bound in Mr. Hoyt's usual neat and excellent style.

A SPECK OF WAR.—Though the principles of peace are certainly spreading, and producing benign changes in the intercourse of nations, there is now a speck of war in the horizon. Let God's people remember it in their prayers.

Egypt and Turkey snarl and threaten each other. Egypt longs to become a maritime power, and therefore is bent on acquiring the islands of Crete, Rhodes and Cyprus. These islands afford fine harbors, and a large supply of ship timber.

Turkey opposes this, and seeks to maintain her naval superiority, and would by this change find Egypt a dangerous neighbor. Egypt's lust of territory is no new thing. That very impulse has prompted more than half the wars of earth. Wars of conquest, and wars to retain conquests! When will mankind dwell in brotherhood, and maintain their governments on the same principles as adjust the conduct of individual neighbors?

VON MOLTKE'S OPINION OF WAR.—Field-Marshal Count Moltke, in a late letter to Dr. Braun, the translator of Camille Rousset's work entitled *Les Volontaires de 1791*, says, "I thank you for sending me your translation of Rousset's interesting book, *Les Volontaires*; with your excellent account of the Commune appended. The translation will do much good. It is sad enough when armies are compelled to lacerate each other; but it is absolute return to barbarism when whole nations are let loose. Warfare by regular armies is like a thunder-storm devastating doomed tracts of land with fearful effect. But a struggle like the one now going on in Spain, may be aptly compared to a fetid atmosphere destroying the harvest of a whole kingdom."

Yours truly,

MOLTKE."

Sept. 22, 1874.

WORDS OF ADVICE.—Dr. Benjamin Rush says, "The duration of life does not appear to depend so much upon the strength of the body, or upon the quality of its excitability, as upon an exact accommodation of stimuli to each of them. A water spring will last as long as an anchor, provided the forces which are capable of destroying both are always in an exact ratio to their strength." This golden thought is commended to those who make no effort to control their temper. Every time you let your angry passions rise, you overtake or strain the forces so nicely organized to carry you far down the green slope of green old age. The violent and irregular action of the passion tends to wear away the spring of life.

Mankind and birdkind are alike in many points. Some will sing very sweetly during the mating time and while their feathers are bright but when they settle down to domestic life, and the birdlings are grown big, the boy-birds with feathers on their chins, and the girl-birds with feathers in their bonnets, and the father and mother birds' feathers are getting old fashioned, they stop singing, and get very prosy. Then there are others who never stop singing, from the time they choose their mate till the twain enter the golden gate.



## THE ADVOCATE OF PEACE.

BOSTON, DECEMBER, 1874.



## WORDS OF CHEER.

Next to the approval of God, and of one's own conscience, is to be prized the approbation of the wise and the good among our fellow-men. Expressions of such approbation often powerfully stimulate and encourage us to persevere in great and difficult undertakings.

We cannot adequately express our thanks to the many journals, secular and religious, of this and of other lands, and to the many individuals that are so strongly commending the operations of the Peace Society, and the movement inaugurated within the last two years for securing the "fellowship of the nations under the dominion of Law in the bonds of Peace." We doubt if ever a great Christian and philanthropic enterprise at its commencement has been hailed with more general favor than this, which unites in one association the friends of peace of different lands.

We might extract from periodicals and letters that we have received expressions of satisfaction with the recent Geneva Conference and its proceedings, that would fill quite a volume.

We can here give but a few of them; but these will show the general tenor of all.

That veteran champion of Peace, Elihu Burritt, writes to the secretary:—

"When I see what an International Association has been organized, I am perfectly astonished. Nothing like it has been seen before in the history of nations. It is truly grand, and must greatly impress all the governments of Christendom. I congratulate you, and share your joy and hope in the consummation."

Dr. Hopkins, ex-President of Williams College, and President of the Board of Foreign Missions writes:—

"I congratulate you on your safe return, and the good work you have done while abroad. The line of work in which you are engaged, it seems to me, ought to be prosecuted, and I hope you will feel encouraged to continue to labor in it."

He encloses a generous donation to aid the cause, and expresses regret that it cannot be more.

Hon. Gerritt Smith writes:—

"I have just finished reading the very interesting Report of the Geneva Conference. It moves me to send you my cheque for twenty-five dollars. Heaven will not fail to bless your grand movement, for it evidently is from Heaven."

As specimens of the comments of influential journals, we give the following. The *Congregationalist*, Boston, says:—

"This truly and grandly Christian object is certainly now receiving very intelligent and effective service, and we congratulate Secretary Miles on the general interest which his efforts continue to awaken."

*Zion's Herald*, Boston, says, referring to the report:—

"Every lover of his race, and believer in the ultimate triumph of the Prince of Peace, will take courage from the perusal of the assuring statements of this comprehensive report."

The *Christian Intelligencer*, New York, says:—

"In the name of Christianity and of civilization we hail the establishment of this International Association with the greatest satisfaction, and bid it God-speed in its benevolent mission.

Its highest promise is in the facts that it is pre-eminently cosmopolitan in its constitution, membership and work; that it aims at the best interests of all nations by preventing wars and by strengthening the bonds of peace; and that its power is to be exerted by using the highest political wisdom in accordance with the principles of public morality and of civil and religious liberty. Its scope is wide, its objects are permanent, its measures cautious, and it deserves the support, and should have the prayers of all who love peace and hate war."

The *Advance*, Chicago, says:—

"This movement is one of the enterprises which has upon it the divine seal of a beneficent destiny, and will gradually result in the creation of a public sentiment, that will be a better guaranty of peace than any number of standing armies."

Such are examples of the expressions of the leaders, and of the leading organs of public opinion regarding the work in which we are engaged.

We cannot be too grateful for them. But we have referred to them here prominently as an introduction to an urgent appeal which we are now compelled to make, for the funds requisite to prosecute this noble Christian work.

The officers of our society (who, we need not say, are gentlemen whose judgment is entitled to the highest respect,) have recently given serious and protracted attention to the present opportunities for promoting the peace cause, and the means absolutely demanded to improve them, and continue the existence of the society. They have themselves not only given liberally of their time and thought, but have also made generous donations of money. They have unanimously decided that an appeal must be made to philanthropic and benevolent citizens, and to churches of different denominations, to allow this cause to have a share of their benevolent contributions.

It is thought the churches will be disposed to take one contribution for this object, which Mr. Sumner has truly said is "As lofty as truth, and as universal as humanity."

In support of this appeal is submitted the following resolution, which, among others, was recently adopted by the Suffolk North Association of Congregational clergymen:—

"Resolved, That we cheerfully renew to our beloved brother, Rev. J. B. Miles, D. D., the expression of our high appreciation of his self-denying and arduous labors, our conviction of the importance of his mission in the United States and in transatlantic countries, both in itself and in its relation to other benevolent enterprises, being an efficient agent of promoting them, our grateful sense of the encouragement afforded him and those he represents, our sympathy, prayers and co-operation; and we earnestly commend him and the cause which he advocates to the support of the churches, and to the patronage of the philanthropic and benevolent among our fellow-citizens. A small part of the three thousand million dollars expended annually to support the present war system of nations, if contributed to this cause, we have reason to think would speedily advance it to a final and glorious consummation. In its present state, a hundred dollars contributed to it, may prove a more efficient means of good than a thousand dollars given to some other objects."

We are constrained to add, if this appeal shall not meet with a favorable response, the officers of the Peace Society can see no alternative but a serious curtailment of a work which is now full of promise.

The question which they most respectfully submit to intelligent, Christian and philanthropic people is, shall this cause have the pecuniary means requisite for its support?

Let each person to whom this appeal shall come give it favorable attention. When by civilized nations three thousand millions of dollars are annually paid for war, must it be said it is impossible to raise a few thousands of dollars for peace?

SOCIETY'S OFFICE, Congregational House Room 21.

## PEACE MEETING AT PORTLAND.

Dr. James B. Miles, of Boston, lectured three times in this city, upon the above theme, on Sunday last,—in the morning at the Congress square Church, in the afternoon at the Chestnut street Church, and in the evening at the First Parish.

On each occasion large and intelligent audiences were present and listened with close attention to the lectures, which were very instructive and interesting.

At the evening meeting, after the devotional exercises, conducted by Rev. Mr. Dalton, of the Episcopal Church, addresses were made by Judge C. W. Goddard who presided, Dr. Miles, Rev. Dr. Hill, ex-President of Harvard College, and ex-Gov. Washburn of Portland.

Dr. Miles, in the course of his address, gave a brief account of the very interesting and important conference recently held at Geneva.

The above extract is from a report contained in the *Boston Traveller* of the 10th November.

We are very happy to give (although for want of room somewhat abbreviated,) the excellent addresses of Judge Goddard, and ex-Gov. Israel Washburn, made at the meeting above-mentioned. They are noble words for peace. We had hoped to have had also, in time for this number, the very able address of ex-President Hill. Our readers may expect to see it in the next *Advocate*. He dwelt with much force upon the disasters to internal and international commerce wrought by war, and expressed much pleasure in the recent successes that have attended the efforts of the Peace Association, and his firm belief in the ultimate triumph of the great cause.

## ADDRESS OF JUDGE C. W. GODDARD.

The object of the American Peace Society is the abolition of war between nations.

Our aim is practical, consistent, philanthropic, statesman-like and Christian, simple yet comprehensive. Our sole purpose is the doing away with international war, because we regard it as barbarous, unchristian, inhuman, and, in the present age, absolutely indefensible.

It is true that the great and the good of all ages have shuddered at the horrors of war, and condemned its needless atrocities; but poets, philanthropists and statesmen did not clearly discern how international wars could be averted, nor did they realize the magnitude of the loss and suffering which they entail upon the other nations of the earth. So that while our ancestors felt that war must be unnatural and unholy because it violates the commands of Christ and his apostles, and defaces the brightest visions of the Hebrew prophets; and because it reverses natural law, by so often compelling parents to bury their children, still

"The bursting shell, the gateway wrenched asunder,  
The crash of musketry, the clashing blade,  
And ever and anon, in tones of thunder,  
The diapason of the cannonade,"

of which our own poet has sung, were classed with "pestilence and famine" among the inevitable calamities with which an All-wise but inscrutable Providence had been pleased to afflict the lot of humanity. But it is fast becoming evident to right-minded and intelligent men, that war is not only one of the greatest possible evils to the belligerent nations, but a serious injury to all the rest of the world; so serious, indeed, as to justify their interference in behalf of international peace, as might easily be shown on principles of strict political economy. Beside, international war is now seen to be both useless and unnecessary.

Useless, because it settles nothing in dispute, deciding only the single question of temporary military superiority. Unnecessary, because everything in dispute might be settled finally and equitably in a peaceful manner.

This is no visionary theory, for it has just been reduced to practice by two of the greatest military powers of the globe. How delicate, complicated and irritating were the questions involved in our Alabama claims. Yet Great Britain proposed arbitration, and the Joint High Commission which tried the case promptly awarded us a satisfactory judgment which was immediately obeyed by our losing adversary. Thus, without delay or loss, without derangement of American or British trade or industry, without disturbance of the commerce of the world, without the loss of a life, or a moment's suffering, fifteen millions and a half of British gold was transferred to our national treasury, and all our grievances satisfied. Is not this result of this first great effort to conduct international affairs upon the doctrines of Jesus Christ, a more pleasing spectacle than a contemplation of the horrors even of a successful war between the two Anglo-Saxon families? "And if these things are done in the green tree, what shall be done in the dry?"

Now this society, which owes its origin, practically, to the zeal and labors of a Maine man, the late Captain William Ladd, of Minot, in this County, aims, by the appointment of an International Code Committee, and the formation of International Peace Congresses, to bring about the organization of a permanent Peace Congress, and thereby the creation of a permanent tribunal for the authoritative, peaceful adjustment of all international differences.

Doubtless even under this system absolute justice may not always be attained, for it is not always attainable in our highest courts of law or equity; but what an immeasurable improvement over the ancient system which has given us from time immemorial almost perpetual wars, and a legacy of gigantic national debts.

The imagination can hardly picture a more august spectacle than a permanent Peace Congress open to the whole world, and actually composed of nearly all its civilized nations, with its fundamental institutions adopted by the several governments, its laws enacted by its Senate, where each nation, great and small, has an equal voice; and its House of Representatives, based on relative population, each member representing, perhaps, ten millions of people, and its President elected by the Congress from the sovereigns or Presidents of the different nations this august Congress holding occasional sessions to declare with authority the code of nations, while an international court appointed by the Congress or by the respective nations, composed of the ablest jurists of the world, shall administer that code between litigating powers.

Then would international "wars and rumors of wars" become as obsolete as piracy, or as "the wager of battle" between English litigants; and the visions of prophets and apostles be fulfilled.

Perhaps that day may not be far distant, for already "many run to and fro, and knowledge is increased;" possibly within the lifetime of some of us, nations may thus begin to "beat their swords into plough-shares, and their spears into pruning-hooks, and to learn war no more."

## ADDRESS OF HON. ISRAEL WASHBURN.

MR. WASHBURN said that the cause which had been so forcibly presented this evening by Dr. Miles needed no advocacy from him—indeed, it was so strong in itself that it could hardly be said to need advocacy from any one. The reasons why wars should cease, being wasteful and demoralizing beyond expression, barbarous and wholly unnecessary, accomplishing nothing that could not be secured in a better way, were so many, so obvious and unanswerable, that one felt embarrassed in speaking upon the question. He could say nothing that everybody did not see and feel as well as he did. He could only repeat what he had said—war was the spring of infinite evils, of woes unutterable; and it did, it could do no good. It could not cast out evil, being itself the prince of evils. The statement of Dr. Miles that the number of picked and able-bodied men in the armies of the world exceeded eight millions, had impressed him deeply as to the cost of war, as to its exhausting effects upon the nations. Consider, he said, not merely the burden of taxation required for the maintenance of armies so vast, but the loss to the productive industries of the world, and

the evils engendered by the existence of such armies, the demoralizations and crime! Perhaps the unprofitableness of war could not be illustrated better than by the history of England for the last hundred years. At the commencement of the Revolutionary war her debt was but a few millions; at its close, when the colonies had been lost to her forever, her debt was two hundred and thirty-nine millions sterling. Unwilling to stop here, with the loss of the brightest jewel in his crown, her obstinate and insensate king, discarding the counsels of Fox, the soundest thinker and wisest statesman of England, swaying and controlling the narrower minds that were prepared to accept any policy he might favor, he plunged the country into a war with France, for ends which did not really concern him. This war begun without right and without plausible excuse, was protracted with slight interruptions for nearly a quarter of a century. And what good came of it to him, to his kingdom and people, or to anybody else? No man can tell. Nor can any man enumerate or adequately describe the sufferings and woes that he occasioned by this war, not to the people of Great Britain alone, but to those of all Europe. He restored the Bourbons, indeed, to the throne of France; but were they worth restoring at such terrible cost? And what benefit to England, France or any nation resulted from that restoration? And where are the Bourbons now? But although George the Third failed to permanently strengthen the House of Bourbon, he succeeded in weighing down the island kingdom with a debt of four thousand millions of dollars; a debt to this day unpaid—to raise the interest upon which the people have been taxed for sixty years, and will continue to be taxed from year to year so long as the government shall endure—a debt that is the efficient cause, pledge, occasion and excuse for evils, abuses and wrongs which the wisdom of all her statesmen have been unable to remove or essentially mitigate—a debt involving a measure of taxation such as no other people in the world have ever endured—taxation whether men eat or drink, walk or ride, work or play, sleep or wake, live or die.

Our own great civil conflict has furnished proofs of the waste, damage and evils of war, too near us and too patent to escape our attention. For four years the average number of men called to the field would exceed rather than fall below a million. The men transferred to the camp from the fields of labor and production were of the halest and strongest in the country. If we reflect upon what these men could have produced and added to the wealth of the country in four years if they had been employed in its usual industries, and then upon what it cost to subsist and maintain them in the camp at the high prices that ruled for everything, we gather but an imperfect idea of the cost of the war in its purely material aspects. For in this view no account is taken of the hundred millions and more that is required every year to be paid as interest on the debt occasioned by the war, nor of the effect of the taxation which the payment of this interest money involves, upon the business of the country and the development of its productive forces.

But it is not in these material lines—not in chronic derangements of trade, debasement of the currency, and prostration of industrial activities, nor chiefly, that the war cost. We cannot shut our eyes to its unhappy influence upon the morals and habits of the people. I grant that no people ever came out of a great civil war so sound and healthy as ours did, so ready to take up the implements they had laid down at the call to arms. Yet in this country, with its admirable institutions, its schools and churches, its strong-headed and steady-going people, the evil effects of the war remain, and are seen in the speculator and shoddy-man, the idler and spendthrift, the swell-contractor and the bummer, the broker of offices, the engineer of *credit mobiliers*, and kindred robberies.

I know, continued Mr. Washburn, that this war was unavoidable, so far as the defenders of the nation were concerned. It was to save the only great representative of genuine republicanism, and the rights of human nature upon the globe. It is sad to think, sir, that this salvation could have been secured only at such awful cost. Oh, the woe of it, and the pity of it! that there had not been some way by which the country might have been preserved without such terrible waste and suffering! Blessed would it have been if, when the rebellion broke out, an International Code had said to all nations "Hands off! no aid to insurrection, by arms, munitions, supplies; no blockade-

running; no fitting out of Alabamas and no hospitality to Shenandoahs."

The assistance from foreign lands, which protracted the war more than two years, and cost this nation, in one way and another, more than three thousand millions of dollars, and half a million of lives, would never have been given if there had been such a code in existence, and a proper tribunal for the enforcement of its provisions. Would not the cost of such a tribunal have been small indeed compared with the good it would have accomplished?

Was such a tribunal impracticable now? He did not think so. Dr. Fjill has told us that what ought to be done can be done, and Daniel Webster had said, "If a thing ought to be done, an ingenious man could tell how it could be done." Surely the wisdom of the Christian peoples of the earth is adequate to this work. The interest in it which will lead up to its accomplishment has begun to be manifested. Men will think of it and discuss it more and more; its importance and feasibility will be more clearly apprehended, and their hearts will go freely with their convictions. We shall see, some of us who are now living, the triumph of this cause so dear and so sweet to every Christian human heart.

I do not forget, continued Mr. Washburn, what may be regarded, perhaps, as the best defence of war—if one defence can be better than another—the one which Tennyson, who had before and has since said so many true and grand things in the interest of humanity, made in the remarkable poem of "Maud." Somehow the idea seems to have possessed him that peace was dull, sluggish, mean, sordid, grovelling; that it nurtured little that was higher or better than fraud, trickery, petty thieving, grand larceny, and the detestable lust of gain in all its forms; and that the thunder and lightning of war were needed to clear the atmosphere, in whose purer and bracing airs men might lift themselves to higher planes, and become heroes, thrilled with grander ideals and inspired to nobler hopes and purposes than could be gained through the ways of peace. In other words, that civilization was to be promoted by barbarism, that devils were to be cast out by Beelzebub. And so when John Bright, that royal man, who, with Gladstone and the Duke of Argyle makes a trinity of statesmen such as Great Britain has not known before, I do not know but I may say, in all her annals; for they are distinguished from any group that has preceded them, by adding to sagacity, good sense and liberal ideas, the strength and the grace of high and pure personal character. I say when John Bright addressed his countrymen against being drawn into the Crimean war, a war in which England gained no glory and of which no Englishman to-day is either proud or glad, Tennyson could do no better than call him a "huckster" and a "broad-brimmed hawk of holy things;" and he who had written so much that seemed inspired by the deepest faith that of all things on earth humanity was the divinest, could have written:—

Is it peace, or war? better war! loud war by land and by sea,  
War with a thousand battles, and shaking a hundred thrones.

Ah, my good laureate, war does not shake thrones so much as it strengthens and secures them. Thrones the world over and always have been established by war. They are laid in the cement of blood. The game of kings is war, and the dice used are human bones. It is the impoverishment, ignorance and barbarism occasioned by war that make thrones possible. Had Christendom given up war two hundred years ago, there would not be a throne on earth to-day. The growth in intelligence, the increase of knowledge and wealth, the rich and fruitful trophies of peace of all kinds for so long a period, could hardly fail to have so widened men's ideas of their rights and privileges as to have secured in all Christian lands what we in America enjoy, "government by the people, for the people, and of the people."

Mr. Chairman, I turn with joy from the morbid philosophy, the spleen and despair of the Englishman, to the healthier, breezier strains of our great American poet, who we are so proud to remember as a native of our fair city by the sea,—in which not blood and carnage, poverty and barbarism, "the ape and tiger" are the pledges and types of a nation's prosperity and happiness and glory, but the arts of peace and the works of love rather,—whose listening ear heard through the

corridor of the future, not the wail of despair, but the cheerful note of hope, as he caught the voice of Christ saying Peace! and who, catching, repeated the heavenly strain:—

Peace! and no longer from its brazen portals  
The blast of War's great organ shakes the skies!  
But beautiful as songs of the immortals,  
The holy melodies of Love arise.

### THE THREE ALLIED POWERS.

BY ELIHU BURRITT.

The world has heard and seen much of Allied Powers—their spirit, motives and ends. Their history is pretty well written up, and easily and widely read. Some of these alliances have been very incongruous in their elements and even objects. Most of them, if not all, have been temporary, and those of longest compact have been the most unsuccessful, as may be seen from the experience of "The Holy Alliance." But there are alliances of Great Powers which God has joined together, and which neither man nor any outside coalition may put asunder, which time itself cannot dissolve. It will take much time for the world generally to recognize and accept this fact; but the public mind of England should now be up to the level of this truth, and be able to receive it and act upon it in all the future that lies before the nation. Surely this must be clear and manifest to all who watch the signs of the times and heed their evident meaning.

England, Russia and America are the Three Great Powers which, from their birth, Providence has been training for an everlasting alliance in the greatest work that united nations could accomplish or attempt for the world. For a whole century long the *liens* of this union have been growing in number, and tauter and stronger, and they can no more be loosed by outside human will or force than "the bands of Orion." For several centuries the Star of Empire has held its way westward from the cradle of the race. But the East and West have now met, and the Star of Christian Empire, in making its tour around the world, now faces eastward again; and who should follow its light and secure its conquests for mankind? Who are the East and West, as the great facts and living forces upon which these victories of civilization depend? They are England, Russia and America. These are the three Great Powers which Providence has allied for this mighty mission for humanity. It is not an alliance of their own free and pre-determinate choice. The choice was not left for their option. A mind more enlightened than theirs made it for them, and ir-repealable. Seeing this revealed by the clearest facts, how can they, why should they, be "disobedient to the heavenly vision?"

Was there any alternative? Were there any other Powers in the world which, by geographical position, by history, inherent force of character, and other civilizing capacities could do the work which Providence has committed to these three great Empires? What is that work? To reclaim the largest and the most populous continent of the world from the waste of heathenism and the blight of moral darkness; to lift it up to the light and level of Christian civilization. A vast enterprise this, most truly. If an arid desert is to be irrigated to fertility where must the water come from? Certainly from the green land of springs that surrounds it. If Central Asia is such a moral desert, and must be irrigated with the water of a new life, what green lands surround it that can turn upon it their healthy and fertilizing springs? Can there be two reasonable or truthful answers to that question? England, Russia and America are the only countries surrounding Asia that can supply these springs. Each is fitted with remarkable capacities for its part of the common work—by local position, by history, by fundamental institutions and civilizing force of character. See how these three Powers are converging toward each other, as they bear down in their triangular march upon Asia.

There is Russia deploying southward on her march across the Continent. Is she not the only power on earth in position to do the work of Christian civilization for the northern half of Asia? Let us be fair, and appreciate historical facts honestly. Has any other Power, with the same capital of moral force, done more for the empire of civilization in the dark places of

the world than she has done in the last century? Could we put France, Italy, or even Germany in her place, could either of them do more than she is now doing to this great end? It is not what she was in Peter's day, or in that of Nicholas, that is to guide our opinion, but what she is now and what she is to be in the steady growth of her civilizing power. We see the indices of that growth in the emancipation of her serfs, and in freeing and sending home 10,000 Persian subjects enslaved in Khiva. It is inevitable; Russia must and will widen her empire and her power southward; the great work assigned her requires it, and Providence will allow no interpellation of temporary suspicion to interrupt "the order of the day" it has established.

Let us now turn to England on the south, with more than a third of the population of Asia under her rule. We do not see her there as the England of Hastings and Clive, but as the England of to-day and to-morrow. As such we know what she is doing there, and what she has to do, and what she has to do it with. We see her work of moral irrigation going on, and the growths of living green that line the streams in widening belts. We read of the railways and electric telegraphs, of the common schools by the thousands, and other institutions she is planting over the vast region under her softening and beneficent sway. It is inevitable. She is under the motive necessity of her position. She must, she will, widen her empire northward, until there shall be no more Himalayas as the boundary of civilization. The moral forces work slowly in their first terms of action on dark and dense masses of mankind, but they follow the geometrical order of progression, and at later steps produce results of stupendous importance. By that rule England has been working as long as Russia in Asia. She had the most enlightened, and Russia the most benighted, population of the continent to work upon. Each is producing its proportionate results for the races divided by the Himalayas.

Now let us turn to America, and its part and lot in the great work as one of the Allied Powers. America, if Europe's west, is Asia's east, its nearest Pacific neighbor. So far as direct and easy contact is concerned, America abuts broadside on to the eastern half of that populous continent. This is the civilizing force of its local position, and by virtue of this local position alone it is more in effective contact with Eastern than Russia is with Northern Asia. Its head-springs of civilization are nearer than Russia's, nearer than England's to that side of the continent, and they will grow nearer and nearer in proximity from year to year, for all the centuries to come. For English America and American England, both the Great Republic and the growing Dominion on its north, are peopling the vast areas west of the Mississippi and west of the Rocky mountains, duplicating their Atlantic ports and commerce on the Pacific coast, and planting it from sea to mountain with their most vigorous communities. China and Japan will forevermore be the nearest foreign neighbors to Pacific America. This is not theory; it is not a prospective possibility merely; it is an active reality, even now, at an advanced stage of experience. The steamships that now ply between America's West and Asia's East make more frequent departures and arrivals than those of the Atlantic did between Liverpool and New York in 1846. They will increase to weekly intervals, then to daily, perhaps in the same time that this rate was reached between Europe and the United States. For, when the American railway system between the Mississippi and the Pacific shall have been developed to its full design and capacity, Europe must share largely in this Pacific commerce.

But these capacities of proximity and commerce are among the minor civilizing forces that fit America as a partner Power with England and Russia in the great work of reclaiming Asia to a Christian civilization. She is bringing to bear upon this work force of a far higher grade of moral power. She is not now, and never will be, planting American communities in China or Japan, as normal schools of instruction in the life of municipal institutions and self-governing populations. But she is doing more than this, more than she would if she planted and peopled a town of 10,000 Americans every year in those countries. She is taking into her own States Chinese by tens of thousands yearly, to apprentice themselves to her industrial occupations and machinery of labor, to learn what these and all else that they see, handle, use, hear, and enjoy may teach them



This is not the only class of learners that are to carry back and disseminate such instruction through their native countries. There are hundreds of Chinese and Japanese students in American colleges and schools, fitting themselves to become teachers at home of a higher education. Then American instructors in every department of industrial and social science, professors of colleges, normal and common school teachers, political economists, bankers, merchants, railway and telegraph constructors, master mechanics, and other men of the best skill and experience in the arts of enlightened civilization, are doing their best to impart them to the whole Empire of Japan, which is opening its doors widely and gladly to admit them.

This, then, is a part of the great mission assigned to America as a partner with England and Russia; and she is not disobedient or blind to the calling of Providence. It is inevitable. There is no discharge for her from this task and duty. She must, she will, march with these civilizing forces westward and inward upon Asia from the whole length of its Pacific coast. Now, who can look at these movements and detach one from the other in its progress and result? Who can fail to see that these Powers are converging towards each other, and to one great momentous end, in their triangular march upon Asia? Then is it not time that the three great Empires, thus fitted and called to such an enterprise, and at this moment engaged in it with such small and lessening spaces between them, should recognize the alliance in which Providence has joined them by bonds which they cannot sever? Is it not time for their statesmen to say what the poet sings!—

"And howsoever this wild world may roll,  
Between your peoples truth and manful peace,  
England—Russia—America."

This enlightened and generous sentiment is what is at this moment most needed to ensoul the policy and attitude of the three Powers towards each other. "Truth and manful peace" should be their watchword and countersign on this grand march for humanity. Truth, not the fitful vagaries of a suspicious imagination. Manful peace—peace that wears the bright face of that noble manly courage which nations must yet learn, the courage to believe that what you would not do to another, another would not do to you. "Howsoever this wild world may roll," this correlative and complement of "the golden rule" England, Russia and America must learn and practice on this march. Let no one be offended at the repetition. The day is coming—it is near at hand—when England and Russia must meet broadside on in Asia, just as the United States meet England in America. They must see, what the outside world sees, that the day must come on this converging march eastward when their developing Empires shall meet in the thin and common boundary of a geometrical line. Why should they not thus meet in "manful peace"? Why should one or both wish a wide or narrow waste of heathenism between them? Why should there be more need of such a sterile space between them than of one of equal width between Russia and Germany? Does commerce, still affected by the traditions of a policy gone forever, recoil from this proximity? Commerce is not a war, but a friendly trade between two countries, as helpful to one as the other. Could Russia, then, injure British India by selling to it and buying of it more than now? Does political government apprehend the proximity? The British rule in India is not that of Hastings or Clive. If it is not now all that Indian millions can love, Britain can make it one of the best in the world for them, a government which they would not exchange for one that any other Power could establish. Can religion shrink from the conterminous line? Such a line would only mark the centre of the widest continent, over which the banner of the same Cross would float from the Indian Ocean to the Frozen Sea.

These are a few thoughts which the view from an American standpoint suggests to the English mind.

The best part of one's life is the performance of his daily duties. All higher motives, ideals, conceptions, sentiments, in a man are of no account if they do not come down and strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

## THE GOLDEN SIDE.

There is many a rest in the road of life,  
If we only would stop to take it;  
And many a tone from the better land,  
If the querulous heart would make it!  
To the sunny soul that is full of hope  
And whose beautiful trust ne'er taleth,  
The grass is green and the flowers are bright,  
Though the wintry storm prevailleth.

Better to hope, though the clouds hang low,  
And keep the eyes still lifted;  
For the sweet blue sky will soon prep through,  
When the ominous clouds are rifted!  
There was never a night without a day,  
Or an evening without a morning;  
And the darkest hour, as the proverb goes,  
Is the hour before the dawning.

There is many a gem in the path of life,  
Which we pass in our idle pleasure,  
That is richer far than the jewelled crown,  
Or the miser's hoarded treasure;  
It may be the love of a little child,  
Or a mother's prayers to heaven,  
Or only a beggar's grateful thanks  
For a cup of water given.

Better to weave in the web of life  
A bright and golden filling,  
And to do God's will with a ready heart,  
And hands that are swift and willing,  
Than to snap the delicate, minute threads  
Of our curious lives asunder,  
And then blame Heaven for the tangled ends  
And sit, and grieve, and wonder.

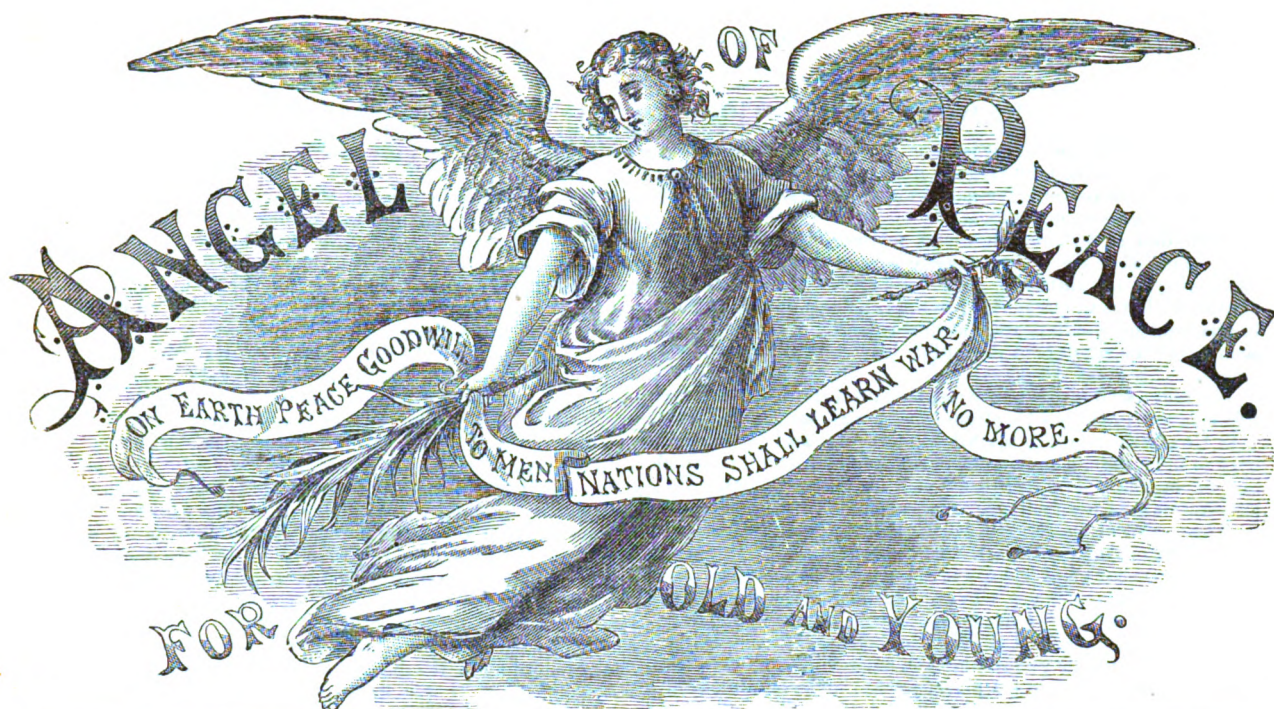
Think how long prejudices linger; how hard it is to eradicate from the mind notions early received, even though they are recognized as childish and vain and erroneous. Think that only one individual in a family may have attained to a reasonable view of his life and his duties, while all its weaker members are held to the sway of prejudice, tradition and irrationality. All these things account for this difference in numbers. Think how the politician's rule plays its part in the church; how it is made for the pecuniary interest of large numbers of persons to uphold a creed in which they have no heartfelt interest; how strong are moneyed institutions, such as many religious establishments are to hold men from any real interest in truth; and you will not wonder at the apparent slowness with which reason purifies the prevailing truth. This difference in numbers will prevail while the conditions, privileges, and advantages of human life are so unequal; while ignorance exceeds enlightenment they will prevail. While credulity remains in excess of thought they will prevail; while people are more ready to credit the past than the present; more ready to accept the conclusions of some outside authority than to have conclusions of their own; more ready to pretend than to be brave and true, it will prevail. But that will not be forever. The relative difference in numbers has changed amazingly within this century. Every year now accelerates the change.—*Farrington.*

When Mandeville maintained that private vices were public benefits, he did not calculate the widely destructive influences of bad example. To affirm that a vicious man is only his own enemy, is about as wise as to affirm that a virtuous man is only his own friend.

Amidst all disorders, God is ordering all wisely and justly, and to them who love him graciously; therefore we ought not to be dismayed.

The Christian who has put aside religion because he is in worldly company is like the man who has put off his shoes because he is walking among thorns.





PEACE.

BY E. ALICE KINNEY.

The happiest word ears ever heard,  
The tenderest and the sweetest,  
The one that like a song of bird,  
Rings purest and completest  
Against earth's wall of night and sin,  
Bursting its gates asunder,—  
Is this which tells where storm hath been,  
And night, and wave, and thunder,  
But now is Peace!

O winds! that know no rest nor sleep,  
O clouds that never brighten,  
On shores which fret the weary deep  
In ceaseless waves to whiten,  
O hearts! that beat like frightened birds  
Amid life's wild commotion,  
O keys! that fashion sorrowing words,  
O restless sails of ocean!  
At last comes Peace.

The winds shall moan awhile—then rest,  
Blue rend the storm asunder,  
The clouds in gold robe all the west,  
The bird song drown the thunder!  
The restless hearts that ached so long  
Thro' years that know no sweetness  
By suffering pure shall grow, be strong  
To most divine completeness,  
Hope, Rest and Peace.

Trust on, faint heart! toil on, brave hands!  
God who forgets you never,  
Shall loose at last your heavy bands  
Forever and forever.  
Sunshine shall come, the storm be past,  
All stilled the wild commotion,  
And, in the harbor rest at last  
The wandering sails of ocean  
In perfect Peace.

Have the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and duplicity by whomsoever exhibited.

SOJOURNER TRUTH.

Mrs. Helen C. Weeks writes for *The Independent* an account of a recent interview at Washington with Sojourner Truth who, she says, is as "tall and straight as a pine tree." Though now very aged, she retains much of her bodily vigor and the remarkable mental and religious earnestness for which she has long been noted. Her special ambition is to found a colony for needy colored people, before she dies, upon government lands at the West. "I can never give you," Mrs. Weeks writes, "the power and energy of the thin black face, a little braid of gray wool on either side, and a white muslin handkerchief crowning the whole, instead of the gay turban oftener seen." To Mrs. Weeks, Sojourner said: "I'm most done with earth; but I'm goin' to try for one thing more before I die. Out West, on the big prairies, there's room for every one, an' there's no call for my folks to pack in here like they do, an' steal an' lie an' forgit how to be decent. Now, I've mortgaged my little house to come on here an' beg Congress to give some land for a big farm, where de poor old people can go an' the young ones git some trainin'. Let all dese wicked little niggers, that go to school a few hours an' den come out an' steal everything they can lay their hands on—let 'em be sent out dere, where there ain't no chance to steal, an' be trained into farmers an' workers. Reform schools pay. De government can't lose, an' it'll do a heap of good. Here I've been workin' five years for this thing. I want a-trainin'. Train boys a year or two, an' the farmers all around would hire 'em an' be glad to get 'em.

"Oh! dear chile, maybe I don't make it plain; but every friend of de black folks ought to pray for it. How dey are tryin' to learn. They ain't fit to be anything till they've learned something more'n they know now. Here they feed de Injuns, and give 'em guns too, to kill de white folks with. I don't ask for guns. I only want a chance. We black folks earned a right to some land. It's wet with our blood in places. Ain't that earned it? Chile, I'm goin' to have meetins, an' you must tell folks an' help all you kin. I want a start that'll last for the black folks as long as God does. Mr. Sumner said he'd help me; but de Lord took him. Do you suppose there's any senator anywheres near like him? Do you think they'll help?"

You have not fulfilled every duty unless you have fulfilled that of being pleasant.



## PEACE THROUGH WOMAN'S DEVOTION.

Why should any man ever become a soldier, when we have such instances as the following, of what a human being can do, on that higher plane of devotion, through self-sacrifice and of prayer through personal appeal :

In the time of Cromwell a young soldier, for some offence, was compelled to die, and the time of his death was fixed "at the ringing of the curfew." Naturally such a doom would be fearful and bitter to one in the years of his hope and prime, but to this unhappy youth death was doubly terrible, since he was soon to be married to a beautiful lady, whom he had long loved.

The lady, who loved him ardently in return, had used her efforts to avert his fate, by pleading with the judges, and even with Cromwell himself, but all in vain. In her despair she tried to bribe the old sexton not to ring the bell, but she found that impossible. The hour drew near for the execution. The preparations were completed. The officers of the law brought forth the prisoner and waited, while the sun was setting, for the signal from the distant bell tower.

To the wonder of everybody it did not ring. Only one person at that moment knew why. The poor girl herself, half wild with the thought of her lover's peril, had rushed unseen up the winding stairs, and climbed the ladders into the belfry-loft and seized the tongue of the bell.

The old sexton was in his place, prompt to the fatal moment. He threw his weight upon the rope, and the bell, obedient to his practised hand, reeled and swung to and fro in the tower. But the brave girl kept her hold, and no sound issued from the metallic lips.

Again and again the sexton drew the rope, but with desperate strength the young heroine held on. Every movement made her position more fearful, every sway of the bell's huge weight threatened to fling her through the high tower window, but she would not let go.

At last the sexton went away. Old and deaf he had not noticed that the curfew gave no peal. The brave girl descended from the belfry, wounded and trembling. She hurried from the church to the place of execution.

Cromwell himself was there, and was just sending to demand why the bell was silent. She saw him—

—"and her brow,

Lately white with sickening horror, glows with hope and courage now ;

At his feet she told her story, showed her hands all bruised and torn,

And her sweet young face still haggard with the anguish it had worn,

Touched his heart with sudden pity, lit his eyes with misty light—

'Go; your lover lives,' cried Cromwell; 'curfew shall not ring to-night.'

## MICHAEL VERRAN—A PEACE HERO.

Mr. John Gill, of Penryn, Cornwall, has issued another (No. 9) of his valuable *Peace Pages for the Young*. It contains an account of a brave Cornish miner, from which we extract the following :

"Somewhat more than thirty years ago, Michael Verran and two other men were sinking a shaft in South Caradon mine. They had bored a hole in the bottom of it in the usual way, then one had climbed to the windlass, leaving the other two to attend to the blasting. They had been to cut the fuse to its necessary length, before placing it in the hole; then one should have ascended in the bucket, the single man left in the pit should have waited until the bucket came down again, fired the touch-paper placed under the fuse, given the signal, and the two men should have drawn him to the top before the explosion took place. In the present case, however, they had acted carelessly, having left the fuse attached to the coil. Then they cut it with a stone and one of their blunt iron drills. In doing this fire was struck; the fuse was ignited, hissing sparks fell around them, the hole might rattle at any moment; they both dashed to the bucket, and shouted the signal. But the man at the windlass,

though strong and hale, could not draw up the two. He tried, and tried in vain; one could escape, both could not, and delay was death to both. O, what a solemn moment in the history of their lives!

"It is the general custom of the Cornish miner who attends especially to the charging of the hole to remain behind and fire it. It was Michael Verran's turn to have ascended; but, looking for a moment at his comrade, and stepping from the bucket, he cheerfully exclaimed, 'Escape for thy life; I shall be in heaven in a minute!' The bucket sped swiftly up the shaft, until it reached the platform, and the man was safe. Oh! how eager he was to learn the fate of his deliverer, who had given up his own life to save him! He bent over the pit, gazed into the great gloom, and listened. Then came the hollow rumbling roar of the explosion, hurling a fragment of the rock to the very foot of the windlass, which left a deep and an abiding scar upon his brow. The smoke poured from the mouth of the pit like a furnace: they listened with beating hearts and throbbing temples, but not a sound was now heard in the working below. Down they went through the sickening sulphur, down, down, until they stood upon the rended earth in the bottom of the pit. Rocks lay here, and rocks lay there, in wild confusion; but the Christian hero they saw not. With faltering lips they called upon his name, 'Michael, Michael Verran, where art thou!' And a voice came up from among the flints, sweeter than the voice of morning in the dewy vales, 'Thank God! I am here.' Yes, thank God he was there! and his pulses were beating yet, and his faith in Christ was unshaken. With eager hands they removed the rubbish, rock after rock, and stone after stone, until they found him under the flints, with one sharp pillar hurled by the blast on his right side, and one sharp pillar on his left, both standing upright, with a rocky cover upon them. Brave, good man! With shouts to the King of Heaven they took him out; and there was not found a rent upon his garment, or a scratch upon his flesh. When he was left alone by the hissing fuse, he sat down in a corner of the shaft, held a slab of rock before his eyes, commended his soul to his Maker, and waited the issue. And the God in whom he trusted delivered his faithful servant.

"His mining life was changed from that hour; kind and good people from the Society of Friends rose up to encourage him. They placed him on a small farm, where he passed the remainder of his years in comparative plenty. He served his God in secret, as well as in the great congregation; and when the time came for his departure, he was, as he felt in the bottom of the shaft at South Caradon, quite ready. He now sleeps in a quiet country graveyard, where the daisies blossom in the grass, and the birds sing at the opening of summer." — *Herald of Peace*.

## INTERNATIONAL MEETING.

MY DEAR YOUNG FRIENDS:—As you have not all been able to attend the great international camp-meeting, held at Round Lake, N. Y., during the past summer, you will read with pleasure anything of a peaceful and joyful character which transpired there. A long time ago, and I might say at different times in the history of the great Methodist church, there have arisen controversies, as in several other churches, which caused a division. They might be characterized as a species of war although there was no bloodshed.

This meeting has been so rich in peaceful sentiments that it is but just for us to indulge the hope that these family quarrels are quite at an end. Here were men from India, and from Australia, and others representing the Canadas, and the Southern, and every portion of our country all baptized with the spirit of brotherly love. Do you believe they would engage in war? Never. Some of these men had been separated for thirty years, and as they met in Christian worship and bowed before a common Saviour, it reminded one of the meeting of Esau and Jacob, who kissed each other as they wept. The services held for the children and for the vast congregations were so filled with the spirit of peace and love, that had Mars looked on with war chariots and all, methinks he would have withdrawn to another planet where he had more hope of causing discord and strife. We doubt not that notes of peace have been sounded here that will never cease to vibrate. M.



SOLOMON SLOOP.

BY JOHN HARRIS.

The field in which Solomon Sloop was ploughing was called the Wood Meadow, because many years ago there was a large clump of oaks on the northern side of it; but they had long since disappeared, except one or two by the farm-house, in which the rooks on this spring morning were cawing vigorously. The larks, too, sang deliciously overhead, and the linnets and chaffinches made melody in the brake, while the daisies and daffodils in their emerald bowers sweetly spoke of summer days to be. As Solomon Sloop followed his plough round and round, drawn by two tall red horses, he had ample time for meditation; and his thoughts flew back to the days of his boyhood, when the music of his mother's voice was in his soul, and the landscape of life was thickly strewn with flowers. On went the red horses dragging the great plough after them, and on went Solomon Sloop travelling round and round, seriously thinking all the while, until he uttered his thoughts aloud, on this wise:

"What a wrong thing it was to play at soldiers when we were boys, and march up and down with sticks for swords, hollow tubes for muskets, a tin-kettle for a drum, and a colored rag on a long piece of wire for a flag of honor! But we only imitated children of larger growth—old men and youths in our neighborhood—and deemed this to be the only way to glory and the good of our country. We could not then see the folly of striving to imitate the wicked customs that nations have practised from the earliest times,—of settling disputes by the wholesale destruction of their fellow-men, which has been such a curse to the world. The instructions imparted to me by my parents, saved me from the life of a wanderer, and caused me to be contented at home. But it was not so with some of my companions, many of whom grew up to become soldiers, and waste those gifts which God had bestowed upon them. This was especially so with Caleb Cord. Poor Caleb! I wonder what is become of him now! How he used to brag that he would join the army, and be a hero! Time passed away, and when the brightness of youth was on his forehead, and the fire of hope in his eye, he left his aged father to go into the work-house, and went off to the wars. A letter came to our Rector some time ago, saying that Caleb Cord was a wanderer in the wilderness, with but one hand to hold forth for charity. Poor Caleb! The last I have heard of him was his being seen by a pedler in the Highlands, ragged and shoeless, sitting upon a rock by the wayside with his face towards the setting sun."

Solomon Sloop looked up from his plough, and saw approaching the gate a poor creature who had hardly strength to stagger. One side of his hat-rim was completely gone; his shapeless coat was collarless, and rent across the back; one

leg of his trowsers had left to the knee; he had only one old boot for two feet; a long tangled beard hung down upon his dirty vest; he carried a knotty stick in his only hand, and a greasy wallet was slung over his left shoulder. 'Twas Caleb Cord, and he was a beggar. Solomon took him into his barn, and gave him the best his house afforded. But he was very weak, and soon became quite prostrate. In his moments of consciousness he talked of his old father, and requested Solomon to take a letter from the breast pocket of his ragged coat, which he did. It was written by his aged parent in the Union, many years before, and though somewhat crumpled, was preserved tolerably clean in two coarse wrappers. Caleb asked him to read it, and the great tears ran down his face. It spoke of the old man having found the Saviour, of his near approach to the city of rest, concluding with an earnest prayer that he might meet his son in heaven. Soon after this he died; and the letter became a treasure not to be bartered for gold. Caleb Cord then asked Solomon to read a little from the Bible, of the prodigal son. "This," said he, "is a type of my poor self."

Then the twilight deepened, a great silence fell upon the earth, and touched the soul of the watcher; and when Solomon again held the clear, cold water to his lips, poor Caleb Cord was dead upon the straw.

Which of the two would you prefer to be—Solomon Sloop in the fields of peace, loving and loved, living to benefit mankind and aid his fellow-men; or Caleb Cord in his gay uniform, studying the art of dexterously beheading his brother, adding another huge weight to the high heap of human misery, grasping at glory only to feel the gash of sword-blades, and the sulphur of carnage drying up his blood, houseless and homeless, a cruelty to his parent and a burden to the world?

## THE BATTLE OF BLENHEIM.

(Paraphrased from Southey.)

"Is war right, mamma?" said little Lucy to her mother one day, while they were sitting together after the child's lessons were over.

"No, dear, war is not right, because, you see, men then send each other unprepared into eternity, and wives and children are left without any one to take care of them. I shall tell my Lucy a little story, which relates to war, if she can sit still for five minutes longer."

"Please do, mamma."

"Well, then, one summer's evening, a long time ago, in the village of Blenheim, in front of a pretty cottage, sat an old man, whom we will call Kaspar. He had two little grandchildren—Wilhelmina and Peterkin—who were playing at a little distance on the green. Peterkin presently found something, which was large and smooth. He could not make out what it was, so he took it to the old man. Kaspar looked at it, and, shaking his head said, 'Ah, my boy, 'tis the skull of some poor fellow who fell in the great victory; I have found many such while digging my garden.' 'Tell us, grandfather, what they fought about,' exclaimed both the children at once. 'My dears, why they killed each other is more than I can tell. I only know it was a famous victory, and that the English beat the French. I was but a baby myself then, living with my father and mother near yonder stream. Our cottage was burnt to the ground by cruel soldiers, and my parents left without a roof to shelter them. Fire and sword spread terror everywhere. Women and babies too, were slain! But at every famous victory things like those must be. I have heard tell the sight was dreadful, for thousands of dead bodies were left rotting in the sun. Everybody praised the Duke of Marlborough, and our good Prince Eugene.' 'Why, grandfather, what a wicked thing!' 'Ah, my girl, but it was a famous victory.' What thinks Lucy of war, now?"

"Oh, mamma! I wish there was no war. I don't like to think of such sad things."

Men's proper business in this world falls mainly into three divisions: First, to know themselves and the existing states of the things they have to do with. Secondly, to be happy in themselves and in the existing state of things. Thirdly, to mend themselves and the existing state of things as far as either are marred and amendable.—*Ruskin*.



## AN EYE FOR A PIN.

Two boys named Abel and Asa, were at the same school in New York, each about ten years old; not brothers, but school-mates and class-mates. Both of them had irritable tempers, and had been taught to think they must resent injuries, and defend their rights at all hazards. Playing pin was a common amusement in the school. They played in this way: Two boys would take a hat, and set it down between them, crown upward. Then each boy would lay a pin on top of the crown, and then knock it—first one, and then the other. The one that could knock the pins so that they would lie across each other had them both. During recess one day, Abel and Asa were playing pin. They knocked the pins about some time. Both became much excited in the game. Finally, Abel knocked the pins so that, as he said, one lay across the point of the other. Asa denied it. Abel declared they did, and snatched up both pins. Asa's anger flashed in a moment, and he struck Abel in the face with his fist. This excited Abel's wrath. They began to fight—the other boys clustering around, not to part them, but to urge them on. Some cried, "Hit him, Abel!" and some "Give it to him, Asa!" thus stimulating them to quarrel. The boys seized each other, and finally came tumbling to the ground, Abel on top. Then Abel, in his fury, went to beating Asa in his face, till the blood spouted from his nose and mouth, and till Asa lay like one dead. Then the boys pulled Abel off. But Asa could not get up. The boys began to be alarmed. They were afraid Abel had killed him. The teacher was called. He carried Asa in, washed the blood from his face, and recovered him from his stupor. He examined his face and head, and found them bruised in a shocking manner. One of his eyes was so hurt and swollen, he could not open it. And from that day the sight of it grew more and more dim, till it went out in total darkness. So Asa lost an eye, and Abel put it out, merely for a pin.

*An eye for a pin!* It was a dear bargain. Yet there was as much sense in their fighting and putting out each other's eyes for a pin, as there would have been in doing the same thing for a state. It is just as displeasing to our Heavenly Father to quarrel for a kingdom as for a pin. Two nations may as well go to war for a pin as for an empire. It is wrong to fight for either.—*A Kiss for a Blow.*

A LITTLE BOY'S LESSON TO A CARMAN.—It is told of one of Miss Alcott's "Little Men," that one day he was playing on the side-walk, when he saw a Carman trying to start his horse. We do not know what made the horse refuse to go, any more than we can always know what makes little boys and girls hang down their heads and refuse to obey: but he seemed to have made up his mind to spend the rest of his days on that very spot. The driver was very much vexed with such behavior, and gave vent to his anger in violently beating the horse. This distressed the little boy, and he ran earnestly out to the man and said, "It is wicked to beat the poor horse so; if you want to make him go, *you must love him.*" The little boy had found out the right way to overcome a great deal of naughtiness. I suppose that *telling* the horse that he loved him would not have helped the driver much; but he might have kept his temper and tried the many ways there are for coaxing or surprising a horse into going.

This *loving* is a mighty power for starting not only stubborn horses, but for helping on great folks, and little folks as well.

A landlord who gave to every customer an example of his moderate drinking, complained of the badness of his eyes, and asked a Quaker what he should do for them, removing his goggles and submitting his swollen and inflamed eyes to the examination of his customer. "My advice, friend," replied the Quaker, "is that thou shouldst put thy brandy on thy eyes and tie thy goggles over thy mouth."

Acts grow out of thoughts. If a man's thinking be confined to trifling objects, his acts will correspond. So of religious belief. If a Christian's faith be strong and ardent, a vitality will be imparted to all he does. Pure doctrine, honestly held, begets a pure life.

## "I LEFT HER TO GOD."

In West Africa, a society in England has a school for poor native children. One day, in that school, a little girl struck her school-mate. The teacher found it out, and asked the child who was struck—

"Did not you strike her back again?"

"No, ma'am," said the child.

"What did you do?" asked the teacher.

"I LEFT HER TO GOD," said she.

A beautiful and most efficient way to settle all difficulties, and prevent all fights among children and among men. We shall never be struck by others, when they know that we shall not return the blow, but "*leave them to God.*" Then, whatever our enemies do, or threaten to do, to us, let us leave them to him, praying that he would forgive them, and make them our friends.—*Uncle Henry.*

## A QUESTION FOR YOU.

Oh, what are you going to do, brother!

Say, what are you going to do!

You have thought of some useful labor,

But what is the end in view!

You are fresh from the home of your boyhood,

And just in the bloom of youth;

Have you tasted the sparkling water,

That flows from the fount of truth!

Is your heart in the Saviour's keeping!

Remember He died for you!

Then what are you going to do, brother!

Say, what are you going to do!

Will you honor His cause and kingdom,

Wherever your path may be?

And stand as a bright example,

That others your light may see!

Are you willing to live for Jesus,

And ready the cross to bear?

Are you willing to meet reproaches,

The frowns of the world to share!

Your lot may perhaps be humble,

But God has a work for you—

Then what are you going to do, brother!

Say, what are you going to do!

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## AN APPEAL TO CHRISTIANS,

INDIVIDUALLY AND COLLECTIVELY, ON BEHALF OF THE CAUSE  
OF PEACE.

It is well known to our Christian brethren that the Religious Society of Friends has ever believed that all war is entirely forbidden by the Gospel, and that, in accordance with that belief, its members have as a rule, refrained from taking any part in carnal warfare; and for refusing to comply with military requisitions, or to pay fines for thus refusing, many, in years past, have suffered restraint of goods to large amounts, and not a few have been imprisoned. Beside a passive testimony thus borne by members individually, the Society has, from time to time issued its public protest against this heathen and wicked custom.

But while we have cause to feel thankful for the amelioration of military laws, whereby our members are now generally exempt from suffering, we are pained in knowing that war, with all its horrors, is yet allowed and practiced by all the Christian nations, and sanctioned by the larger portions of the Christian Church. As Christians, we all believe in the fulfillment of prophecy. Dr. Chalmers, more than fifty years ago, testified that "the mere existence of this prophecy of peace is a sentence of condemnation upon war, and stamps a criminality on its very forehead. So soon as Christianity shall gain a full ascendancy in the world, from that moment war is to disappear."

Believing that it is only by a full and proper application of the Gospel in the affairs of nations, as well as individuals, that the prophecies in regard to war will be fulfilled; and believing, as a branch of the church which has so long seen the true character of this heathen abomination, that we were not doing all that we should do toward enlightening our brethren on this important subject, most of the Yearly Meetings of Friends

have united in the organization of "The Peace Association of Friends in America," to which is delegated this important work, with instructions to labor expressly on their behalf in the more general promotion of the cause of peace.

The Association, in the fulfillment of its trust, has thus far mostly confined its labors to the printing and circulation of books and tracts, and the publication of a monthly paper called the *Messenger of Peace*. During the few years of its existence, millions of pages have been distributed far and wide, and many acknowledgments have been received of the convincing effects of the truth therein inculcated.

The attitude of millions in the prime of manhood, now kept constantly armed and equipped for mutual slaughter by the nations of Europe, and the sudden uprising of the war spirit in our midst, convince us of the necessity of further and more direct efforts to arouse and awaken the public to a clearer appreciation of the true character of this monstrous evil. If it is only by the full application of the Gospel that war can be abolished, surely it is the duty of the church to labor for its proper application.

But, in view of the apathy that so generally prevails, we feel constrained to appeal directly to our Christian brethren, individually and collectively, earnestly entreating them to take this subject into prayerful consideration in all its bearings. Can we believe that if the members of the Christian church everywhere were entirely to refrain from taking part in carnal warfare, that professedly Christian nations could any longer continue the custom? If we believe this, we must also believe that the responsibility for the continuance of war rests upon the church. Dear fellow professors, can you rest satisfied in continuing to bear the weight of this awful responsibility?

While statesmen and publicists are laboring to relieve suffering humanity from the blight of this dreadful curse, the church of Christ remains silent. Surely it is time for it to arise from its slumber and to proclaim its supremacy! Is not eighteen hundred years long enough for its white robes, which should be pure and spotless, to have been stained in blood? Must the skirts of the visible church be longer polluted with the gore of the battlefield, and stained with the tears of the orphan and the widow? While war, as has been said, seems to aim at setting up the kingdom of Satan in the earth, alas! the church remains to be its very bulwark.

Surely it is time to wipe out this reproach against Him, at whose coming into the world, peace on earth and good will to men was proclaimed, and engage in this holy warfare against the supremacy of Satan's kingdom.

Therefore, in behalf of suffering humanity, and in behalf of the cause of the blessed Prince of Peace, whose mission on earth is not fulfilled while wars continue—in true Christian love, we again entreat you to give this subject the consideration it justly merits.

On behalf and by direction of the Peace Association of Friends in America.

ROBERT L. MURRAY, *President*, New York.

DANIEL HILL, *Secretary*, New Vienna, Ohio.

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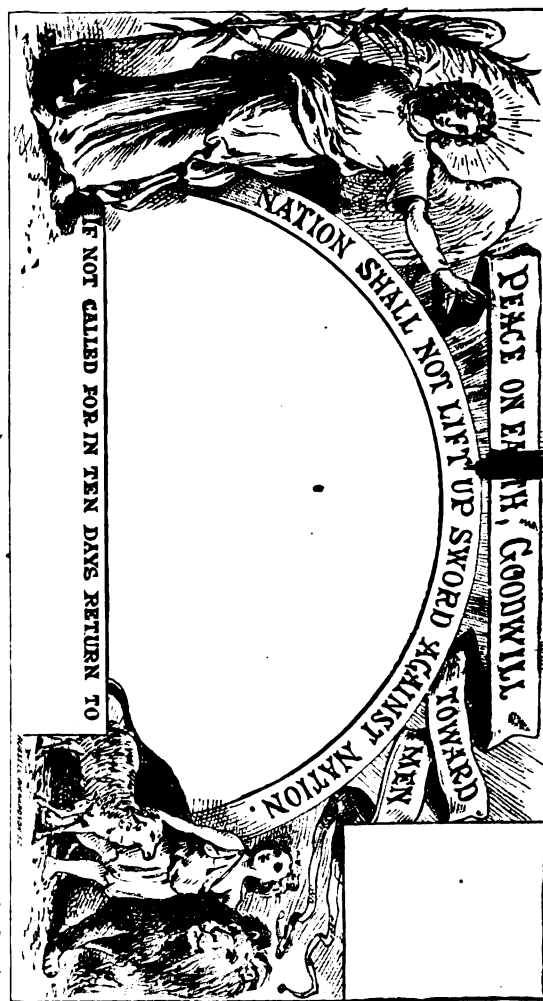
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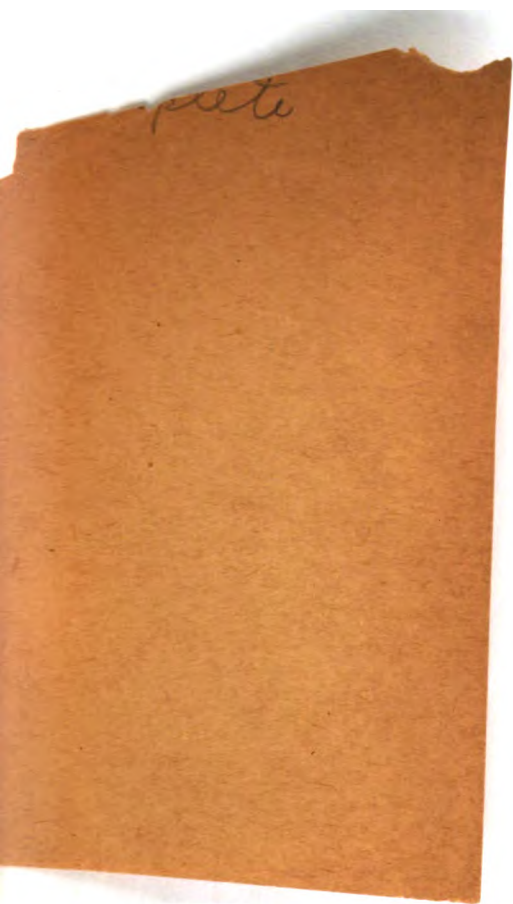
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